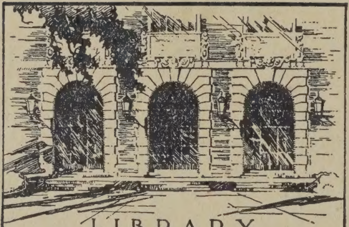

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CONCISE
DESCRIPTIVE CATALOGUE
OF THE
PERSIAN MANUSCRIPTS
IN THE COLLECTION OF THE
ASIATIC SOCIETY OF BENGAL.

BY

WLADIMIR IVANOW,

late Assistant-Keeper, in charge of the Muhammadan MSS., Asiatic Museum, Russian Academy of Sciences.

PRINTED AT THE BAPTIST MISSION PRESS.
PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL.

CALCUTTA.
1924.

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PREFACE.

The present Catalogue contains a concise description of the larger part of the Persian Manuscripts preserved in the library of the Asiatic Society of Bengal, namely those belonging to the so-called Society's collection. The MSS. described, although not in a very good state of preservation, form one of the largest and most interesting collections in India.

Various unfavourable circumstances have prevented the Catalogue from having been made as complete and exhaustive as I would have desired with regard to details of numerous rare works, mentioned in it, and from attaining that degree of perfection which the importance of the library would have warranted.

The circumstance which has most handicapped the work, and which was entirely beyond my control, was the shortness of time allotted for the compilation and the printing, which together have barely occupied two and a half years. This is unquestionably an extremely short period considering the size of the collection, which contains 1501 volumes, or about 2500 separate items. It is, at the same time, a very difficult one to catalogue, because many volumes contain not one work, but numbers of minor, often fragmentary pamphlets, notes, etc., not rarely the productions of almost illiterate authors. This category of MSS. always requires special attention and a great deal of time, often spent without any success in attempts at their proper identification, dating, and the gathering of references.

The time limit imposed inevitably compelled brevity in the descriptive notes, and precluded any possibility of extensive original research. In addition, reference material, so vital to cataloguing, was deplorably deficient in Calcutta.

In spite of these and other drawbacks, the principal aim of this Catalogue,—which is to convey an adequate idea of the contents of the collection in order to render it as a whole accessible to every student,—has, I hope, been sufficiently attained. Every item of the material, however concisely described, is specified and made traceable. An attempt has been made to give more detailed descriptions of all rare works which are of importance in their respective sections of Persian literature and which had not hitherto been described in other catalogues. I express my hope that scholars who have sufficient leisure will contribute studies and monographs on Manuscripts which they may find deserving of their interest, and which have not been described in detail in the present Catalogue.

To facilitate the actual handling of the collection, and to help students to make the best use of its material, a brief review of its most important items is given. This, together with the necessary explanations of the technical details of the Catalogue, will follow in the form of special notes a little further on. Here some information concerning the origin of the collection, and the previous attempts at its cataloguing may be appropriately given.

Most of the MSS. in every collection are usually undated, either because of the carelessness of the scribes, or of defects in the copies as the opening and closing leaves in the MSS. are the first to be lost or damaged. Those which in addition to the date of transcription also contain an indication as to the place of copying are very rare. In this collection (as in some others which I have had the opportunity to examine) the dated MSS. form only about one-third of the whole number. The copies containing mention of the place of their origin are only few (here 130, or less than 7% of the whole number).[1]

Fortunately it is not always impossible to date the others. The same conservative tendencies and careful suppression of individuality which are so manifest in Persian literature, are also clearly traceable in Persian calligraphy. The standards, introduced by fashion, hold their own for a very long time in any particular country, and this circumstance renders great help in dealing with the undated or defective copies.[2]

Taking into account both the explicit and the conjectural dates of the MSS. in this collection, as well as the indications as to their origins, it may be concluded that: (1) It consists almost entirely of copies made in India (although *works* of Indian origin are in the minority),[3] and (2) that it consists chiefly of comparatively modern transcripts dating from the XIIc. A.H./XVIIIc. A. D. and the beginning of the XIIIc./XIXc.[1]

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[1] This, however, only as to explicit statements concerning the place of copying. In many other MSS. the country of origin may be inferred from the date, if it is given in the form of the year of the reign of a particular prince. In others again the name of the scribe may be so distinctive as to leave no doubt as to his nationality.

[2] The varieties of Muhammadan handwriting can probably be easily reduced to a few generic types with their local or historical variations. The method which might be employed to study them and which is perhaps the most practical is the one which for centuries has been used amongst Oriental calligraphers themselves, i.e. a micrometric study of the proportions of letters and their elements. The formulas thus obtained will form a sound basis for the establishment of original types and the tracing of their typical deviations. An album of photographic reproductions of properly studied characters, with indices of their proportions would exclude almost all uncertainty in approximate identifications of the age of MSS., and would greatly help the discovery of forgeries in dates.

[3] In the small group of MSS. containing indications of their place of copying it appears that only seven of them are of non-Indian origin (out of some 130): Adrianople, No. 1250; Bukhārā, Nos. 73, 1036; Damascus, No. 1032; Isfahan, No. 455; Kāshān, No. 1118; Mashhad, No. 89. The others are divided almost equally between Upper and Central India, especially the Deccan.

With regard to their age the MSS. may be divided into the following classes:

The earliest copies come from the VII or VIIIc./XIII-XIVc. There are only two of such MSS. (Nos. 955 and 956). The first of them was probably transcribed in Khorasan, and the second in Bukhara.

The MSS. of the IXc./XVc. also are chiefly of non-Indian origin, although there is amongst them a very valuable copy of *Shāhnāma*, dated 882/1477 (No. 421), indubitably Indian.

The copies of the Xc./XVIc. come chiefly from Bukhara and Herat, but some of them were transcribed in India (Tata, 958/1550, No. 649; Agra, 974/1566, Nos. 604, 610; Bījāpūr, 989/1581, No. 49).

The XIc./XVIIc. was in India the period of unprecedented literary splendour. Many books were composed and transcribed in that time not only for eminent patrons, but also for general use. In spite of this the present collection is remarkably poor in MSS. of that time (they constitute less than 19% of the whole). This seems all the stranger when this proportion is contrasted with that of Indian copies of that time still found outside India and preserved in other collections. In 1914-1915, while collecting Persian, Arabic and Turkish manuscripts for the Asiatic Museum of the Russian Academy of Sciences, in Petrograd, chiefly in Persia and Turkestan, I was surprised to find a very large number of Indian MSS. of that century offered for sale. Out of more than 1200 volumes collected there by me at that time almost one-third belonged to that period.[2]

If the same conclusion were also to result from examination of other collections, it might prove an interesting historical paradox: India imported Persian and Central Asian poets and scholars to create a period of literary brilliancy. But she sent their works back to Turkestan and Persia as they apparently found little local demand, probably because the culture which they represented was too foreign to the country.[3]

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[1] This group forms approximately 70% of the collection.

[2] It is interesting that copies coming from Kashmir and dating from the XIc. A.H, so rare in the present collection, are very common in Turkestan. That all these MSS. are of genuine Indian origin is not only proved by frequent occasional indications (*e.g.*, a note of collation, *muqābila*, by the famous divine ʻAbdu'l-Ḥaqq Dihlawī, dated 1024/1615 on MS. No. 922 of my Bukhara collection), but also by the names of the authors (Cf. *Jannatu'l-firdaus*, by Muḥammad b. Nasri'd-Dīn b. Najwīn Rājā b. Sulṭān Darūhār, No. 882 of the same collect.), and even the subject (I purchased only three years ago in the bazars of Mashhad a copy of a translation of the Yogavasishtha).

[3] Probably a similar phenomenon, only on a smaller scale, was seen at an earlier date, i.e. in the VIIIc./XIVc. during the literary revival under the great

It is also remarkable that in this collection a comparatively considerable number of MSS. dating from the XIc./XVIIc. come not from the empire of the Indian Timurides, but from the Deccan.

The XIIc./XVIIIc. and the first quarter of the XIIIc./XIXc. constitute the period during which the great majority of copies in the collection were transcribed. They show a rapid process of degeneration in calligraphy and quality of paper.

Amongst the more modern copies there are many which were transcribed by order of European scholars. Many also were prepared for the Society itself, or are new copies of decaying original MSS. of works which were already contained in this library.

The MSS. have come into the possession of the Asiatic Society through very different channels. It is a prevalent opinion amongst the Muhammadans in Calcutta that the present collection (as well as that of the Arabic MSS. of the Asiatic Society of Bengal) are nothing but the library which once belonged to Ṭīpū, the nawwāb of Mysore, and which in 1799, as the result of the conquest of that province, became the property of the British Government. This is somewhat incorrect. In reality Ṭīpū's library constitutes not more than one quarter of the collection. This is evident not only from the fact that a comparatively very small number of MSS. bear Ṭīpū's seal, but also from a simple calculation. C. Stewart, who prepared a brief description of the Mysore library only a few years after its acquisition, [1] speaks of 2000 volumes. About a half of this number, if not more, were afterwards forwarded to the library of the India Office.[2] The portion of the collection, which finally was entrusted to the Asiatic Society in 1835,[3] was considerably reduced by the 'loss' of many valuable copies. In spite of this the number of volumes in both collections, Persian and Arabic, totals at present about 2500. It is therefore clear that the original Mysore library can constitute only a minor portion of all works forming the present collections of the Society.

C. Stewart who made a special study of the history of Mysore thus describes in his preface the origin of the library in the possession of Ṭīpū: 'Very few of these books had been purchased by Tippoo or his father. They were part of the plunder

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patron of theological writers, Fīrūz Shāh III of Dihlī. Indian MSS. from that time also are occasionally found in Central Asia.

[1] A descriptive Catalogue of the Oriental library of the late Tippoo Sultan of Mysore, by Charles Stewart. Cambridge, 1809,

[2] They are described in H. Ethé's Catalogue of Persian MSS. in the library of the India Office, vol. I. London, 1903.

[3] See Centenary Review of the Asiatic Society of Bengal (1784-1883), Calcutta, 1885, pp. 24-25.

brought from Sanoor, Cuddapāh and the Carnatic. Some of them had formerly belonged to the Mohammedan kings of Bijapore and Golkondah; but the great number had been the property of the Nabob Nesīr Addowleh Abd al Vāhib Khān, brother of Mohammed Aly of the Carnatic, and were taken by Hyder in the fort of Chitore, during the year 1780.'[1]

Very unfortunately no accession lists or other records have ever been kept in the Asiatic Society of Bengal of the MSS. or other Muhammadan books. It is therefore now impossible to trace the origin of any book in the Society's possession. Division into collections bearing the names of the donors, as practiced in other libraries, also does not exist here. Therefore the only, although not very reliable, way to form an idea as to the possible origin of the MSS. is to study the notes, signatures and seals which they occasionally bear. An inquiry of this kind reveals a large number of copies which sometime belonged to various Europeans, mostly those who lived in India towards the end of the XVIIIc. or the beginning of the XIXc. The majority of them were most probably British officials who took a special interest in Oriental research. Their books were apparently bequeathed or presented to the College of Fort William and from there they came into the Society's library. Some of these donations were probably quite considerable, such as those from Henry Boileau (cf. Nos 448, 673, 885, 954. etc.), or Colonel J. Baillie (cf. Nos. 193, 954); also Charles de Landolf (note: Brousse, 1779), see No. 1250; Captain S. Boddam (Lucknow and Calcutta, 1786-1787), Nos. 195, 1425, 1498; H. A. Darell (Lucknow, 1792), Nos. 122, 422; C. Bayley, Nos. 194, 195; J. Delmerick (1876), No. 182; T. Hannay (1800), No. 294; G. Swinton (1804), No. 612;[2] Claude Martin, No. 1209, and a great number of others. Donations were probably not rare, and still continue to be made even nowadays.

The attempts at cataloguing the collection, as we have seen, began very early, with the Catalogue of C. Stewart, referred to above.[3] When the College of Fort William was abolished in 1835, and the Oriental MSS. were entrusted to the Asiatic Society of Bengal,[1] a list of Persian and Arabic MSS. and printed books was compiled and published in 1837,[2] under the guidance of James Prinsep, the secretary.[3] Next, an important attempt was made by the eminent German scholar, A. Sprenger, who, judging from the only volume of his Catalogue which has appeared,[4] had examined the contents of the Society's library almost completely. Although he does not mention the fact of his work in the Society, the Catalogue itself contains not only references to the MSS. in it, but, in a great many cases, special descriptions of them.[5] From his preface it may be concluded that he was working in the Asiatic Society's library some time about 1850.

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[1] C. Stewart, op. cit., p. V.

[2] This MS. is a striking example of the travels of a book. It once belonged to the library of the Shaybānī prince of Turkestan, Naurūz Aḥmad-Khān, who reigned in 959-963/1551-1556. It was afterwards brought to India, and bears signatures which some people take for the names of the librarians of Aurangzīb. In 1804 it was in possession of G. Swinton, and from him it passed to the Society's library (probably having first been presented to the library of the College of Fort William).

[3] The methodology of this Catalogue was not quite up to date even at the time of its publication. In fact it is often quite impossible to find which MS. is exactly referred to. In all cases when the identity seems certain references are made to it in the present Catalogue, not so much for the information given by C. Stewart as for the history of every individual copy.

Another eminent German orientalist, H. Blochmann, who enriched the library with a number of valuable transcripts of various rare works, executed under his guidance (in or about 1870-1873), did not, as far as I know, undertake any systematic cataloguing. But he occasionally contributed to the Proceedings of the Asiatic Society notes on rare works in the collection.

Later on, in 1890–1895, a list (called a 'catalogue') of the Persian and Arabic MSS. was prepared by Mīrzā Ashraf 'Alī.[6] The less said about it, the better.

Another attempt has since been made at cataloguing the collection, but was not completed.

The idea of preparing the present Catalogue is due to Colonel G. S. A. Ranking, himself an eminent Persian scholar. He suggested it to the late Sir Asutosh Mukerjee, at that time the President of the Society, who recommended it to the Council. But it could never have attained fruition but for the invaluable aid of Mr. Johan van Manen. On being elected General Secretary to the Society, in February 1923, he not only did everything possible to accelerate its publication, but has also personally twice read the whole work (in manuscript and in proof), correcting my English and frequently giving extremely valuable advice on various points.

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[1] See Centenary Review, p. 25. The seal of the College, however, is still in use with the Board of Examiners (now at Dehli), the direct successors of the College, who stamp it on their acquisitions.

[2] The title is فهرست کتب قلمي و مطبوع کتبخانهٔ اشیاتک سوسیتّي الخ, 1 3/1837 (Calcutta). Regarding its merits see Centenary Review, p. 25.

[3] Centenary Review, p. 25.

[4] A Catalogue of the Arabic, Persian and Hindustany Manuscripts of the libraries of the King of Oudh. Vol. I. Persian and Hindustany Poetry, Calcutta, 1854.

[5] As is known, the Lucknow libraries were destroyed during the Mutiny. In Europe it is therefore generally believed that *all* the rare works, described by A. Sprenger have perished. I feel considerable satisfaction in being able to state that a great number of rare MSS. referred to there are still safely extant, as they belonged not to the Oudh libraries but to the Asiatic Society of Bengal.

[6] A Catalogue of the Persian books and Manuscripts in the library of the Asiatic Society of Bengal. Compiled by Maulavi Mirza Ashraf Ali, under the supervision of the Honorary Philological Secretary. Fasc. I-III, Calcutta, 1890–1895

For a Tibetan scholar, with no special interests in Persian literature, this constitutes an act of genuine self-sacrifice. I take this opportunity of expressing my profound and sincere gratitude to Mr. van Manen, as well as to the other gentlemen mentioned. I feel also much indebted to Mr. A. Harley for the kind assistance rendered by him during his term as Secretary at the beginning of my work.

The Baptist Mission Press have undoubtedly performed a very creditable work in spite of the considerable technical difficulties inherent in the nature of publications of this kind. Very unfortunately a number of misprints are found in the Catalogue. Their appearance is chiefly due to the fact that the book had to be printed after the reading of only *two proofs*. The same pressure of time has caused a number of inaccuracies in quotations to slip into the text, because a regular collation with MSS., before signing the proofs for print, was entirely out of question. All such oversights and misprints will be corrected, as far as observed, in the list of the Errata.

W. IVANOW

April 1924, *Calcutta.*

BRIEF REVIEW OF THE COLLECTION.

In accordance with general practice, a brief review is here given of the rarer works described in this Catalogue. In order to make it systematic and helpful to students, the works are not grouped under the traditional heads of the Catalogue but under the principal subjects of Oriental research. The term 'unique' is avoided as far as possible because it is rather unreliable. The term 'rare' is here used in a purely conventional sense and applied to those works of which not more than *three copies* (including the one described in the present Catalogue) are known.

Many Persian works deal with a variety of subjects, being equally interesting, or even important, from different points of view. Such works may, in the present review, be referred to several times, in different connections.

I. History.

The present collection contains a considerable number of valuable historical works, chiefly dealing with India. It is very rarely that one meets with an entirely unknown historical composition because this particular branch of the Persian literary inheritance is the one best explored. In spite of this, however, there are several rare historical works in the library. The book which probably is not known in other collections is a general history (No. 8), up to 817/1414, composed in 820/1417, which regardless of its brevity may perhaps contain interesting information about the early Timurides.

Other works which are rare and important :—

1. *Mujmal-i-mafaṣṣal* (composed *circa* 1065/1655), dealing chiefly with the Indian Timurides (No. 43).
2. A valuable copy of *Ma'āthir-i-Raḥīmī*, with emendations in the handwriting of the author himself (No. 140).
3. Comparatively rare is *Ḥadīqatu's-ṣafā* (comp. 1173/1759) (No. 45).

Although not exceptionally rare yet extremely important is *Mujmal-i-Faṣīḥī* (No. 9), unfortunately in a modern and a slightly incomplete transcript.

Works on the history of Persia present nothing remarkable except for the Memoirs of Shāh Ṭahmāsp I (No. 87). Afghan modern history is dealt with in two rare works, No. 105 (without title), and *Khulāṣatu'l-akhbār* (No. 106).

In addition to these purely historical works much valuable information can be gathered from other sources, especially concerning Indian History. These materials may be divided into several groups :—

A. **Historical documents.** Many of them are contained in collections of epistolary models, or are accidentally preserved in scrap-books :

1. *Munsha’āt-i-Māhrū*, dating from the end of the VIIIc./XIVc., contains many valuable documents shedding light on the condition of life at that period in Sind and India generally (No. 338).
2. *Inshā-i-Qāsim Ṭabbasī*, dating from the end of the Xc./XVIc. Valuable documents for the study of the history of the Deccan and its diplomatic relations with Persia (No. 350).
3. *Ruq‘āt-i-‘Abdu’l-Laṭīf*, beg. XIc./XVIIc. Documents concerning Indian politics under Jahāngīr and Shāhjahān (No. 364).
4. *Mukātabāt-i-Muqīmā*, completed before 1070/1660. Documents from Shāhjahān’s time (No. 370).
5. Several documents, found in a *majmū‘a* (No. 374), from the time of Aurangzīb (some well-known collections of the letters of the latter are found in Nos. 378, 379, 382, 383).
6. Letters of ‘Ābid-Khān (XIIc./XVIIIc.) (No. 391).
7. *Gulshan-i-‘ajā’ib*, correspondence of Farrukh-siyar and Muḥammad Shāh (No. 392).
8. Interesting collection of official letters from the XI–XIIc./XVII-XVIIIc., chiefly of a diplomatic nature (No. 401).
9. *Ṭilismātu’l-khiyāl*, collected *ca.* 1200/1786 An important collection of documents from the XIIc./XVIIIc. (No. 403).
10. A collection of letters from the XI and XIIc./XVII–XVIIIc. (No. 405).

For various stray letters and notes from the same period see Nos. 416–418, 925 (5), 935 (3, 14), etc.

B. **Poetico-historical works.** Besides the isolated and scattered chronograms of different events, etc., found in many dīwāns and other poetical works, there are some compositions, which although compiled in a laudatory style, deal with the history of particular dynasties or individual persons. The rarer of them are :

1. Two versions of the *Nasab-nāma*, a versified history of the Quṭb-Shāhs from the origin of the dynasty till about 1000/1592 (Nos. 690–691).
2. *Anwar-nāma*, the story of Anwar-Khān of the Carnatic, composed in 1174/1761 (No. 872).
3. *Najīb-nāma*, the story of the Rohila chief Najīb-Khān, composed in 1185/1771 (No. 870).

4. *Ẓafar-nāma*, a laudatory account of the campaigns of General G. Lake (1800–1807), (No. 886).

5. *Akbar-nāma*, the story of Akbar-Khān, son of Dost-Muḥammad, composed in 1260/1844 (No. 889).

C. **References to the general conditions of life in India at different periods.** Such references may be found in works on theology, Sufism, etc.

1. *Khulāṣatu'l-aḥkām*, comp. 755/1354, chiefly dealing with theology (No. 1068).

2. *Fawā'id-i-Fīrūz Shāhī*, comp. in the end of the VIIIc./XIVc., a theologico-ethical encyclopaedia (No. 1069).

3. *Rāḥatu'l-insān*, dating from the same time as the preceding work, deals with medicine and refers to many customs, observances, magical practices, etc. (No. 1535).

4. *Malfūẓāt-i-Aḥmad Maghribī*, composed about the same time as the preceding work. Gives many particulars as to the life in India at the time of the invasion by Tīmūr (No. 247).

5. *Gulzār-i-abrār*, composed about 1022/1613. A Sufic hagiology especially dealing with the Deccan and containing many historical allusions (No. 259).

6. *Tadhkira-i-mashā'ikh-i-Kashmīr*, composed about the same time as the preceding work. Contains abundant allusions to the conditions of life in mediaeval Kashmir (No. 260).

7. *Sharā'if-i-'Uthmānī*, composed towards the end of the XIIc. XVIIIc. Many details and documents concerning the history of Balgram (No. 277).

To these may be added some other works of different contents,

1. *Ādābu'l-ḥarb wa'sh-shujā'at*, an exceedingly interesting work on the organisation of the army, customs connected with war, etc., composed in the beginning of the VIIc./XIIIc., in India (No. 1608).

2. Three political pamphlets concerning events in the Deccan in or about 1167/1754 (No. 1397).

3. *Maqtal-nāma*, a work on politics, written about the same time, also in the Deccan (Nos. 1404–1405).

4. A part of the archives of Ṭīpū, nawwāb of Mysore (Nos. 1634, 1640–1693, etc.).

For the religious history of *Persia* interesting information may be found in a very rare Shi'ite book *Kāmil-i-Bahāī*, composed about 678/1279 (No. 1102).

II. POETRY.

The section of poetry is remarkably rich in the present collection. It contains a very considerable number of rare dīwāns and kulliyyāts from the earlier periods of Persian poetry, and an exceptionally complete set of the productions of the Indo-Persian poetical art for the last three centuries. The rarer works of interest for the study of Persian poetry are :

A. **Biographies of poets and anthologies.** Besides works which are valuable, but not so rare, like *Haft iqlīm* (Nos. 282–283), *Tadhkiras* of Naṣrābādī (No. 220), Sarkhūsh (No. 221), Shīrkhān Lodī (Nos. 223–224), Ḥazīn (Nos. 225–229), Wālih Dāghistānī (No. 230, a good copy) and Āzād (*Khazāna-i-ʿĀmira*) (No. 232), the following compositions may be mentioned :

1. *Mudhakkiru'l-aḥbāb*, composed in 974/1566, a rare *tadhkira* of the poets of Khorasan in the Xc./XVIc. (No. 219).
2. Several voluminous anthologies, dating from the XI–XIIc./XVII–XVIIIc. especially Nos. 923–927, 934, and 943.

B. **Works on poetics, etc.** In addition to several treatises on these subjects which, although not common, are already known, there are :

1. *Anīsu'sh-shuʿarā* (probably dating from the IXc./XVc.) (No. 1481).
2. *Dād-i-sukhan*, by Ārzū (d. 1169/1756) (No. 393).
3. *ʿAṭiyya-i-kubrā*, by the same (No. 394).
4. *Āsāsu'l-faḍl* (No. 408).
5. *Mukhtaṣaru'l-muqtaṣar* (versified) (No. 902).

(The last two of uncertain date, but not later than the middle of the XIIc./XVIIIc.).

The poetical works themselves may be divided into the following principal groups :

(*a*) **Epics.** There is a very valuable copy of the *Shāhnāma*, transcribed in 882/1447, apparently in India (No. 421). Of its imitations the following may be mentioned as being very rare.

1. *Anbiyā-nāma*, comp. about 700/1301, dealing with the history of the ancient prophets, Muḥammad, the first Khalifs, etc. (No. 1754).
2. *Maulūd-i-nūr-i-Aḥmadī*, composed in 887/1482, dealing with the same matters as the preceding work (No. 611).
3. *Nasab-nāma* (two different versions), composed about 1000/1592 ; deals with the history of the Quṭb-Shāh dynasty (No. 690–691).
4. *Ḥarba-i-Ḥaydarī*, composed 1149/1137 ; deals with the exploits of ʿAlī and Ḥusayn (No. 850).

5. *Anwar-nāma*, composed 1174/1761; deals with the adventures of Anwar-khān, a nawwāb of the Carnatic (No. 872).

6. *Nāma-i-ṭurfa* (or *Najīb-nāma*), composed 1185/1771; deals with the adventures of Najīb-khān, a Rohila chief (No. 870).

7. *Ẓafar-nāma*, composed about 1807; deals with the campaigns of General G. Lake (No. 886).

8. *Khudāwand-nāma*, composed about the same time as the preceding work; deals with the history of Muḥammad and the Imāms (No. 888).

9. *Akbar-nāma*, composed 1260/1844; deals with the adventures of Akbar-Khān, son of Dost-Muḥammad (No. 889).

(*b*) **Romantic poetry.** This group although well represented by the works of the popular poets, contains only a few rare items The following poems need mention in this connection:

1. *Farhād-u Shīrīn*, by Sharīf Kāshī (d. 1030/1621) (Nos. 719–720).

2. *Haft akhtar*, by 'Ayshī (comp. in 1070/1660) (No. 768).

3. *Khusraw-u Shīrīn* and *Laylā wa Majnūn*, by Nāmī (d. 1204/1790) (No. 880).

(*c*) **Lyric poetry.** This group, on the contrary, is very rich in rare dīwāns and kulliyyāts by different poets:

1. Qaṭrān (Vc./XIc.) (No. 430).
2. Mukhtārī (d. *ca.* 554/1159) (No. 1753).
3. Sūzanī (d. 569/1173) (No. 449).
4. Shufurwa (Sharaf) Iṣfahānī (d. *ca.* 600/1204) (No. 465).
5. Imāmī (d. 667/1269) (No. 489).
6. 'Imād Faqīh (d. 773/1372) (No. 583).
7. Ādharī (d. 866/1462) (No. 606).
8. Suhaylī (d. 907/1502) (No. 643).
9. 'Ubaydī (d. 946/1539) (No. 1759).
10. Ḥaydar Harātī (d. 959/1552) (Nos. 665, 666, 1760).
11. Saqqā (d. *ca.* 966/1558) (Nos. 669–670).
12. Sharaf-i-Jahān (d. *ca.* 968/1560) (Nos. 671–672).
13. Bahlūl (d. *ca.* 970/1562) (No. 674).
14. Arslān (d. 995/1587) (No. 678).
15. Marwī (end of the Xc./XVIc.) (No. 682).
16. Ḍamīrī Balgrāmī (beg. XIc./XVIIc.) (No. 689).
17. Maẓharī (d. 1018/1609) (No. 702).
18. Sharīf Kāshānī (d. *ca.* 1030/1621) (Nos. 719–720).
19. Bāqir (beg. XIc./XVIIc.) (No. 725).
20. Taqī Auḥadī (d. after 1040/1630) (No. 733).
21. Masīḥ (d. *ca.* 1066/1656) (No. 1763).
22. Qaplān-Beg (d. after 1041/1631) (No. 734).
23. Razmī Rūmī (XIc./XVIIc.) (No. 741).
24. Hāshim (d. after 1056/1646) (No. 747).

25. Ad'ham (d. 1060/1650) (No. 753)
26. Sā'ī (d. after 1071/1661) (No. 769).
27. Sā'īd (d. about the same time) (No. 771).
28. 'Abd-i-Nabī (also about the same time) (No. 772).
29. Ḥālí ('Abdu'l-lah) (d. 1090/1580) (No. 789).
30. Mufīd Bāfqī (d. *ca.* 1091/1680) (No. 790).
31. 'Arshī (d. 1091/1680) (Nos 791, 792).
32. Naṣībī (end XIc./XVIIc.) (No. 794).
33. Nauras (the same time) (No. 799).
34. Ḥasan Shāmlū (the same time) (No. 800).
35. Sābiq (d. 1103/1692) (Nos. 801–802).
36. Kirāmī (d. after 1105/1694) (No. 804).
37. Muṭli' (beg. XIIc./XVIIIc.) (No. 825).
38. Waḥdat (d. 1126/1714) (No. 831).
39. Nuṣrat (d. 1139/1727) (No. 846).
40. 'Ishqī (d. after 1154/1741) (No. 853).
41. 'Azīz (end XIIc./XVIIIc.) (No. 859).
42. Hijrī (the same time) (No. 867).
43. Niyāzī (d. 1188/1774) (No. 869).
44. Abjadī (the same time) (No. 873).
45. Wāṣilī (the same time) (No. 879).

Poets of uncertain date.

46. Jalālī (No. 890).
47. Muttaqī (No. 891).
48. Ṣāliḥ (No. 892).
49. Wafāī (No. 893).
50. Maḥmūd (Nos. 894–895).
51. Waḥshat (No. 896).
52. Kihtar (No. 898).
53. Munzawī (No. 903).
54. Muḥyī (No. 904).
55. Qādirī (No. 905).
56. Tamkīn (No. 910).
57. Nādir (No. 913).
58. Mukhtār (No. 914).
59. Rāḍī (No. 916).
60. Miskīn (No. 921).

(*d*) **Sufic poetry** will be dealt with in the section on Sufism.

III. Theology.

This section is not particularly rich, but contains several rare and interesting works.

(*a*) **Sunnite Theology:**

1. An old copy of the Persian version of Ṭabarī's great *Tafsīr* (No. 955).

2. Part of a probably unique Persian *Tafsīr*, dating apparently from the VI-VIIc./XII-XIIIc. (No. 956).

3. *Tafsīr-i-Shāh* (comp. 1057/1647) (No. 969).

4. *Ḥayratu'l-fuqahā*, on fiqh (*ca.* 700/1301) (No. 1024).

5. *Fatāwī-i-Qarākhānī*, on fiqh (end VIIIc. XIVc. (No 1034).

6. *Khulāṣatu'l-aḥkām*, on *'aqā'id* (comp. in 755/1354) (No. 1068).

7. *Fawā'id-i-Fīrūz-Shāhī*, on *'aqā'id* (end VIIIc./XIVc.) (No. 1069).

8. *Muḥīṭu'l-wā'iẓīn*, religious encyclopaedia (end XIc./XVIIc. ?) (No. 1089).

(*b*) **Shi'ite Theology :**

1. *Kāmil-i-Bahāī*, on tradition (comp. *ca.* 678/1279) (No. 1102).

(*c*) **Controversy :**

1. *Muẓhiru'l-ḥaqq* (the date of composition is unknown) (No. 1133).

IV. SUFISM.

The collection is particularly rich in works on different branches of the Sufic doctrine, chiefly composed in India. A great number of them are unknown in other libraries. Many of them belong to the little known mediaeval Sufic literature of the Deccan. The others reflect the currents of the period of gradual decadence of Sufism during the last four centuries, when the original ethico-philosophical theories steadily degenerated into a peculiar system of magic and cabbalistic beliefs. There are also a great many works by almost illiterate authors, who are unidentifiable, and for whom there is no key to their chronology. The history and analysis of the last four centuries of Indian Sufism still remain an entirely 'uncharted sea' for explorers. Its literature, however, promises many valuable finds to the students of the social and religious history of Muhammadan India and generally the later developments of Islamism.

The rare works belonging to this section may be classed in groups as follows :—

A. **Sufic hagiology :**

1. *Ṭabaqāt* of 'Abdu'l-lah Anṣārī (completed shortly after 481/1088) (No. 234 .

2. *Laṭā'if-i-Ashrafī* (*ca.* 825/1422, life of Ashraf Jahāngīr Samnānī) the most valuable Sufic encyclopaedy (No. 1214).

3. *Khulāṣatu'l-maqāmāt* (*ca.* 840/1436, life of Aḥmad-i-Jām) (No. 245).

4. *Ta'rīkh-i-ḥabībī wa tadhkira-i-murshidī* (comp. 849/1445, life of Gīsūdirāz) (No. 246).

5. *Malfūẓāt-i-Aḥmad Maghribī* (about the same time, life of Aḥmad-i-K'hatū) (No. 247).

6. *Manāqib-i-Khwāja Aḥrār* (*ca.* 900/1496) (No. 1245).

7. *Gulzār-i-abrār* (*ca.* 1022/1613, a most valuable work on the history of Indian Sufism) (No. 259).

8. A work on the Sufic saints of Kashmir (comp. about the same time) (No. 260).

9. *Mir'ātu'l-asrār* (comp. 1065/1655, a general history of Sufism) (No. 264).

10. *Karāmātu'l-awliyā* (comp. 1068/1658, also a general hagiology of Sufism) (No. 265).

11. *Mukhbiru'l-wāṣilīn* (comp. about the same time, in verse).

12. *Makhẓanu'l-a'rās* (comp. *ca* 1156/1743) (Nos. 1631-1632).

13. *Akhbāru'l-awliyā min lisāni'l-aṣfiyā* (end XIIc./XVIIIc., biographies of Sufis of Afghan origin) (No. 273).

14. Different biographies of 'Abdu'l-Qādir Jīlānī, chiefly based on the famous work of Yāfi'ī (Nos. 242, 266, 267, 268-270, 271, 742).

Some biographical material concerning Sufic saints of different periods may be also found in:

1. *Ḥukm-nāma-i-Sharafu'd-Dīn* (beg. VIIIc./XIVc.) (No. 1196).
2. *Dalīlu'l-'āshiqīn* (end VIIIc./XIVc.) (No. 1204).
3. *Khulāṣatu'l-alfāẓ* (*ca.* 782/1381) (No. 1209).
4. Another fragmentary work on the sayings of Jalālu'd-Dīn Bukhārī (end VIIIc./XIVc.) (No. 1210).
5. A note on Ni'matu'l-lah's spiritual pedigree, by himself (No. 1239, 26).
6. *Najātu'r-rashīd* (comp. 999/1591), a rare Suficoethical work by Badāūnī (No. 1263).
7. Some short treatises on Chishtī Shaykh by Muḥammad Chishtī (No. 1265, 3, 4).
8. *Ganj-i-sa'ādat* (comp. 1073/1663) (No. 1275).
9. *'Arūs-i-'irfān* (comp. 1117/1705) (No. 1283).

B. **Orthodox Sufism** (which may be so called on account of its strict following of the general traditions of early Sufic doctrine still closely connected with orthodox Sunnism). They are mostly well-known original Persian compositions, or translations of standard Arabic works. Almost all of them belong to a comparatively early period. The rarer works of this class are:

1. *Unsu't-tā'ibīn* (beg. VIc./XIIc.) (No. 1169).
2. *Kitāb-i-sittīn* (an early work of uncertain date) (No. 1241).

3. *Baḥru's-sa'ādat* (beg. IXc./XVc.) (No. 1216).

4. *Kanzu'l-'āshiqīn* (beg. IXc./XVc.)(No. 1238).

5. *Ikthīr-i-sa'ādat* (comp. 1143/1730, based, as the preceding one, on Ghazālī's works) (No. 1288), etc.

C. **Sufico-poetical works** (all of them equally belonging to the section of Poetry). The rarer items are :—

1. A very fine and complete copy of 'Aṭṭār's *Jauharu'dh-Dhāt* (from the end of the IXc./XVc.) (No. 482).

2. *Mathnawī-i-Waladī* (comp. 690/1291, an imitation of Rūmī's great Mathnawī) (No. 547).

3. *Mathnawiyyāt-i-Jamālī* (end IXc./XVc., also imitating the same Mathnawī) (No. 648).

4. *Muraqqa'* (by 'Āqil-khān Rāzī, d. 1108/1696, also imitating the Mathnawī) (No. 812).

6. *Rumūzu'ṭ-ṭāhirīn* (comp. 1139/1727, also imitating the Mathnawī) (No. 847).

There is also a very good collection of commentaries on the *Mathnawī* (Nos. 494–517).

There are a large number of imitations of the *Makhzanu'l-asrār* of Niẓāmī, a great many Sufico-lyrical poems, Sufico-romantic compositions, or even versified theoretical Sufic treatises of the type of the *Gulshan-i-rāz*, but they cannot be called rarities. Only one interesting work of this type is rather rare, viz. 'Imād Faqīh's *Miṣbāḥu'l-hidāyat* (comp. 750 1350) (No. 583,1).

D. **Sufico-magical works.** The works of this class have never been adequately studied, and only a few libraries contain them. To a great extent they are chiefly peculiar to India, where they developed probably as a scyncretic form of early Sufism mixed with local beliefs and superstitions. Although almost all works of this group are scarce it will be sufficient to name only the more important of them :—

1. *Ṭawāli'u'sh-shumūs* (comp. before 643/1246) (Nos. 1183–1184).

2. *Shamā'il-i-anqiyā* (beg. VIIIc./XIVc.) (Nos. 1197–1198).

3. *Khulāṣatu'l-alfāẓ* (*ca.* 782/1381) (No 1209).

4. A collection of works of the famous Sufic saint of the Deccan, Muḥammad b. Yūsuf Ḥusaynī, surnamed Gīsūdirāz (d. 825/1422) (Nos. 1219–1233).

5. A collection of prose works of Ni'matu'l-lah Walī (d. 834/1431) (Nos. 1239-1240).

6. *Laṭā'if-i-Shāhī* (IXc./XVc.) (No. 1242).

7. *Waẓā'if-i-Shāhī* (the same time) (No. 1243).

8. *Risāla-i-Shaṭṭāriyya* (Xc./XVIc.) (No. 1303).

9. *Risāla-i-Sulṭāniyya* (the same time) (No. 1304).

10. *Sab' sanābil* (comp. 969/1562) (No. 1253).

11. A cabbalistic treatise by Zinda-dil (d. 990/1582) (Nos. 1257–1258).
12. *'Aynu'l-ma'ānī* (comp. 997/1589) (No. 1259).
13. *Adhkār-i-Qādiriyya* (end Xc./XVIc.) (No. 1261).
14. *'Ishqiyya* (end Xc./XVIc.) (No. 1264).
15. A collection of works of Muḥammad Chishtī (beg. XIc./XVIIc.) (No. 1265).
16. *Risāla-i-shaṭḥiyyāt* (comp. 1002/1652, by Dārā-Shikūh) (No. 1270)
17. *Ma'ārifu'l-mulūk* (comp. 1066/1656) (No. 1271).
18. *Mushāhida* (comp. before 1069/1658) (No. 1274).
19. *Ādābu'dh-dhikr* (comp. 1097/1686) (No. 1280).
20. *Maḥramu'l-asrār* (comp. 1110/1698) (No. 1282).
21. *'Arūs-i-'irfān* (comp. 1117/1705) (Nos. 1283–1284).
22. *Silk-i-jawāhir* (middle XIIc./XVIIIc.) (No. 1286).
23. *Mashhadu'l-wujūd 'aynu'l-maqṣūd* (comp. *ca.* 1146/1733) (Nos. 1290–1291).
24. *Laṭā'ifu'l-waẓā'if* (comp. 1158/1745) (No. 1292).
25. *Thamarātu'l-Makkiyya* (comp. 1198/1784) (No. 1293).
26. Treatises of 'Abdu'l-lah Khwīshagī (end XIIc./XVIIIc.) (No. 1294).
27. *Baḥru'l-ḥayāt* (date of composition unknown) (No. 1296).

Other works of similar contents: Nos. 1297, 1298, 1305, 1309, 1312, 1313, 1314, 1315, 1316, 1319, etc.

E. **Popular Sufic Works.** This group consists of elementary treatises or simply occasional notes on different points of Sufic ethics, prayers, dhikr, etc. The majority of them are productions of beginners, illiterate darwishes, etc., who often try to systematise the instruction received from their preceptors. Sometimes they are compiled in catechetic form. Occasionally they are attributed to the authorship of Imām Ja'far Ṣādiq, Abū'l-Ḥasan Kharqānī, and other early saints. As few people cared for these writings, they have rarely been transcribed, and therefore there may be amongst them a large proportion of autographs. The more typical specimens of this literature are Nos. 1323 (1–3), 1325 (5), 1338, 1339, 1340, 1343 (2), 1346 (2), 1347 (2, 3), 1349 (6), 1350 (2), 1353, etc.

V. FOLK-LORE.

Systematic research into Muhammadan and Persian folk-lore has not yet begun. The materials however, are abundant. They may be divided into the following groups:—

A. **Legends, fairy tales, etc.** The legends connected with religious mythology are contained in many works on tradition, in prose (cf. Nos. 323–333), and in verse (concerning rare works see in the section of imitations of the *Shāhnāma*). Legends of ancient kings are often found scattered in ethical works (especially interesting and rare is No. 1370), etc. The group of fairy tales in prose and verse, contains several rare works :—

1. *Dāstān-i-gunjishk wa La'l-parī* (in prose, comp. 1144/1731) (No. 304).
2. *Dāstān-i-Bakhtyār* (in verse, comp. 1019/1610) (No. 701).
3. *Zībā wa Nigār* (in verse, comp. 1053/1643) (No. 743).
4. *'Ishq-nāma* (in verse, comp. 1105/1694) (No. 805).
5. *Hīr-u Ranjhan* (in verse) (No. 918), etc.

To this group belong also numerous poetic works, dealing with epic and romantic stories.

B. **Magic, Divination, etc.** In addition to a series of works specially dealing with these matters (Nos. 1508–1528 in prose, and Nos. 551, 908, etc., in verse), there are a great number of treatises of the most heterogeneous contents, which touch on these subjects : Biography (Nos. 223–224) ; Geography (No. 280, on 'wonders') ; Theology (cf. Nos. 1069, 1079–1083, 1119, 1120, 1144, 1146, 1147, 1148) ; Sufism (see above) ; Encyclopaedias (cf. Nos. 1358, 1359, 1360, 1368) ; Philosophy (cf. No. 1371), Medicine (cf. Nos. 1535, 1579, 1585), etc. A great many short notes, isolated amulets, magic prayers, etc., are scattered over the fly-leaves of several MSS. (see the Index of subjects).

VI. SCIENCES AND ARTS.

The rare works dealing with the different disciplines are :

I. **Encyclopaedias :**

1. *Farhang-i-Aurang-shāhī* (end XIc./XVIIIc.) (No. 1367).
2. *Mukhtaṣar-i-mufīd* (comp. 1201/1787) (No. 1368).

II. **Ethics, etc. :**

1. *Ganju'l-ganj* (*ca.* 508/1114) (No. 1370).
2. *Rabī'u'l-asrār* (middle VIIc./XIIIc.) (No. 1371).
3. *Nafā'is-i-Wajīhī* (*ca.* 1037/1628) (No. 1389).
4. *Akhlāq-i-siyar-i-pādshāhān* (*ca.* 1055/1645) (No. 1391).
5. *Dastūr-nāma* (comp. 1202/1788) (No. 1398).

III. **Lexicography :**

1. *Burhānu'l-īmān* (date of comp. unknown) (No. 1419).
2. *Majma'u'l-lughāt-i-khānī* (comp. 1053/1643) (No. 1425).
3. *Ashharu'l-lughāt* (comp. 1082/1671) (No. 1433).
4. *Muntakhab-i-Bahār-i-'ajam* (comp. 1182/1768) (No. 1437).
5. *Madīnatu'l-iṣṭilāḥ* (comp. 1191/1777) (No. 1438).

IV. **Grammars:** (Persian, of modern origin) (Nos. 1478, 1479, 1480).

V. **Medicine:**

1. *Nūru'l-'uyūn* (Vc./XIc.) (No. 1529).
2. *Rāḥatu'l-insān* (comp. 778/1376) (No. 1535).
3. A collection of works of Yūsufī (middle Xc./XVIc.) (Nos. 1543–1544).
4. *Khulāṣa-i-Banyāī* (comp. 996/1588) (No. 1549).
5. *Mufridāt-i-Nāmī* (before 1015/1607) (No. 1550).
6. *Qarābādīn-i-Ma'ṣūmī* (comp. 1059/1649) (No. 1557).
7. *Fawā'idu'l-fu'ād* (comp. 1066/1656) (No. 1558).

VI. **Art of war:**

1. *Ādābu'l-ḥarb wa'sh-shujā'at* (beg. VIIc./XIIIc.) (No. 1608).

VII. **Hunting:**

1. *Lidhdhatu'l-hawwām* (Xc./XVIc. ?) (No. 1611).

VIII. **Mineralogy:**

1. *Tangsūq-nāma* (VII or IXc./XII or XVc.) (No. 1615).

IX. **Calligraphy:**

1. A collection of short treatises on calligraphy (Nos. 1623–1624).

X. **Music:**

1. *Miṣbāḥu's-surūr* (comp. 1074/1664) (No. 1629).

VII. VARIA.

A. **Translations from Sanskrit,** the rarer works are:

1. *Tarjuma-i-Mitachhara* (No. 1710).
2. A collection of translations of different Sanskrit works (No. 1714).

B. **Works in the Pashtu language:**

1. *Yūsuf-Zulaykhā* (No. 1733).

C. A number of works in Dak'hanī, Hindī and Urdū contain some poems which may be old and rare (Nos. 1735–1748).

NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

I. General Remarks.

1. **Description.** As far as practicable the principle has been observed that every independent work should be given a separate description in its proper place,[1] regardless of the question whether it forms a separate volume or is bound in one cover with other works. Deviations from this principle have been made in the following cases:—

(*a*) Collections of works of one author.

(*b*) Short works dealing with one subject.

(*c*) Scraps of all descriptions, which do not justify separate notes. (For the details concerning the descriptive notes in general see further on, II).

2. **Transliteration.** (*a*) The transliteration has been made as *simple* as possible and the use of special diacritical dots, underlinings, etc., has been reduced to a minimum.

(*b*) This system is intended to represent the Persian and other words as they are *written*, not actually *pronounced* in different Muhammadan countries.

(*c*) Vocalisation is given according to the usages of standard Persian, *spoken in Persia*.[2]

(*d*) Some concession is made to the elementary principles of Arabic phonetics and grammar, in names containing the definite article ال. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of *ʿAbd al Raḥīm*, as is given in different catalogues, the form of *ʿAbduʾr-Raḥīm* is used, or in the Genitive case, with *Ibn* or *Abū*, forms like ‘*Abdiʾr-Raḥīm*.

(*e*) *Hamza* (ء) is marked only in the transliteration of *Arabic* expressions (as ’). As the sound does not exist in the Persian phonetic system (and the sign ء is usually pronounced either as a simple hiatus, or, sometimes, as a glide *y*), its equivalent is omitted in all Persian words, as well as Arabic loan words in a Persian context.

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[1] *i.e* the correct chronological position amongst other works dealing with the same subject. As far as possible exact dates of composition have been taken into consideration. There are however a number of works, chiefly short or fragmentary pamphlets, whose chronology has not been fixed. In every section they are grouped at the end under the special heading ‘works of uncertain date.’

[2] In India many Persian words are systematically misspelt, probably under the influence of the phonetic rules of the local languages, foreign to Persian. Numerous examples can be given such as: *bahār* (بهار) instead of the correct *bihār* or *buhār*, etc. Most remarkable are persistent and amazing misspellings of the commonest geographical names: *Biṣrī* (for Baṣrī), *Ṭibrī* (for Ṭabarī), *Iṣfihānī* (for *Iṣfahānī*), etc. These examples are taken not from the writings of illiterate authors, but from the works of first class scholars.

(*f*) The following table shows the system of transliteration :—

ا	a, i, u, (ā)	ش	sh
ب	b (بھ bh)	ص	ṣ
پ	p (پھ ph)	ض	ḍ
ت	t (تھ t’h)	ط	ṭ
ث	th	ظ	ẓ
ٹ	t̤	ع	
ج	j (جھ jh)	غ	gh
چ	ch (چھ chh)	ف	f
ح	ḥ	ق	q
خ	kh	ک	k, g (کھ k’h)
د	d (دھ d’h)	گ	g (گھ g’h)
ذ	dh	ل	l
ڈ	d̤	م	m
ر	r	ن	n
ز	z	و	w, u (ū)
ژ	zh	ه	h
س	s	ی	y (ī).

Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: *ay* for اَی, and *au* (or *aw*) for اَو.

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (’) is used (e.g. *nuz’hat*).

Note 4. In all quotations from the earlier MSS. in which the old orthography is used which does not distinguish ب from پ, ج from چ, ک from گ, this old usage has been preserved, but in the transliteration the words are given in the form of their actual pronunciation.

Note 5. The dash (-) is used: (*a*) to join two different words whenever they form one compound word; (*b*) with the Arabic article ال; (*c*) with the Persian *iḍāfa*; (*d*) with the Persian conjunction و when it is pronounced like *u* after words ending with a consonant.

II. Explanation of the System of the Descriptive Notes.

1. **Numbers.** Serial numbers of the notes do *not* coincide with the actual numbers of the MSS. on the shelves of the library. The latter are to be found on the right at the top of every note. A special index (VII) is provided to show the correspondence of these library marks with the numbers given in descriptive notes in the Catalogue.

2. **Titles.** Wherever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given *within brackets*. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (*a*) All approximate dates given *in centuries*, whenever they are conjectural, are left without special expressions like 'probably,' 'apparently,' etc., as superfluous.

(*b*) The dates of the reigns of rulers are given according to S. Lane-Poole, Muhammadan Dynasties (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(*c*) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. are omitted.

4. **References to folios in MSS.** Contrary to the general practice established in all learned libraries, according to which the folios of every MS. are numbered as soon as it is added to the collection, the great majority of the MSS. in the possession of the Asiatic Society of Bengal remain without any numeration of folios. A number of volumes have an erratic and careless *pagination*, often executed in such a way that different parts of the same volume, or even chapters of the same work, are *paged separately* (!). Blank leaves, or those occupied by notes, etc., have often been disregarded in such volumes.

The shortness of the time allotted for the work rendered it out of question to undertake the arduous task of numbering folios and verifying their proper order in 1500 volumes of MSS. as a mere appendix to my other duties as a cataloguer. Although pressing necessity forced me to number personally the folios in several hundreds of volumes, I was unable to do the same for all unfoliated works of the collection, especially for bulky MSS.[1]

In consequence the folio number is sometimes not shown in the descriptive notes; in such cases it was useless to give a table of contents and impossible to give exact references to folios for other purposes.

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[1] At my insistent requests, by the orders of the Society's authorities the folios in about 200 vols. have been numbered by the Society's maulvies during the last two years and a half.

In some cases when comparing the volumes, which had an old foliation, after the descriptive notes have been printed, it was discovered that the numeration was incorrect.

5. **References to other publications.** In the descriptions of the works references are given in a *uniform* and strictly *chronological* order, the latest in publication always being given first:—

(*a*) *General works* on Persian literature.

(*b*) *Catalogues* of the Persian MSS. in different libraries, in so far as locally accessible.[1] (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India).

(*c*) Critical editions, translations, or other publications. As the Society's library is very poor in this respect, the information given here is often based on earlier catalogues and other sources.

(*d*) Whenever possible, references are given to Oriental editions. This kind of literature is scarcely represented at all in the Society's library. The recent publication 'A Catalogue of the Persian printed books in the British Museum, by E. Edwards, 1922, was of great help. But, although being perhaps the fullest collection of Indian printed editions, it is *very far* from complete. *Persian* lithographs reach the British Museum apparently very rarely, even the most common and widely used ones; and the books published at Tashkand, Samarqand[2], the Caucasus, etc. seem almost never to arrive in the institution. In mentioning such publications I had to rely almost entirely on my own memory, and this did not, of course, allow me to give exact references.

6. **Quotations.** Of initial words only so much is quoted as is sufficient for identification, regardless of the question whether they form a complete sentence, or not[3].

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[1] To my great regret the following catalogues were not accessible to me:—

(*a*) Catalogue of two collections of Persian and Arabic MSS. preserved in the India Office library, by Sir E. Denison Ross and Prof. E. G. Browne, London, 1902.

(*b*) Kahl, A Catalogue of Persian and Turkish MSS. in Tashkand Public Library, Tashkand, 1898 (*in Russian*).

(*c*) B. Dorn, Das Asiatische Museum d. K. Akademie zu St. Petersburg, 1846.

(*d*) Rehatsek, Catalogue of the Arabic, etc., MSS. in the Mulla Firuz library, Bombay, 1873.

[2] The Turkestan editions, amongst which there are many very valuable ones, are usually superior to those lithographed in India with regard to the carefulness of execution and the quality of paper. They are, however, not as cheap as the latter.

[3] The stereotyped initial invocation الحمد لله رب العالمين الخ is abbreviated into ... الحمد, and the beginning of the first independent sentence is given. The opening words of fragmentary MSS. are also given, unless the work is either well-known, or scrappy.

The *orthography*, if thoroughly uniform and consistent in the MSS., is reproduced in its original form. If inconsistent, and containing obvious and trivial mistakes, the latter are corrected without special remarks.

Note 1. Many scribes, especially Indian, are extremely careless in the use of ة and ت, which they do not distinguish at all. Here all such cases are rectified in accordance with the rules of Arabic grammar.

Note 2. In versified passages the recognised rules of prosody are very often violated. The original orthography is reproduced in all of them.

Note 3. Old orthography (ب for *b* and *p*, ج for *j* and *ch*, کی for که, انک for آنکه, etc.) is preserved in quotations from MSS. which observe it throughout In quotations from those MSS. which mix the old and the new ways of spelling, the distinction between *b* and *p*, etc. is reconstrued. The letter گ (which is much used in Turkish, Urdu, etc., but almost never appears in Persian MSS. or lithographed editions, except in modern school books, etc.) is avoided, and *g* is uniformly written as ک, except wherever گ is absolutely necessary on account of possible ambiguity (as in گه=گاه, or in transliterations of Indian terms).

Note 4. To my great astonishment I have discovered that quite a number of people in India have most confused and perverse ideas concerning the use of the sign of interrogation (?) or the expression *sic*. To avoid misunderstanding an explanation is demanded here.

(*a*) The signs (?) or (*sic* ?) mean that there is some doubt as to the correctness of the word as reproduced on account of: (1) either the word being not clearly legible in the MSS. or altered by a later hand; or (2) on account of some damage to the MSS., such as, for instance, a worm-hole, traces of dampness, a piece of paper being pasted over, etc.; (3) or on account of some conflict with the context, obscure meaning, etc.

(*b*) The expressions (*sic*) or (*sic* !) are intended to show that although the word, as it is printed, is an exact reproduction of the original text, it is however not in perfect agreement with general rules, practices, usages, standard orthography, etc. For instance (*see* No. 436, on p. 195) رونتو) is an Indian fashion of writing instead of the usual Persian روی تو). Therefore it needs a (*sic*).

7. **Description of the appearance of MSS.** All information concerning the external appearance of the MSS. is arranged in a strictly uniform order as follows:

1. Number of folios (Ff.), whenever it is known. Doubtful figures are given in brackets.
2. The measurements of a page (S), *in millimetres*. First the size of the paper, and secondly of the place occupied by the text on a page.
3. Number of lines (ll) on a page.
4. Quality of paper (pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified.
5. General type of the handwriting.
6. The state of preservation of the MS.
7. 'Ex libris' of the College of Fort William (CFW), *if dated*, or signatures of former owners, etc., if given.
8. Vignettes or illustrations mentioned, if found in the MS.

III. Notes on the Indices.

I. **Persons' names.** (1) All references are to *the numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded*, as well as other expressions which do not constitute the *principal* part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows :—

Abū
Abī
al-(Arabic definite article in all its modifications).
Amīr
Āqā
b. (*ibn*)
Bābā
Bhāī

Ḥāfiẓ
Ḥājjī
Ḥakīm
Ibn (*b.*)
Khwāja
Makhdūm
Mawlānā
Mīr
Mīrzā
Miyān

S. (*Sayyid*)
Sh. (*Shaykh*)
Shāh
Sulṭān
also : Persian iḍāfa (-i-), and Arabic case terminations -u, -i.

(3) For reasons of economy of space names, repeated in several entries, are only once printed in full, heavy type, in the first entry and replaced by a hyphen in the following entries. A hyphen corresponds to one name only, except those composed with *'Abd-,-Allah,-Daula,-Dīn*, which are treated as one single word.

(4) For abbreviations see the list of them appended below.

II. **Titles of works.** (1) References are to *numbers* in the Catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely referred to incidentally in some connection.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) are :

al-(Arabic definite article, in all modifications).
Biyān (or *bayān*)
dar

fī
Intikhāb
Kitāb
Majmū'a

MUKHTAṢAR
MUNTAKHAB
RISĀLA (-T)
SHARḤ
TARJUMA (-T)

Also the Persian *iḍāfa* (-I-), or Arabic case terminations -U, -I.

(4) *Brackets* are used with provisional titles, not actually found in the text of works. They are arranged not under the *first* word, but under the word expressing their principal *subject*.

Note. Short incidental quotations from different poets are not referred to in the index. They must be looked for under the name of their authors in the Index of Persons' names.

(5) For abbreviations see the general list of them, appended below.

III. **Principal subjects.** The chief purpose of this index is to facilitate reference to the material contained in works which for various reasons have no proper title, and short, fragmentary and scrappy items. For other works it is supplemented by the Table of contents and Index II.

IV-VI. Indices of *scribes* and the *places of copying*. Names not clearly legible, or containing no diacritical dots, etc., are not included.

VII. The gaps in the series of the Library numbers of the MSS. are due either to:

(1) Losses of MSS.

(2) Mistakes in the original numeration.

(3) Exclusion of printed and lithographed books which have originally been numbered together with MSS.

LIST OF ABBREVIATIONS.

AD.=A.D.

agric.=work, or writer, on *agriculture.*

AH.=A.H.

anecd.=work, or writer, on *anecdotes*, tales, etc.

Ar.=Arabic.

astrol.=work, or writer, on *astrology.*

astron.=work, or writer, on *astronomy.*

Aum=J. Aumer, Die Persischen Handschriften der K. Hof- und Staatsbibliothek in Muenchen, München, 1866. (*References are to pages*).

b.=بن or ابن, son of.

Bd. v.=bound in one cover with other pamphlets, described separately.

beg.=beginning, or beginning with.

Bh=Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi ʻAbdu'l-Muqtadir, Calcutta, 1911. (*References are to numbers*).

Bibl. Indica=Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.

biogr.=work, or writer, on *biography.*

Bk=Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir, Calcutta, 1912–1921 (5 volumes published). (*References are to numbers*).

Bl=E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Nationale, vols. I–II, Paris, 1905, 1915. (*References are to numbers*).

Br=E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge, Cambridge, 1896. (*References are to numbers*, but the Roman figures are substituted by Arabic ones).

Br. Lit. Hist.=E. G. Browne, A Literary History of Persia, I (From the earliest times until Firdawsi), London, 1908; II (From Firdawsi to Saʻdi), London, 1906; III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920.

Brockelmann=C. Brockelmann, Geschichte der Arabischen Litteratur, vols. I–II (Weimar, 1898, Berlin, 1902).

c.=century.

ca.=circa.

calligr.=work, or writer, on *calligraphy.*

CFW=College of Fort William.

comm.=commentary, or commentator.

comp.=composed.

cond.=condition, state of preservation.

d.=died.

dat.=dated.

Dorn C.=Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Imperiale Publique de St.-Pétersbourg, St. Pétersbourg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References are to pages*).

EB=E. Sachau and H. Ethé, Catalogue of the Persian, Turkish, Hindūstānī and Pushtū Manuscripts in the Bodleian Library, vol. I, Oxford, 1889. (*References are to numbers*).

EIO=H. Ethé, Catalogue of Persian Manuscripts in the Library of the India Office, vol. I, Oxford, 1903. (*References are to numbers*).

Elliot, Hist. of India=Sir H. M. Elliot, The History of India as told by its own Historians. The Muhammadan Period. Vols. I–VIII, London, 1867–1877.

Elliot, Bibliogr. Index=Sir H. M. Elliot, Bibliographical Index of the Historians of Muhammadan India, vol. I, Calcutta, 1849.

encycl.=encyclopædia, or encyclopædist.

epist.=work, or writer, on *epistolography.*

Eur.=European (paper).

f., ff.=folio, folios.

Fl=G. Fluegel, Die Arabischen, Persischen und Turkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien, vols. I–III, Wien, 1865–1867. (*References are to pages*).

Fleischer, Dresden C.=H. Fleischer, Catalogus Codicum orientalium bibliothecae regiae Dresdensis, Lipsiae, 1831. (*References are to pages*).

Fleischer, Leipzig C.=H. Fleischer, Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur, Grimmae, 1834. (*References are to pages*).

fragm.=fragment.

GC I=List of Arabic and Persian MSS. acquired on behalf of the Government of India by the Asiatic Society of Bengal during 1903–1907. By Maulvi Hidayet Husain (Calcutta, 1908 ?).

GC II=The same, during 1908–1910 (Calcutta, no date). (*References to both are to numbers*).

geogr.=work, or writer, on *geography*.

GIPh=H. Ethé, Neupersische Litteratur, in Grundriss der Iranischen Philologie, vol. II (Strassburg, 1896–1904), pp. 212–368. (*References are to pages*).

Gotha C.=W. Pertsch, Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha, Wien, 1859. (*References are to pages*).

gram.=work, or writer, on *grammar*.

hagiol.=work, or writer, on *hagiology*.

Ḥājjī Khalīfa=Lexicon Bibliographicum et Encyclopaedicum a Haji Khalfa compositum, ed. G. Flügel, vols. I–VII, London, 1835–1858.

Hind.=Hindustani, Urdu.

hist.=history, or historian.

Horn=P. Horn, Geschichte der Persischen Litteratur, Leipzig, 1901. (*References are to pages*).

Ind.=Indian.

Ind. libr.=Libraries in India.

JA=Journal Asiatique (Paris).

JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).

JRAS=Journal of the Royal Asiatic Society (London).

Krafft=A. Krafft, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien, Wien, 1842. (*References are to pages*).

Leyden C.=Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae (by R. Dozy, P. de-Jong, M. de-Goeje, and M. Houtsma), vols. I–VI, 1851–1877, Lugduni Batavorum. (*References are to pages*).

lex.=work, or writer, on *lexicography*.

lith.=lithographed, lithograph.

ll=number of lines on a page.

M.=Muḥammad (in the indices only).

Madr=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālu'd-Dīn Aḥmad and 'Abdu'l-Muqtadir, Calcutta, 1905. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).

mag.=work, or writer on magic.

mathem.=work, or writer, on *mathematics*.

med.=work, or writer, on *medicine*.

Mehren=A. F. Mehren, Codices Persici, Turcici, Hindustanici variique alii bibliothecae regiae Hafniensis, Hafniae, 1857. (*References are to pages*).

moral.=work, or writer, on *moral philosophy*.

Morl=W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages, preserved in the library of the Royal Asiatic Society of Great Britain and Ireland, London, 1854. (*References are to pages*).

nast.=nasta'līq.

occult.=work, or writer, on occult sciences.

Or.=Oriental (paper).

orn. pr.=work, or author of a work, in *ornate prose*.

p., pp.=page, pages.

p.=poetical work, or poet.

pap.=paper.

Pers.=Persian.

philos.=work, or writer, on *philosophy*.

Pizzi=Italo Pizzi, Storia della Poesia Persiana, vols. I–II, Torino, 1894. (*References are to pages*).

polit.=work, or writer, on *politics*.

polytechn.=work, or writer, on *polytechnics*.

Pr=W. Pertsch, Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften, Berlin, 1888. (*References are to pages*).

R=C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, vols. I–III, London, 1879–1883. (*References are to pages*).

Ros=Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III. Les Manuscrits Persans. St.-Pétersbourg, 1886. (*References are to pages*).

RS=C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum, London, 1895. (*References are to numbers*).

S=size (length and width of the pages of the MSS.).

S.=Sayyid (in the indices only).

Sh. = Shaykh (in the indices only).

shik. = shikasta.

Spr = A. Sprenger, A Catalogue of the Arabic, Persian and Hindustany Manuscripts of the Libraries of the King of Oudh, vol. I, Calcutta, 1854. (*References are to pages*).

St. = C. Stewart, A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore, Cambridge, 1809. (*References are both to numbers and pages*).

suf. = work, or writer, on *Sufism*.

suf. sh. = Sufic shaykh.

surn. = surnamed, or with the takhalluṣ of.

theol. = work, or writer, on *theology*.

Tornberg = C. T. Tornberg. Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis, Upsaliae, 1849. (*References are to pages*).

tr., transl. = translated, translation, translator.

tr. Sanskr. = translation, or translator, from the Sanskrit.

Turk., Turkestan = W. Barthold, Turkestan at the period of the Mongol invasion (*in Russian*), vol. II, St. Petersburg, 1900.

v., vol., vols. = volume, volumes.

— v = (after a folio-number) verso.

vet. = work, or writer, on diseases of animals.

vulg = vulgar (handwriting).

w. = wrote, was engaged in composition

ZDMG = Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).

I. HISTORY.

1. General History.

1. تاريخ طبري

TA'RĪKH-I-ṬABARĪ. D 114 and D 115.

A condensed Persian translation of the annals of Muḥammad b. Jarīr b. Yazīd Ṭabarī (d. 310/923), prepared in 352/963 by Abū ʻAlī Muḥammad b. Muḥammad Balʻamī (d. 363/974),[1] at the request of the Samanide prince Manṣūr (I) b. Nūḥ (350–365/961–976). The narrative was continued by Muḥammad b. ʻAbdi'l-Malik Hamadānī (d. 521/1127) to the time of the Abbaside khalif Mustaẓhir-bi'l-lahi (487–512/1094–1118). The work was translated into French by H. Zotenberg, Chronique de Tabari, traduite sur la version persane de Bel'ami, 1867–1874. See Br. Lit. Hist. II, 115, GIPh 355, Bl I 238–244, EIO 2–13, Br 39, EB 2–13, Ros Nos. 4–5, Pr Nos. 363–366, R 68, Fl II 64, Morl 17. *In Indian libraries* see Bk 449–450, St. No. 4 on p. 5. Lith. in India. The present copy, in two vols., was transcribed in 1029 AH. by Ṭāhir (b.) ʻAbdi'l-Qādir ʻAdlābādī.

Vol. I (D 115) deals with the pre-Islamic period. It is defective at the end. Beg.

سپاس و آفرین مر خدایرا که کامکار الخ

Vol. II (D 114) contains the history of the Muhammadan time. Short notes on the khalifs Mustaʻīn, Muʻtazz, Muhtadī and Mu'tamid are added at the end. Beg.

الحمد لله ...... فصل در ذکر آغاز اخبار پیغمبر الخ

2 vols. S 240 × 130 (v. II 255 × 140) and (both) 175 × 95, ll 21. Or. paper. Good Ind. nast. Cond. good. A vignette at the beg. of D 115.

2.

The same. D 113.

Another copy of the same, dating from the XIIc. AH. Some portions in the beginning and in the middle of the text are written in a more modern handwriting. Beg. as in No. 1.

Ff. (690), S 270 × 165. 180 × 100, ll 20. Or. col. paper, clear Ind. nast. Cond. good. An index is appended.

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[1] Rieu (Cat., p. 70) gives 386/996 as the date of his death, but, as W. Barthold observes (Turkestan, vol. II. note 5 on p. 10), there is a mistake in the reference to Notices et Extraits, IV, 363. The date as above is given by Gardīzī (MS. of the Bodl. Library, Cod. Ousley, 240, fol. 129).

3.

The same. D 112 and D 116.

Another and modern copy of the same, in 2 vols., dating from the XIIIc. AH. Beg. as in No. 1.

2 vols. S 300 × 210, 230 × 125, ll 18. Or. pap. Modern Ind. nast. Cond. bad, spoiled by dampness.

4.

جامع التواريخ

JĀMI‘U'T-TAWĀRĪKH.

D 31.

A small portion of the great historical work of Rashīdu'd-Dīn, also called Rashīd-Ṭabīb, whose real name was Faḍlu'l-lah b. ‘Imādi'd-Daula (d. 718/1318). For his biography see Br. Lit. Hist. III, 72–75; W. Barthold, ‘Mir Islama,’ vol. I (1912), pp. 56–107, also his Turkestan, vol. II, 45–49; Elliott, History of India, III, 1–21, also his Bibliogr. Index, pp. 1–47; Quatremère, Histoire des Mongols de la Perse, vol. I (1836), preface, also his articles in Journal des Savants, 1850, pp. 515–522, and JRAS, VI, 11–41, VII, 267–272. His book: GIPh 359, Bl I 254–258, EIO 17, 2828, RS 25–26, EB 23, R 74, Aum 69, Fl II 179–181, Morl 1–11, etc.. The portion contained in the present MS. corresponds almost exactly with the section of Rashīd's work, edited by E. Blochet, Djamiel Tévarikh, 1911, Gibb Mem. Series, vol. XVIII. (See the preface of this edition for a biography of Rashīdu'd-Dīn). Similarly to this edition, the present MS. contains a part of *bāb* II of the first vol., dealing with the ramifications of the house of Chingiz and the history of his sons. Blochet's text begins here on fol. numbered 13 (the numeration differs by two from the actual folio number in the MS.). But on fol. 118, corresponding to Blochet's p. 391 (dealing with the narrative about Qūbīlāy) the story breaks off, and, as a continuation, there commences the account of Hulāgū (not contained in Blochet's book). The copy, which may date from the end of the IX or beg. Xc. AH., is a kind of édition de luxe. A great many pages, entirely or partly, are left blank, mostly being reserved for pictures, of which only 21 were actually drawn (on ff. numbered 22, 22v, 23v, 46, 56, 58v, 59, 59v, 62v, 87, 88, 89, 89v, 90v, 92, 93, 93v, 104, 108, 108v, and 123). Their style shows still fresh traces of Chinese influence, and they may be classed as belonging to the early Mongolian period of Persian art. They are very badly preserved, many being partly effaced or damaged by dampness. Beg.

قسم اول از داستان تولوي خان در تقرير ذكر الخ

Ff. (124), S 470 × 320, 340 × 200, ll 25. Or. pap. Khorasani nast. Cond. not good.

5.

The same. D 32.

A modern copy of the same work, not older than some 20–30 years, probably prepared to save the text of the perishing MS., mentioned in the preceding No., from final destruction.

Ff. (204), S 295 × 200, 225 × 120, ll 19. Eur. pap. Ind. modern nast. Cond. good.

6.

تاریخ گزیده

TA'RĪKH-I-GUZĪDA.

D 44.

The well-known history of the Muhammadan countries with special reference to Persia, comp. in 735/1335, originally ending with the events of 730/1330. It was subsequently continued to 744/1343–1344 by the author, Ḥamdu'l-lah b. Abī Bakr b. Aḥmad Mustawfī Qazwīnī. See regarding him and his book Br. Lit. Hist. III, 87–95, GIPh 275, Bl I 264–268, EIO 19–20, Br 40–41, EB 26–30, Ros No. 6, R 80, etc. Also Barthold, Turk. v. II, pp. 50–51. *Ind. libr.* Bh 1, Bk 453–454, St. No. 5 on p. 5. The work was edited, in facsimile, by E. Browne, Gibb Mem. Series, vol. XIV, 1910, and a condensed translation is given by him in part II (1913). The present copy, which is defective at the end, dates from the XIc. AH., but many folios, originally lost, are restored in a modern handwriting. Beg.

سپاس و ستائش بادشاهی را که ملک او الخ

Ff. (280), S 235 × 135, 165 × 95, ll 19. Or. (and Europ.) paper. Ind. nast. cond. tolerably good. CFW 1809. An index is prefixed.

7.

مجمع الانساب

MAJMA'U'L-ANSĀB.

D 272.

A concise general history from the creation of the world to the death of Sulṭān Abū-Sa'īd, 736/1335. It was composed by Muḥammad b. 'Alī b. Muḥammad (b. Ḥasan b. Abī Bakr Shabāngāraī) in 733/1333, but subsequently rewritten, expanded and completed in 743/1343. See Br. Lit. Hist. III, 103, Bl I 269, EIO 21, Br 42, EB 31, R 83, Morl 28–30, St. No. 16 on p. 8, etc. Cf. also Barthold, Turk., vol. II, 47. Copied apparently in XIc. AH. Beg.

الحمد لله الذي جعل الحمد مفتاحاً لذكره الخ

Ff. (145), S 255 × 150, 175 × 95, ll 15. Or. pap. Ind. nast. cond. good. CFW 1809.

8. (کتاب تاریخ)

(KITĀB-I-TA'RĪKH). D 42.

A concise general history, chiefly with reference to Persia, from the creation of the world to 817/1414. The author, Ja'far b. Muhammad Ḥusaynī, composed it, as stated in his preface, f. 2, in 820/1417, and dedicated it to Shāhrukh (807–850/1404–1447). I have been unable so far to find any references to this work elsewhere except St. No. 21 on p. 9, which probably alludes exactly to the present copy. The beginning, probably one leaf, is lost.

Ff. 1–2v are occupied with the preface and dedications.
,, 2v–3 contain a few words on eras.
,, 3–51v deal with pre-Islamic history.
,, 51v–98 contain the history of Muḥammad and his immediate successors, to the death of ' Alī (40/661).
,, 98v–118 deal with the history of the Omayyade dynasty.
,, 118–168v deal with the history of the Abbaside empire and the contemporary dynasties of Persia.
,, 168v–197v. Brief history of the Mongols, Muzaffarides, etc.
,, 197v–202v. The campaigns of Timur.
,, 203v–220. A history of the Timurides up to about 817/1414.

The copy is dated 988 AH. To facilitate possible identification, should another copy of this work be found somewhere, the initial words of a chapter at the beginning, and one at the end are here given:

(f. 3) در ابتداء آفرنیش عالم، کویند حق سبحانه و تعالی اول چیزی که
آفرید نور محمد بود الخ

(f. 197v) ذکر سلطنت خاقان اعظم امیر قطب الدولة و الدین امیر تیمور
کورکان انار الله برهانه و مدت ملک او و عدد فرزندان او و سبب وفات او،
و امیر اعظم قطب الحق و السلطنة و الدین الخ

Ff. (220), S 215 × 125, 135 × 70, ll 19. Or. pap. Good Khorasani nast. Cond. very good. CFW 1809.

9. مجمل فصیحی

MUJMAL-I-FAṢĪḤĪ. D 278.

A modern copy of the rare and important general history, down to 845/1441, comp. by Aḥmad b. Muḥammad b. Yaḥyā, surnamed Faṣīḥī Khwāfī. See Br. Lit. Hist. III, 426–428, also the article of E. Browne in Le Muséon, 1915, pp. 48–78; Barthold, Turkestan, vol. II, p. 56; V. Rosen, Collections Scientifiques, etc., 111–113. *Ind. libr.* Bk 455. The present copy, transcribed in (1271) /1853 (without any indication as to its original), is also incomplete, because there is a lacuna between the years 395 and 536 AH. Other sections seem to be complete (except in a few cases where the folios are misplaced, as those for the years 828–830, which are inserted after the year 843). At the end there is a meagre account of Herat. The red headings for every year are carelessly written and sometimes omitted (as for the years 1–175). Beg.

فصیح تر عبارتی که در کردن جان تعویذ الخ

Ff. 733. S 205 × 135, 160 × 90, ll 15. Eur. blue paper. Ind. modern nast. Cond. good.

10. روضة الصفاء

RAUḌATU'Ṣ-ṢAFĀ. D 193.

The first five volumes of this famous general history by Muḥammad b. Khāwand Shāh b. Maḥmud, surnamed Mīr Khwānd, d. 903/1497. For his biography and a description of his work see Br. Lit. Hist. III, 431–433, GIPh 356, Barthold Turkestan II, 58–59, Bl I 216–231, EIO 24–75, EB 36–69, Ros Nos. 11–14, Pr 370–396, R 87–96, Aum 72, Morl 30–38, etc. *Ind. libr.* Bh 2, Bk 456–461, Madr 121–125, St. No. 1 on p. 3. (GC II 354). For the old bibliography of the European editions and translations of various parts of this work see Elliott, History of India, IV, 127–140. It was lithographed in Tehran, 1270–1274 AH., Lucknow, 1874, and Bombay, 1271 AH. This is the longest portion of the work in one set in the present collection. (Although there are other sets of several vols., they are usually not genuine and an attempt is made to rearrange them more correctly). Two huge folios, cop. in 1158 AH. (the date is suspicious):

Vol. I. Part 1. (ff. 1v–224). Beg. as usual:

زیب فهرست نسخهٔ مفاخر انبیا الخ

,, 2. (ff. 227v–516). Beg. as usual:

عنوان صحیفهٔ مرادات الخ

Vol. II. Part 3. (ff. 1v–117v). Beg. as usual:

حمد و ثنائی که سبحان ملا و الا علی (sic)

,, 4. (ff. 123v–285v). Beg. as usual:

فهرست نسخهٔ سعادات الخ

Part 5. (ff. 289v-453). Beg. as usual:

آرائش دیباچهٔ مناقب الخ

2 vols. Ff. 516 and 453. S 420 × 245, 300 × 160, ll 27. Or. pap. Ind. nast. Cond. tol. good. Indices appended to all parts, except the first.

11.

The same. D 204.

The *first* vol. of the same work. Cop. in the beg. of the XIc. AH., by Muḥammad (b.) ‘Abdi’r-Razzāq (?). Beg. as in No. 10.

S 265 × 160, 190 × 100, ll 25. Or. pap. Good Ind. nast. Cond. tol. good.

12.

The same. D 202 (I).

Another copy of the same *first* vol., also dating from the XIc. AH. Beg. as in No. 10.

Ff. (410), S 285 × 180, 195 × 95, ll 21. Or. pap. Good Ind. nast. Cond. good. A nice initial vignette.

13.

The same. D 199 (I).

Another copy of the *first* vol., transcribed for ‘Abdu’l-lah Quṭb-shāh (1020–1083/1611–1672) at Muḥammad-nagar. The date, as written in words, is 1059 AH., but in figures 1068 AH. Beg. as usual, see No. 10.

S 260 × 150, 195 × 110, ll 17. Or. pap. Ind. nast. Cond. good.

14.

The same. Oa 26.

Another copy of the *first* vol., transcribed at Ḥaydarābād, in 1084 AH. by Muḥammad ‘Alī b. Shamsi’d-Dīn Fīrūzābādī ad-Dāru’s-Salāmī (sic!), surnamed جرات. Beg. as usual, see No. 10.

Bd. v. S 320 × 175, 275 × 115, ll 23 (varied). Or. pap. Ind. nast. Cond. tol. good.

15.

The same. D 192.

Another copy of the *first* vol., transcr. at کدسدکوده in 1151 AH. Beg. as usual, see No. 10.

S 445 × 250, 340 × 165, ll 22. Or. pap. Ind. nast. Cond. good.

16.

The same. D 202 (II).

A very good copy of the *second* vol. of the same work, dated 1061 AH., by ʿAbdu'l-lah Shīrāzī. Beg. as usual, see No. 10.

S 215 × 160, 205 × 100, ll 30. Blue Pers. pap. Pers. good nast. Cond. good. Initial vignette.

17.

The same. D 203.

Another copy of the *second* vol., dat. 1069 AH. Beg. as in No. 10.

Ff. (402), S 300 × 205, 215 × 120, ll 21. Eur. pap. Ind. nast. Cond. good. Scrappy notes on the last leaf. CFW 1809.

18.

The same. D 199 (II).

Another copy of the *second* vol., dating from the beg. of the XIIc. AH. Many lacunas, partly restored in a different handwriting. Beg. as in No. 10.

S 260 × 175, 200 × 110, ll 23. Or. pap. Ind. nast. Cond. tol. good.

19.

The same. D 200.

Another copy of the *second* vol., also dating from the XIIc. AH. Beg. as in No. 10. Many marginal notes.

Ff. (518), S 260 × 175, 195 × 100, ll 21. Or. pap. Ind. nast. Cond. good. CFW 1809.

20.

The same. D 202 (III).

The *third* vol. of the same work, a good copy, dated 1022 AH. Beg. correctly:

حمد و ثنائی که مسبحان ملاء اعلی الخ

Ff. (186), S 290 × 190, 205 × 110, ll 25. Or. pap. Good Khorasani nast. Cond. good.

21.

The same. D 194 and D 195.

Vols.: the *third* (D 194, dat. 1041 AH.), the *fourth* (D 195, without date), and the *fifth* (D 194, dat. 1042 AH.), all belonging to the same original set and transcribed by the same scribe. Beg. as usual, in all three, see No. 10 and No. 20.

3 vols. S 365 × 220, 230 × 125, ll 23. Or. pap. Good Ind. nast. Cond. good. Nice initial vignettes.

22.

The same. D 195 (III).

Another copy of the *third* vol., transcr. at Ḥaydarābād in 1064 AH. Beg. as usual, see No. 20.

S 305 × 185, 240 × 135, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1809.

23.

The same. D 201.

Another copy of the *third* vol., dating from the end of the XI or beg. of XIIc. AH. Beg. as usual, see No. 20.

S 235 × 180, 180 × 120, ll 25. Or. pap. Ind. nast. (diff. hands). Cond. good. CFW 1809.

24.

The same. D 198.

The *fourth* vol. of the same work. The date of the copy, 1008 AH., seems very suspicious. Perhaps it has to be read 1080 which appears more probable. Beg. as usual, see No. 10.

S 265 × 170, 175 × 95, ll 17. Or. pap. Ind. nast. Cond. good.

25.

The same. D 195 (IV).

Another copy of the *fourth* vol., dated 1017 AH. Beg. as usual, see No. 10.

S 305 × 185, 200 × 100, ll 23. Or pap. Ind. nast. Cond. good. CFW 1809.

26.

The same. D 195 (V).

A good copy of the *fifth* vol., dating from the beg. of the XIc. AH. Beg. as usual, see No. 10.

S 320 × 175, 220 × 110, ll 23. Or. pap. Good Ind. nast. Cond. good.

27.

The same. D 196.

Another copy of the *fifth* vol., dating apparently from the XIIc. AH. The date given in the colophon, 1001 AH., is highly suspicious, and if the figures themselves are correct, they should probably be read 1100. The name of the scribe appears as منذني (? perhaps to be read منذلی i.e. Muḥammad-ʻAlī, a common colloquial corruption) b. Nūri'd-Dīn Muʻallim-i-Dizfūlī. Beg. as usual, see No. 10 (although متعاقب is written instead of the correct مناقب).

Ff. (338), S 300 × 200, 210 × 120, ll 21. Europ. pap. Ind. nast. Cond. good.

28.

The same. D 197.

The *sixth* vol., dated 1070 AH. A good, legible copy. Beg.

جواهر حمد و سپاس و لآلئ شکر بیقیاس الخ

Ff. (351), S 285 × 190, 170 × 115, ll 15. Europ. pap. Ind. nast. Cond. good.

29.

The same. D 195 (VI).

Another copy of the same *sixth* vol., dating from the XIIc. AH. Beg. as usual, see No. 28.

Ff. (395), S 295 × 185, 230 × 115, ll 23. Or. pap. Ind. nast. Cond. good.

30.

The same. D 257.

An index to the *seventh* vol., of the same work, dating from the XIIIc. AH.

S 220 × 160, 190 × 120, ll 22. Or. pap. Ind. nast. Cond. good.

31.

The same. D 149.

The *Khātima*, or the *eighth* vol. of the same work, copied towards the beg. of the XIIc. AH. Beg.

در بیان بدائع و صنائع ملک صانع الخ

Ff. (86), S 250 × 140, 190 × 90, ll 21. Or. pap. Ind. nast. Cond. good.

32. منتخب تواریخ

MUNTAKHAB-I-TAWĀRĪKH. D 169.

Various extracts from the Rauḍatu'ṣ-Ṣafā, dealing chiefly with the dynasties of the VIc. AH. Some portions of the copy are dated 1071 and 1072 AH. This volume is absolutely worthless. It is badly written, without diacritical dots.

S 285 × 125, 220 × 60, ll 15. Or. pap. Bad. Ind. shikasta, coarse and illegible. Cond. tol. good. CFW 1809.

33. خلاصة الاخبار في بيان احوال الاخيار

KHULĀṢATU'L-AKHBĀR FĪ BIYĀNI AḤWĀLI 'L-AKHYĀR. D 155.

A condensed version of the *Rauḍatu'ṣ-Ṣafā*, comp. by Mīrkhwānd's celebrated nephew Ghiyāthu'd-Dīn b. Humāmi'd-Dīn Khwāndamīr, d. 941/1535 (see the bibliography regarding him in the next No.). The work, in 10 *maqālas*, was completed in 905/1499–1500. See Br. Lit. Hist. III, 434, GIPh 357, Bl I 312, EIO 76–78, RS 30, EB 83–86, Ros No. 15, Pr 397–399, R 96, Fl II 68, Morl 38, etc. *Ind. libr*, Bh 3, Bk 463, St. No. 2 on p. 4. The copy dates apparently from the end of the X or beg. XIc. AH. It is calligraphically written and beg. as usual:

خلاصۀ کلمات راویان اخبار انبیای عالیمقدار الخ

Ff. (372), S 290 × 185, 200 × 110, ll 19. Or. paper, sprinkled with gold, neat old Indo-Herati nast. Cond. good. Nice vignette (full page). CFW 1809.

34. حبيب السير

ḤABĪBU'S-SIYAR. D 136.

The *first* vol. of this important compendium of general history, by the same Khwāndamīr, mentioned in the preceding No., comp. between 927 and 930/1521–1524. See Br. Lit. Hist. III, 434, GIPh 356–357, Bl I 316–326, EIO 79–99, Br 51–58, RS 31, EB 70–82, Pr 400–403, R 98 seq., Aum 75, Fl II 70, Morl 42–50, etc. *Ind. libr.* Bk 464–468, St. No. 3 on p. 4. Cf. also Elliott, Hist. of India, IV, 154 seq. Lith. in Tehran, 1271 AH., Bombay, 1273 AH., and later. The copy is dated 1019 AH., but, judging from the type of the handwriting, the date should probably be read 1109 AH. Beg. as usual:

ربنا اتنا من لدنک رحمة ...... لطائف اخبار لآلی نثار الخ

Ff. (452 ?), S 215 × 130, 175 × 100, ll 19. Or. pap. Ind. nast. Cond. good. CFW 1809.

35.

The same. D 138.

Another copy of the same *first* vol., containing only three chapters, defective at the end. It dates from the XIIc. AH. Beg. as in No. 34.

S 210 × 145, 170 × 110, ll 19. Eur. pap. Ind. nast. Cond. tol. good. CFW 1809.

36.

The same. D 134.

The *second* vol. of the same work. The copy dates from the XIIc. AH. Defective at the beginning and end.

Ff. (416), S 250 × 140, 165 × 90, ll 21. Or. pap. Good Ind. nast. Cond. bad. The leaves are loose.

37.

The same. D 137.

The *third* vol. of the same work. The copy, containing the *first* and the *second* chapters only, dates from the XIIc. AH., is damaged by dampness, dirty, illegible in many places, and defective at the end. Beg.

یا رب به ثنای خود سخن سازم کن الخ

S 215 × 120, 160 × 80, ll 21. Or. pap. Ind. nast. Cond. bad. CFW 1809.

38.

The same. D 133.

An incomplete copy of the *third* vol. containing the beginning of the *first*, the end of the *third* and the whole of the *fourth* chapters. It is otherwise a good transcript, dated 993 AH. Some folios are misplaced and in several places there are lacunas.

S 190 × 150, 175 × 90, ll 19. Or. pap. Good Indo-Herati nast. Cond. tol. good. Nice vignettes. CFW 1809.

39.

The same. D 135.

The second chapter of the *third* vol., dating from the XIIc. AH. Beg. as usual.

S 245 × 160, 190 × 100, ll 25. Or. pap. Ind. nast. Cond. good.

40.

The same. D 123.

The third chapter of the *third* vol. The copy, dating from the XIIc. AH. is defective at the beginning and the end.

S 270 × 165, 175 × 90, ll 17. Or. pap. Ind. Mullai. Cond. good.

41.

تاريخ الفي

TA'RĪKH-I-ALFĪ. D 38.

The general history of the Muḥammadan world during the first millennium after Muḥammad's death. It was compiled by the order of Akbar (993/1585), chiefly by Aḥmad Tatawī (d. 996/1588), and other historians such as Naqīb-Khān, Badāūnī, etc. The first two vols. were revised subsequently (1000/1591–1592) by the same Badāūnī, and the third vol. by Ja'far Beg Āṣaf-Khān (d. 1021/1612). See GIPh 357, Bl I 345–347, EIO 110–118, EB 99, Pr 417, R 117 sq., etc. *Ind. libr.* St. No. 10 on p. 6. (GC I 125). Cf. also Elliott, Hist. of India, V, 150–176. The present copy, dating from the XIIc. AH., contains only a portion of the *first* vol., dealing with the events of 11–96 AH. Beg. as usual :

آغاز کتاب در بیان اموری که واقع شده الخ

S 385 × 220, 260 × 130, ll 21. Or. pap Good Ind. nast. Cond. good. Vignette. The headings of the narratives of each year, in red, appear only as far as 58 after Muḥammad's death. After this the space reserved for them is left blank.

42. روضة الطاهرين

RAUḌATU'Ṭ-ṬĀHIRĪN. D 205.

A brief general history from the creation of the world down to 1011/1602 (chronogram روضه), comp., in 5 *qisms*, by Ṭāhir Muḥammad (b.) 'Imādi'd-Dīn Ḥasan b. Sulṭān 'Alī b. Ḥājjī Muḥammad Ḥusayn Sabzawārī. For a detailed description of this work see EB 100 and R 119–121. *Ind. libr.* Bh 8, St. No. 9 on p. 6. Cf. also Elliott, Hist. of India, VI, 195–209. The present copy dating from the middle of the XIc. AH., contains only 3 *qisms* and ends with the history of the Safawides. There are many lacunas. Beg.

بعد از حمد باري سبحانه و تعالى الخ

S 350 × 215, 260 × 160, ll 35. Or. pap. Pers. nast. (diff. hands). Cond. tol. good. CFW 1809.

43. مجمل مفصل

MUJMAL-I-MUFAṢṢAL. D 275.

A concise general history from the times of the legendary prophets to the beginning of the XIc. AH., by Muḥammad Barārī Ummī b. Muḥammad Jamshīd b. Jabbārī Khān b. Majnūn Khān Qāqshāl, who mentions on f. 2 that he transcribed it from his original drafts in 1065/1655. A collation of the contents and the arrangement shows that it is the same work as described in detail in EB 101. Although the copy of the Bodleian library, being defective, does not contain either the title or the author's name, they both are mentioned twice in the present copy, in the preface, f. 2, and again in the colophon. There is no division into two large sections, suggested by H. Ethé, but the narrative is dissected into short unnumbered chapters. The same Bodleian library possesses also the *second* vol. of the same work, described in EB 242, comp. in 1079/1668, and dealing with the history of the Persian and Indian Timurides down to 1037/1627. The present copy was transcribed in 1100 AH. by Ghulām Muḥammad, an inhabitant of Mānda-Kām in كنتور پرتاب, for the author himself, who is called مالكه و مؤلف, and who therefore, we may conclude, was still alive at the time. There is a MS. in the 'Government Collection' (I) in the A.S.B. containing an astronomical work by the same author, with the title عقول عشره (in Persian), No. 667.

Beg. of present copy of the *Mujmal :*

بحمد الله الذي تعالى شانه الخ

S 275 × 160, 210 × 95, ll 18. Or. pap. Ind. nast. Cond. good.

44. تواريخ جدولي

TAWĀ'RĪKH-I-JADWALĪ. D 41.

Chronological tables, from legendary times to 1108/1697, with a short introduction and a discussion on the different eras (ff. 3–7). At the end of the tables there is a list of various dynasties showing the duration of the rule of each of them. The work ends with a *khātima*. The title appears in the colophon, apparently in the same handwriting as that of the bulk of the book. The author gives his name as ابكمحي خليفه (?) surnamed (sic مقلب) Muṣṭafā. He says that in 1075/1665, while staying in Baghdad, he found there a work containing chronological tables, written in Turkish, and brought down to *ca.* 1060/1650. His present work is an amplified translation of them. Copied in 1146 AH., at Arkāt, by Sayyid Afḍal, in the 15th year of Muḥammad-Shāh's reign. Beg.

حمد و ثنای که مراورا نهایتی نیست الخ

Ff. (83), S 310 × 205, 230 × 130, ll 21. Or. pap. Good Ind. nast. Cond. tol. good. Several lacunas and blank spaces. CFW 1809.

45. حديقة الصفاء

ḤADĪQATU'Ṣ-ṢAFĀ. D 141.

A large compendium of general history down to 1173/1759, by Yūsuf 'Alī b. Ghulām 'Alī. For a detailed description of this work see EB 118. Cf. also GIPh 215, R 872, etc. *Ind. libr.* Bk 480. Lith. Lucknow. The work is divided into a preface, three *mujallads*, and a *khātima*, copied in three large vols. towards the end of the XII or beg. XIIIc. AH.:

Vol. I contains the preface, and the history of the world excluding India, ending with the dynasty of the Safawides in Persia. Beg.

حمد وافر و ثنای متکاثر الخ

Vol. II contains the history of Timur and the Indian Timurides. Beg.

قطب الدین امیر تیمور کورکان الخ

Vol. III contains: (1) History of the Indian dynasties. (2) The *khātima*, divided into two parts: (*a*) A discussion of various religious and philosophical matters, and (*b*) An important collection of biographies of poets, saints, etc. Beg.

بدانکه مدار روزکار بوقلمون الخ

3 vols. S 355 × 220, 240 × 130, ll 21. Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

46.

The same. D 142.

Another copy of the *second* vol. of the same work, dating from the beg. of the XIIIc. AH. It is completely perished in the middle. Beg. as above in No. 45.

S 300 × 230 240 × 150, ll 23. Or. pap. Ind. nast. Cond. hopeless. Note of purchase by C. G. Mullins in 1811.

2. Historical tradition and legends concerning Muḥammad, his companions, contemporaries and the Imams.

47.

کتاب فتوح ابن اعثم

KITĀB-I-FUTŪḤ-I-IBN A'THAM. D 67.

The history of the first khalifs and the beginning of the Omayyade dynasty, originally comp. in Arabic by Aḥmad b. A'tham al-Kūfī (d. *ca*. 314/926). A part of this work was translated into Persian by Muḥammad b. Aḥmad Mustawfī of Herat (in the text الحروى) *ca*. 596/1200, when he died. His translation was shortly afterwards completed by Muḥammad b. Aḥmad b. Abī Bakr al-Kātib al-Mābarnābādī. See GIPh 358, Bl I 367–369, EIO 131–133, EB 124–126, R 151, Morl 16, etc. *Ind. libr.* Bh 16, Bk 493. St. No. 18 on p. 8. Lith. Bombay, 1305 AH. The present copy, dated 977 AH., is defective at the beginning. Some lacunas in the middle of the text are restored in a modern handwriting.

S 335 × 225, 260 × 180, ll 21. Or. pap. Good Ind. nast. Cond. good.

48.

The same. D 68.

Another, and complete copy of the same work, transcribed in 1113 AH. by Muḥammad Muḥyī'd-Dīn b. Muḥammad Ṭâhir b. Abī Muḥammad Ḥijāzī, at Alwar (الور). Beg.

الحمد لله الملک القدیم المنان الكريم الخ

Ff. (340), S 300 × 195, 200 × 100, ll 19. Europ. pap. Ind. nast. Cond. good.

49.

ترجمهٔ مولود مصطفی

TARJUMA-I-MAWLŪD-I-MUṢṬAFĀ. D 117.

A biography of Muḥammad, originally comp. in Arabic by Sa'īd b. Mas'ūd b. Muḥammad Mas'ūd Kāzirūnī (f. 3v) some time between 752/1351 (this year is mentioned in the preface, f. 2v) and 760/1359, the date of the original copy of the Persian translation, the colophon of which is preserved here. The translator is the son of the author, ‘Afīf (probably for ‘Afīfu’d-Dīn) b. Sa‘īd b. Mas‘ūd, etc. (Possibly after him this work is sometimes called سیر عفیفی as in EIO 165). See EIO 165, R 1026 etc. *Ind. libr*. Bh 17, Bk 484, St. No. 71 on p.25. The work is divided into 4 *qisms* and a *khātima*. The copy, which claims to be a transcript of the original (as stated on f.1, below the title, از روی نسخهٔ مصنف نوشته), is dated (in a different handwriting) Bījāpūr, 989 AH., by Isma‘īl b. ‘Abdi’l-Qādir (?). This may be correct, judging from the appearance of the handwriting. Beg.

حمد و سپاس بی قیاس خدای را که نور الخ

S 210 × 120, 160 × 75, ll 20. Or. pap. Ind. good nast. Cond. good. Scrappy notes etc. on the 3 initial folios. CWF 1809.

50.

معارج النبوة

MA‘ĀRIJU’N-NUBUWWAT.

D 299.

An extensive biography of Muḥammad, commenced in 891/1486 by Mu‘īnu’d-Dīn (b.) Muḥammad Amīn Farāhī, usually known as Mu‘īn al-Miskīn, d. 907/1502. See GIPh 358, Bl I 383–385, EIO 138–144, EB 128–130, R 149, Aum 100, Fl II 391 etc. *Ind. libr.* Bh 23, Bk 486–488, St. No. 57 on p. 22. (GC II 345). Lith. Lucknow, 1815, Cawnpore, 1882, 1895, Bombay, 1300 AH. The work is divided into a *muqaddima*, four *rukns*, and a *khātima*. The copy was apparently transcribed in the XIc. AH. Beg.

حمدی که صحائف لطائف اطباق الخ

S 355 × 250, 260 × 140, ll 25. Or. pap. Indo-Herati nast. Cond. bad, the paper is decayed along the marginal lines Very nice vignette. CFW 1809.

51.

The same.

D 300.

Another copy of the same work, defective at the end. The colophon of the IIIrd *rukn* is dated 1033 AH. Scribe Muḥammad Shāh b. Muḥammad Bāqir Tāshkandī. Before the usual beginning (see No. 50) there is the common invocation :

ربنا اتنا من لدنک رحمة الخ

S 370 × 260, 265 × 150, ll 27. Or. pap. Ind. nast. Cond. tol. good. An index is prefixed. Several bad vignettes.

52.

The same. D 301.

The introduction (*muqaddima*) of this work. Copied apparently towards the end of the XII or beg. XIIIc. AH. Beg. as usual, see No. 50.

S 255 × 165, 210 × 100, ll 17. Red or. pap. Ind. nast. Cond. good.

53.

روضة الاحباب في سيرة النبي و الاصحاب

RAUḌATU'L-AḤBĀB FĪ SĪRATI'N-NABĪ WA'L-AṢḤĀB.
D 188.

The story of Muḥammad, his contemporaries, and the twelve Imams, comp. in 888/1484, finally completed in 900/1495, and dedicated to Mīr 'Alī Shīr, by 'Aṭâu'l-lah b. Faḍli'l-lah Jamāl Ḥusaynī, d. 926/1521. See GIPh 358, EIO 145–157, EB 131–133, R 147 sq., Fl II 368–369, Morl 15, etc. *Ind. libr.* Bh 19–21, Bk 496, St. No. 56 on p. 21, (GC I 466). Lith. Lucknow, 1222 AH. The work is divided into three *maqṣads*, but this copy, dated 999 AH., by Muḥammad (b.) Muḥyī'd-Dīn Banī Isrāil, contains only the *first maqṣad*, beg.

الحمد لله الذي منّ على المؤمنين الخ

Ff. (363), S 245 × 175, 185 × 100, ll 21. Or. pap. Good Ind. nast. Cond. good. There is a lacuna after f. 342. A vignette. An index in modern handwriting.

54.

The same. D 187.

Another copy of the same *first maqṣad*, dated 1029 AH. Copyist Ḥasan Muḥammad b. Muḥammad Qāsimī. Beg. as in No. 53.

Ff. (327), S 305 × 185, 210 × 105, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1809.

55.

The same. D 184.

Another copy of the *first* (f. 1v–370v) and the *second maqṣads* of the same work, defective at the end, dated (see colophon on f. 370v) 1060 AH. Scribe Khudā-Qulī b. Mullā Imām Marwī (?). Beg. as above, in No. 53.

Ff. (531), S 255 × 195, 175 × 115, ll 19. Or. pap. Ind. Mullaī. Cond. bad. Injured by dampness, on many pages the text is half effaced. CFW 1809.

56.

The same. D 185 (I).

The *second maqṣad* of the same. Cop. in the beg. of the XIc. AH. (39, probably for 1039 ?), by Yūsuf b. Ḥājjī. Beg. as usual :

لک الحمد یا مسبب الاسباب الخ

Ff. (111), S 255 × 165, 180 × 115, ll 29. Or. pap. Ind. nast. Cond. good.

57.

The same. D 185 (II).

Another copy of the *second maqṣad*, dating from the XIIc. AH. Beg. as above, in No. 56.

Ff. (302), S 245 × 155, 200 × 90, ll 20. Or. pap. Ind. calligr. nast. Cond. good. Scrappy notes on the initial leaves. CFW 1809.

58.

The same. D 186.

The *third maqṣad* of the same, concluding with an alphabetic list of the companions and early followers of Muḥammad. The biographies begin, as in EIO 157, with a note on الحمزة ابن عبد المطلب. This section has a lacuna in the middle and opens with the words:

سخن در تبیین احوال تمهٔ صحابه الخ

The copy was transcribed in the reign of Shāh ʻĀlam (1173–1221/1759–1809), by Qudratu'l-lah. It is defective in the middle. Beg.

ذکر احوال شاه ولایت اسد الله الغالب علی ابن ابي طالب الخ

S 270 × 190, 230 × 110, ll 26. Or. pap. Ind. nast. Cond. good.

59.

روضة الشهداء

RAUḌATU'SH-SHUHADĀ. D 316.

A highly popular work, describing the tragic fate of Ali and his decendants, by Ḥusayn b. ʻAlī Wāʻiẓ al-Kāshifī (d. 910/1505). See GIPh 358, Bl I 386–394, EIO 158–159, Br 65, EB 134–137, R 152 sq., etc. *Ind. libr.* Bh 25, Bk 498, St. No. 62 on p. 23.

(GC I 467 and II 355). The copy is apparently incomplete in the middle; dated 1076 AH., by Luṭfu'l-lah b. (?) دلدابي (?) طيب Beg. as usual.

ای شربت درد تو دوای دل ها الخ

Ff. (145), S 245 × 140, 195 × 90, ll 17. Or. pap. Ind. nast. Cond. rather bad. Damaged by moisture. CFW 1809.

60.

The same. D 191.

Another copy of the same work, apparently also dating from the end of the XIc. AH. It is complete. Beg. as in No. 59.

Ff. (454), S 245 × 145, 150 × 75, ll 17. Or. pap. Good Ind. nast. Cond. good.

61.

مجمع الهدا

MAJMA‘U'L-HUDĀ. D 303.

It is so entitled in the colophon, but in the preface the title appears as معراج الهدا. Legendary and historical traditions concerning prophets, saints, etc., from the creation of the world to the 12th Imam of the Shi‘ites, Mahdī, who ‘disappeared’ *ca.* 260/874, arranged in a *muqaddima* and 40 *bābs*. The author is ‘Alī b. Ḥasan az-Zawwārī, who lived in the middle of the Xc. AH., see EIO 598 and 2691. The copy was transcribed at Patna (?) for Muḥammad Riḍā Mashhadī, in 1083 AH. The greater portion of the beginning is lost and only one leaf, in a modern coarse handwriting, is substituted for it. Beg. of this restored section:

الحمد لربه (sic) و الصلوة لرسوله الخ

S 270 × 180, 185 × 100, ll 17. Or. pap. Ind. nast. Cond. tol. good.

62.

مطالع الانوار

MAṬĀLI‘U'L-ANWĀR. D 294.

A history of Muḥammad and his immediate successors, comp. in the Xc. AH. by ‘Afīf b. Nūr (or as is variously given in different MSS. عفيف نور ، عفيف نوا ، or عفيف بن نوا) Kāshānī. The work is divided into 21 faṣls. See EIO 163–164, EB 141–142, R 1037, etc. *Ind. lib.* Bh 40, St. No. 69 on p. 25. (GC I 950) The copy dates from the XIc. AH. A few folios at the beginning are lost and the book begins in the middle of the table of contents incorporated in the preface.

S 220×125, 155×75, ll 19. Or. pap. Ind. nast. Cond. good. CFW 1809.

63.

The same. D 293.

Another copy of the same work, dating apparently from the XIIc. AH. Beg.

الحمد لله ... وبعد چنين كويد ضعيفترين بندكان الخ

(There is in the margins a poem in Arabic called قصة شمعون. It will be described separately, in the section dealing with Arabic works).

S 205×125, 105×65, ll 9. Or. pap. Good Ind. nast. Cond. tol. good. CFW 1809.

64.

The same. D 292.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. in a slightly different manner from that of the preceding copy:

الحمد لله ... ضعيف ترين بندكان رباني عفيف كور (sic ?) كاشاني ...
چنين كويد الخ

S 180×115, 130×80, ll 11. Or. pap. Ind. nast. Cond good. CFW 1809.

65.

مدارج النبوة

MADĀRIJU'N-NUBUWWAT. D 283.

An extensive biographical compilation on Muḥammad, by the prolific 'Abdu'l-Ḥaqq Dihlawī, d. 1052/1642. This voluminous work, divided into a preface, 5 *qisms* and a *takmīla*, seems to be very rare in European libraries, but fairly common in the East. See R 14, etc. *Ind. libr.* Bk 490, St. No. 58 on p. 22. Copied in 1048 AH. This date however refers probably to the completion of the work, and, judging from the appearance of the MS., it dates from the end of the XIc. AH. Beg.

هو الاول و الاخرو الظاهرو الباطن الخ

Ff. (721), S 295×170, 200×105, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1809.

66.

مطالع الانوار

MAṬĀLIʻU'L-ANWĀR. Oc 5.

(This title appears on the fly-leaf of the next copy, written by the same hand as the bulk of the text). It is a section of the *Madāriju'n-nubuwwat*, dealing with descriptions of Muḥammad's personal appearance, dress, fashion of wearing the hair, etc. Cf. R 863, St. No. 61 on p. 23. Copied towards the end of the XII or beg. of the XIIIc. AH. Beg.

بسم الله و الحمد لله على جوده الخ

Bd. v. S 210 × 145, 160 × 90, ll 13. Europ. pap. Ind. nast. Cond. tol. good.

67.

The same. D 295.

Another copy of the same, dating from the XIIIc. AH. It is in a hopeless condition, almost entirely perished.

S 180 × 110, 140 × 60, ll 17. Eur. pap. Ind. nast. Cond. very bad. CFW 1809.

68.

مناقب مرتضوی

MANĀQIB-I-MURTAḌAWĪ. D 308.

The well-known panegyrical biography of ʻAlī, by (Muḥammad) Ṣāliḥ Ḥusaynī Tirmīdhī, surnamed Kashfī, d. 1061/1651. See R 154, 1081, Morley 16, etc. *Ind. libr.* Bh 28, Bk 494–495, (GC II 438). Copied in 1197 AH., at Lucknow, by Kāmil-ʻAlī. Beg.

خداوندا عطا کن نشهٔ (sic) ذوق الخ

Ff. (256), S 255 × 150, 195 × 100, ll 15. Or. pap. Ind. nast. Cond. good.

69.

آثار احمدي

ĀTHĀR-I-AḤMADĪ. D 4.

Legends concerning Muḥammad, his immediate successors, the Shiʻitic Imams, etc. The title appears on f. 3. The author, Aḥmad b. Tāji'd-Dīn Ḥasan Sayfu'd-Dīn Astrābādī, says in his preface, f. 3, that he found the well-known work of similar contents, *Rauḍatu'l-aḥbāb* (comp. 888/1484, see above Nos. 53–58), too lengthy, and, in spite of his old age, he set himself to prepare an abbreviated version of it. He furnishes no allusions to the date of composition either in his preface or colophon, but, as the present copy was transcribed towards the end of the XIc. AH., he must have been writing in the X or the beg. of the XIc. AH. Probably this particular copy is alluded to in St. No. 63 on p. 24. There is another copy of this work in GC I 1. Beg.

خدایا ز شکرت زبان کام یافت الخ

Ff. (233), S 310 × 180, 220 × 110, ll 21. Or. pap. Ind. Mullaī. Cond. good. CFW 1809. Scrappy notes on the last folios.

70. ریاض الانس

RIYĀḌU'L-UNS. D 206.

A fragment of a detailed biography of Muḥammad. The present copy may be an autograph of the author, whose name is not found in the existent portion of the work, because there are a great many emendations, changes, etc. It is bound in five small vols., but evidently much of it is lost, and many folios are misplaced. It dates from the end of the XII or beg. XIIIc. AH. The existent portion contains:

Vol. I. History of Muḥammad (continued in the next vol.):
روضهٔ پنجم در احوال ... از ابتدای هجرت تا مرض الخ

Vol. II. (*a*) Muḥammad's character (f. 4v): روضهٔ ششم در بیان خلق و خلق نبوی and (*b*) *khātima* (f. 109), on M-d's virtues (در صفات کاملهٔ آنحضرت). This vol. is called here the VIth—جلد سادس.

Vol. III. Muḥammad's customs and practices (f. 2v):
جلد چهارم مشتملبر (sic) روضهٔ هفتم در عبادات و عادات '

The two other vols. contain partly the general narrative and partly (vol. V) matter dealing with Muḥammad's companions, wives, servants, poets, etc., but there are no indications as to which section they form. The title of the work is found in some headings, in red ink, and may be regarded as authenticated by the fact of the division of the work into several *rauḍas*.

5 vols. S 210 × 115, 150 × 80, ll 16. (irregular). Or. pap. Ind. bad nast. and shikasta. Cond. bad.

3. History of various dynasties and provinces in Iran and Turkestan.

(*a*) *The Ghaznawides.*

71. تاريخ مسعودي

TA'RĪKH-I-MAS'ŪDĪ. D 70.

A portion of the voluminous memoirs of the early period of the Ghaznawide dynasty, comp. in 450–451/1058–1059, by Abū'l-Faḍl Muḥammad b. al-Ḥusayn Bayhaqī (d. 470/1078). This section deals with the reign of Mas'ūd (421–432/1030–1041). See GIPh 358, Bl I 436–437, R 158–159. Cf. also Barthold, Turkestan, II, p. 23–24. *Ind. libr.* Bh 44, (GC I 136). A concise exposition of the contents is given in A. Biberstein-Kazimirski's Menoutchehri, poète persan du 11-me siècle, 1887, pp. 17–131. Edited by W. Morley in the Bibliotheca Indica, 1862. The present copy is a transcript by W. Morley himself, with many glosses and emendations, completed in 1851. Beg.

زندكاني خداوند عالم سلطان اعظم الخ

5 vols. Ff. (or rather pages, because the text is written on only one side of the paper) 1864. S 250 × 200, 220 × 140, ll 14 Europ. paper. Europ. handwriting. Cond. still tol. good.

(*b*) *Timur and the Persian Timurides.*

72. ظفر نامه

ẒAFAR-NĀMA. D 237.

The famous history of Timur (d. 807/1404), by Sharafu'd-Dīn 'Alī Yazdī (d. 858/1454), completed in 828/1425. See Br. Lit. Hist. III, 362–365, GIPh 359–360, Bl I 455–463, EIO 173–189, 2831–2832, Br 67–68, EB 153–159, R 173–177, Aum 86, Fl II 189, Morl 94–95, etc. *Ind. libr.* Bh 46, Bk 512, St. No. 19 on p. 8. (GC I 650 and II 366). See also Barthold, Turkestan, II 54–55, Elliott, Hist. of Ind. III, 478 sq. Charmoy, Memoires de l'Academie des Sciences, 6-me serie, vol. III, p. 92. Old translations: by Petis de la Croix, 1722 (French), by J. Darby, 1723 (English). Printed (without the *muqaddima*) in the Biblioth. Indica, 2 vols., 1887–1888. This copy, the oldest in the collection, by Ja'far b. Amīr 'Alī Khwārizmī, dated 885 AH., was originally a little defective, but the lacunas are restored in a more modern handwriting. There is prefixed a short note on 'Alī Yazdī's biography (f. 1–1v), and an additional introduction, particularly verbose and bombastic (*not* the usual *muqaddima*), on ff. 1v–10v, which is not found in other copies. Beg. حمد و سپاس بیقیاس که از فتح نامه الخ

The original short preface begins as usual (f. 10v):

حمداً کثیراً مبارکاً لمن الخ

Ff. originally were 519, but 4 in the beg. are lost and 15 modern added. S 240 × 175, 175 × 110, ll 19. Or. pap. Excellent old Khoras. nast. Cond. very good.

73.

The same. D 238.

Another good copy of the same work, also without the *muqaddima*. Copied at Bukhārā in 935 AH., by ‘Abdu’l-Laṭīf b. ‘Abdi’s-Salām b. ‘Abdi’l-Malik Tabrīzī. Beg. as in No. 72.

Ff. (468), S 240 × 165, 165 × 105, ll 16. Or. pap. Good Khoras. nast. Cond. good. Poor vignette.

74.

The same. D 235.

Another copy of a similar type, dated 1055 AH., def. at the beg.

Ff. (334), S 255 × 140, 180 × 80, ll 19. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

75.

The same. D 234.

Another copy of the same, dated 1102 AH., by Bahāu’d-Dīn. Beg. as usual, see No. 72.

Ff. (100), S 300 × 160, 220 × 90, ll 21. Or. pap. Ind. nast. Cond. good.

76.

The same. D 226.

Another copy of the same, dating from the end of the XI or beg. XIIc. AH., slightly defective. Beg. as in No. 72.

Ff. (410, loose), S 290 × 180, 240 × 100, ll 23. Or. pap. Ind. nast. Cond. bad. Worm-eaten and badly ‘repaired’.

77.

The same. D 236.

Another copy of the same, dating from the XIIc. AH. Beg. as usual, see No. 72. A note by H. Blochmann on the fly-leaf, and another by A. Sevestre, 1832.

Ff. (257), S 365 × 225, 260 × 135, ll 23. Or. pap. Ind. nast. Cond. good.

78.

The same. D 333.

Another copy of the same, bound in two vols., dating from the XIIc. AH. The first vol. begins slightly differently.

ای نام توزیب نامهٔ فتح ظفر ..... حمداً کثیراً مبارکاً للملک القدوس الخ

2 vols. S 220 × 130, 175 × 110, ll 21. Or. pap. Ind. nast. Cond. good.

79.

The same. D 233.

Another copy of the same, dating from the end of the XII or beg. XIIIc. AH., slightly defective at the end. Beg. as usual, see No. 72.

Ff. (411), S 300 × 170, 185 × 95, ll 15. Or. pap. Ind. ugly shikasta. Cond. tol. good.

80.

The same. Oa 26.

Another copy of the same work. It contains also the rare *muqaddima* (the only copy in this collection), sometimes also called *Iftitāḥ-nāma*, comp. in 822/1419. It seems that the copyist treated this portion and the rest of the *Ẓafar-nāma* as being quite independent of each other, and therefore placed the latter on the margins of the first vol. of the *Rauḍatu'ṣ-Ṣafā* (see No. 14 above). Transcribed at Ḥaydarābād, in 1084 AH., by Shamsu'd-Dīn Muḥammad Shūstarī Fīrūzābādī ad-Dāru's-Salāmī (*sic*).

The *muqaddima* occupies ff. 1–71v. Beg. as usual:

افتتاح تاریخ جهانداري الخ

The main portion of the *Ẓafar-nāma* (f. 72v to the end) beg. as usual, see No. 72.

Bd. vol., for measurements etc. see above, No. 14.

81. مطلع السعدين و مجمع البحرين

MAṬLA‘U’S-SA‘DAYN WA MAJMA‘U’L-BAḤRAYN. D 297.

The well-known history of the end of the Chingizide and the beginning of the Timuride dynasties (704–875/1304–1470), comp. in 872–875/1468–1470, by ‘Abdu’r-Razzāq b. Isḥāq Samarqandī (d. 887/1482). See Br. Lit. Hist., III, 428–430, GIPh 361, Bl I 468–469, EIO 192–195, Br 70, EB 163–164, R 181 sq., Aum 87–88, Fl II 190, Morl 96–98, Dorn C. 286–288 etc. *Ind. libr.* Bk 513–514. Cf. also Barthold, Turkestan, II, 57, Elliott, Hist. of India, IV, 89–126, Quatremère, Notices et Extraits, XIV, 1–514, etc. An excellent copy transcribed in 991 AH. by Manjhan (منجهن) b. Nūr Muḥammad b. Miyānjīw (this date and the name of the copyist appear in the colophon of the first vol.).

Beg. of the I vol.

حسن مطلع انوار اخبار در افتتاح الخ

The II vol. beg.

فاتحهٔ كلام حمد و ثناء ملک علامي الخ

S 275 × 170, 215 × 105, ll 27. Or. pap. Good Herati Ind. nast. Cond. very good. Vignettes. In the second vol. some leaves are bound upside down.

82.

The same. D 296.

Another copy of the same work, dating from the XIIc. AH., by Amānu’l-lah b. Sayyid Shujā‘ al-Ḥusaynī. The date appears in the form of the ‘ 42nd year of the reign (*julūs*),’ probably that of Aurangzīb, i.e. 1111 AH. Beg. as above.

S 340 × 225 × 145, ll 25. Or. pap. Ind. nast. Cond. good. Vignettes.

83.

The same. D 298.

Another copy of both vols., def. in the middle and at the end, dating from the XIIc. AH. Beg. as usual, see No. 81. Some portions restored by a modern hand.

S 235 × 165, 170 × 115, ll 28. Or. and Eur. pap. Ind. nast. (diff. hands). Cond. good.

84.

The same. D 342.

The *second* half of the same work. A modern copy, dating from the XIIIc. AH. Beg.

فاتحهٔ کلام حمد و ثنای ملک علامی الخ

S 285 × 195, 220 × 145, ll 19. Eur. pap. Ind. modern nast. (diff. hands). Cond. tol. good.

85. ملفوظات تیموری

MALFŪẒĀT-I-TĪMŪRĪ. D 343.

The spurious and miraculously discovered memoirs of Tīmūr, ‘translated’ from Arabic by Abū Ṭālib Ḥusayn ‘Ariḍī in 1047/1637. See GIPh 360–361, EIO 196–198, EB 150, R 177, Morl 95–96, etc. *Ind. libr.* Bk 515–516. Cf. also Elliott, Hist. of India, III, 389 and IV, 559. The copy is quite modern, dating from the XIIIc. AH., incomplete at the end. Beg. as usual.

حمد بلیغ سبحانی را که بمقتضای آیهٔ کریمه الخ

S 285 × 195, 210 × 120, ll 21. Eur. pap. Ind. modern nast. Cond. good.

86. ملفوظات صاحب قرآن

MALFŪẒĀT-I-ṢĀḤIB-QIRĀN. D 305.

Another version of the same memoirs of Tīmūr, rearranged and corrected in the same year, 1047/1637, by order of Shāhjahān, by Muḥammad Afḍal Bukhārī. See GIPh 361, Bl I 464, EIO 203, EB 151–152, R 179 etc. Cf. also Elliott, Hist. of India, III, 392. Copied towards the end of the XII or beg. XIIIc. AH. Beg.

حمد فراوان از شمار نثار بارگاه الخ

S 320 × 210, 245 × 135, ll 19. Or. pap. Ind. nast. Cond. good.

(c) *The Dynasties of the Safawides and of Nadir.*

87. تاریخ طهماسپ

TA’RĪKH-I-ṬAHMĀSP. D 101.

Memoirs ascribed to the Safawide prince Ṭahmāsp (930-984/1524–1576). It is very difficult to pronounce definitely as to whether they are genuine or otherwise. They were recently published, in 1912, by Colonel D. Phillott, in the Bibl. Indica. The present copy was transcribed for Dr. Lumsden by ‘Abdu’l-lah, in 1212 AH. Beg. سپاس بیقیاس حضرت بادشاهي را الخ

Ff. (57), S 205 × 125, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

88.

The same. D 53.

Another copy of the same work, probably transcribed from the preceding one, in 1868. Beg. as above.

Ff. (76), S 210 × 130, 160 × 90, ll 13. Eur. pap. Ind. modern nast. Cond. tol. good. A note by Blochmann, dat. 1868, on the fly-leaf.

89. تاریخ عالم آرای عباسي

TA’RĪKH-I-‘ĀLAM-ĀRĀ-I-‘ABBĀSĪ. D 243.

The well-known history of the reign of ‘Abbās I, the Safawide (995-1037/1587–1628), by Iskandar Munshī, comp. originally in 1025/1616, but subsequently continued to the death of the Shāh. See GIPh 361, Bl I 476–483, EIO 538–554, Br 71–73, RS 59, EB 289–299, Pr 433–436, R 185 sq., Aum 80, Fl II 174, Morl 133, etc. *Ind. libr.* Bh 52-56, Bk 519–522, St. No. 26 on p. 10. (GC I 132). Cf. also Erdmann, Iskender Munschi und sein Werk, ZDMG, XV, pp. 457–501. Lith. in Tehran. A good copy, transcribed at Mashhad in 1079 and 1080 AH. by Muḥammad Afḍal Nāmī of Tūn. The work is divided into a *muqaddima,* and two *ṣaḥīfas* of which the last consists of two *maqṣads.* In the present copy, divided into two vols., there are two copies of the second *maqṣad* of the second *ṣaḥīfa* :

Vol. I (*a*) (ff. 1v–181). The *muqaddima* and the first *ṣaḥīfa*, beg.

چون نشر محامد کبریای الهي الخ

(*b*) (ff. 182v–285v). II *maqṣad* of II *ṣaḥīfa*, beg.

بعد از حمد و سپاس خالق آسمان الخ

Vol. II (*a*) (ff. 286v–664v). I *maqṣad* of II *ṣaḥīfa*, beg.

عنوان صحیفهٔ سلطنت الخ

(*b*) (ff. 666v–800). II *maqṣad* of II *ṣaḥīfa*, beg. as above, vol. I, (*b*).

2 vols. Ff. (800), S 230 × 160, 180 × 115, ll 21. Or. pap. Pers. nast. Cond. tol. good. Vignettes.

90.

The same. D 244.

Another complete copy, of the same work, also in two vols., dated apparently 1100 or 1110 AH. (here ١.). The first *ṣaḥīfa* begins somewhat differently from that in the preceding copy :

چگونگي نشر محامد الخ

2 vols. S 340 × 190, 260 × 125, ll 27. Or. pap. Ind. nast. Cond. good. Vignettes.

91.

The same. D 240.

Another complete copy of the same, in three vols., the last one dated 1216 AH. The middle of the first *ṣaḥīfa* is of more modern origin, written on cheap European paper, which is now entirely perished. Other portions are still in fairly good condition. Beg. as usual, see No. 89.

3 vols. S 365 × 220, 245 × 135, ll 21. Or. and Europ. pap. Good Ind. nast.

92.

The same. D 242.

Another complete, but quite modern, copy of the same work, dating from the XIIIc. AH., also in three vols. Beg. as usual, see No. 89. At the end of the Ist vol. there is an appendix with a heading as follows :

ترجمهٔ کتابت ترکي که ...... اصل آن کتابت را اسکندر بیگ منشي
در تاریخ عالم آرای مرقوم نموده ...... مولانا سروري یزدي در بلدهٔ کشمیر نوشته
بالتماس فقیر حقیر محمد کاظم الکاشاني و ترجمه بفارسي نموده الخ

3 vols. Ff. (920), S 310 × 200, 200 × 120, ll 19. Or. pap. Ind. modern nast. Cond. good.

93.

The same. D 241.

Another copy of only the first *ṣaḥīfa* of the same work, dating from the end of the XIIc. AH. Beg. as usual, see No. 89.

Ff. (238), S 325 × 175, 250 × 110, ll 19. Or. pap. Ind. nast. Cond. bad.

94. تاریخ جهان کشای نادری

TA'RĪKH-I-JAHĀN-GUSHĀ-I-NĀDIRĪ. D 78.

The well-known history of Nādir-Shāh (1148–1160/1736–1747), sometimes also called *Nādir-nāma*, *Tawārīkh-i-Nādirī* or *Ta'rīkh-i-Nādirī*. Comp. in 1171/1757 by Muḥammad Mahdī b. Muḥammad Naṣīr Astrābādī. See Bl I 486 sq., EIO 558–565, RS 65, EB 302–306, Pr 437–439, Ros 140–141, R 192 sq., Aum 81, Mehren 23, Morl 138, Dorn C. 293, etc. *Ind. libr.* Bh 48–49, Bk 524, (GC II 359), etc. Old translations: (English) W. Jones, 1773, (French) the same, 1770, (German) M. Gadebusch, 1773. Lith. Tehran, 1260, 1263, etc.; Bombay, 1265, 1875; Tabrīz, 1268, 1287 etc. Published by A.S.B., Calcutta, 1845. Copied apparently towards the end of the XIIc. AH. (the colophon is effaced). Beg. as usual:

بر دانایان رموز آكاهي الخ

Ff. (273), S 290 × 140, 170 × 90, ll 15. Or. pap. Ind. nast. Cond. bad, worm-eaten.

95.

The same. D 77.

Another copy of the same work, dating from the end of the XIIc. AH. Many portions are of more modern origin. Beg. as usual, see No. 94.

Ff. (251), S 240 × 165, 170 × 105, ll 15. Or. and Eur. pap. Ind. nast. Cond. tol. good. Vignette.

96.

The same. D 345.

Another copy of the same work, dated 1249 AH. More modern, but better than the preceding one. Beg. as usual, see No. 94.

S 250 × 150, 170 × 90, ll 13. Or. pap. Modern Ind. nast. Cond. tol. good.

97.

The same. Na 176.

Another copy of the same work, dated 1271 (?) AH. Beg. as usual, see No. 94.

S 345 × 225, 245 × 140, ll 17, Or. pap. Ind. nast. Cond. bad. Much worm-eaten.

98. فوائد صفویه

FAWĀID-I-ṢAFAWIYYA. D 255.

A concise history of the end of the Safawide dynasty as well as of the houses of Nādir (1148–1210/1736–1796) and Karīm-Khān Zand (1163–1209/1750–1794), composed in 1211/1796–1797 (chronogram تاریخ), by Abū'l-Ḥasan b. Ibrāhīm Qazwīnī, who dedicated it to a nobleman of Safawide descent, Abū'l-Fatḥ Muḥammad Khān, who lived in exile at Lucknow. See EIO 567, Br 62, Pr 515, R 133, Morl 137, etc. The work is divided into two *muqaddimas* and a *khātima*. Copied early in the XIIIc. AH. Beg.

جهان پادشاها خدائي تراست الخ

Ff. (267). S 225 × 140, 170 × 80, ll 15. Or. pap. Ind. nast. (diff. hands). Cond. good.

99. تذكرۀ آل داود

TADHKIRA-I-ĀL-I-DĀŪD. D 88.

(Called also Zīwar-i-Āl-i-Daūd). A history of the insurrection of Sayyid Muḥammad Mirzā, known as Shāh Sulaymān II, as well as of the events in which various members of his family took part, comp. in 1218/1803, by his son Muḥammad Hāshim. A detailed account of the contents is given in RS 64 and R 191–192. Copied in 1226 AH. by Ṣāḥib Rām. Beg.

حمد و ثنای بی منتهای مبدعی را سزا ست الخ

S 215 × 130, 150 × 70, ll 14. Or. pap. Pers. nast. Cond. tol. good.

(d) *History of the modern dynasties of Afghanistan.*

100. تاريخ خانجهاني و مخزن افغاني

TA'RĪKH-I-KHĀNJAHĀNĪ WA MAKHZAN-I-AFGHĀNĪ. D 40.

A history of the Afghan tribes from legendary times down to 1021/1613, comp. by Ni'matu'l-lah b. Khwāja Ḥabībi'l-lah Harawī and dedicated to Khān-Jahān. It is called here in the colophon (sic) كنزالافغاني, and is divided into a *muqaddima*, seven *bābs*, and a *khātima*. See Bl I 510 sq., EIO 576–577, EB 2025–2026, R 210–212, Morl 74, etc. *Ind. libr.* Bk 529. Cf. also Elliott, Hist. of India, V, 67 ; Dorn, History of the Afghans from the Persian of Neametullah, 1829–1836. At the end, on ff. 221–227, there are two appendices : (*a*) (f. 221).

این کلمهٔ چند است در بیان سلسلهٔ انساب کمترین اضعف العباد هیبت خان الخ

and (*b*) (f. 224).

نقلست که بندکي حضرت خواجه یحیی کبیر روزی در خاطر خود کذرانیدند الخ

(Short anecdotes, connected with Makhdūm-i-Jahāniyān). Copied in 1090 AH. Beg. as usual :

حمدی که مؤرخان و قائع نکار الخ

Ff. (227). S 300 × 200, 230 × 130, ll 17. Or. pap. Good Ind. nast. Cond. good.

101.

The same. D 282.

Another copy of the same work (without appendices), dating from the XIIc. AH. Beg. differently from the preceding copy :

تقدس و تعالی از میان این کروه فقرا الخ

Ff. (215). S 290 × 175, 230 × 115, ll 20. Or. pap. Ind. coarse nast. Cond. not good.

102.

The same. D 334.

Another copy of the same work (here called جهانکیر نامه), dated 1272 AH., Peshawar, by Sayyid ‘Azīm. Beg. slightly different from No. 100.

حمدیکه مؤرخان صنائع نکار الخ

S 265 × 165, 190 × 105, ll 16. Or. pap. Ind. coarse nast. Cond. tol. good.

103. (رساله در انساب افغانان)

(RISĀLA DAR ANSĀB-I-AFGHĀNĀN). D 174.

A concise treatise on the genealogical traditions of various Afghan clans and their relationship to each other, in three *faṣls*.

The name of the compiler and the original title of the work (if it ever really possessed one), are not to be found in the present copy. It may be identical in its content with other similar, but also anonymous, productions described in EIO 579 and 580, or that described in Morl 77. The present copy dates from the XIIc. AH. and is defective at the end. The heading of the first *faṣl* is omitted. The second *faṣl* begins abruptly (f. 11) :

بتّني را سه فرزند و یک دختر مرحمت فرمود الخ

The third *faṣl* (f. 22v) is left unfinished. It begins also abruptly :

غرغشتّي را سه فرزند داد الخ

Beg.

الحمد لله ... بدانکه در بیان کیفیت شجرهٔ حسب و نسب افغانان الخ

Ff. 23, S 195 × 120, 150 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

104.

حسین شاهي

ḤUSAYN-SHĀHĪ.

D 144.

The well-known history of the Durrānī princes, from the beginning of their political career to 1212/1798. Comp. in 1213/1798 by Imāmu'd-Din Ḥusaynī (in some copies چشتي) al-Mawdūdī al Kumhārī, who dedicated it to his spiritual guide Abū Muḥsin Ḥusayn al-Ḥusaynī al-Ḥasanī al-Mawdūdī al-Kumhārī. See Bl I 514, EIO 588–589, R 904–905, Morl 76, etc. *Ind. libr.* Bk 530. Copied towards the end of the XIIIc. AH. Beg.

حمد بیحد و ثنای بیعد سزاوار پادشاهي است الخ

S 360 × 215, 270 × 140, ll 23. Or. pap. Modern Ind. nast. Cond. good.

105.

(تاریخ افغانستان)

(TA'RĪKH-I-AFGHĀNISTĀN).

D 49.

An anonymous compilation of the modern history of the Afghans. The work begins abruptly with a narrative of events *ca.* 937/1530, but deals chiefly with the history of the XII and early XIIIc. AH., to 1251/1835. It also ends abruptly. In the beginning the year 1257/1841 is called هذه سنة, and therefore the work must have been completed shortly after that date. Cf. RS 74. The copy, dating from the end of the XIIIc. AH., is badly damaged by moisture, and a great many pages are effaced and illegible. Beg.

... در عالم امکان که خلاق جهان الخ

S 225 × 145, 145 × 95, ll 11. Or. pap. Ind. coarse nast. Cond. very bad.

106. خلاصة الاخبار

KHULĀṢATU'L-AKHBĀR. D 154.

A concise account of the adventurous career of Dost Muḥammad, the head of the Barakzay tribe of the Afghans, brought down to 1254/1838, by ʻIṣmatu'l-lah b. Muḥammad Aslam (?) b. Mīr Muḥammad. The work is divided into:

The *muqaddima* : در بیان احوالات امیر دوست محمد خان الخ
I. *bāb* : در بیان احوالات طفولیت از مصائب و هموم الخ
II. ,, در بیان احوالات اول شباب الخ
III. ,, در بیان احوالات اول کهوله الخ
The *khātima* : در بیان احوالات اثار معزولیٔ امیر الخ

Copied towards the end of the XIIIc. AH. Beg.

احدی که لمعات صدق و نفحات اخلاص الخ

S 255 × 165, 185 × 100, ll 15. Or. pap. Ind. nast. Cond. good.

107.

The same. D 153.

Another copy of the same work, also dating from the XIIIc. AH. Apparently a substantial portion of the end of the second and the beginning of the third *bāb* is lost. Beg. as above.

S 265 × 155, 210 × 110, ll 21. Or. pap. Coarse Ind. nast. Cond. good.

(e) *History of the province of Herat.*

108. روضات الجنات في اوصاف مدينة الهرات

RAUḌĀTU'L-JANNĀT FĪ AWṢĀFI MADĪNATI-'L-HARĀT. D 189.

A history of the city and province of Herat, from the earliest times to 875/1474, comp. in 897/1492 by Mu'īnu'd-Dīn Muḥammad az-Zamjī al-Isfizārī. See Br. Lit. Hist. III, 173–174, GIPh 339, Bl I 506–509, EIO 570, RS 94, EB 310, R 206, St. No. 24 on p. 9–10, etc. Cf. also Barthold, Turkestan, II, 58; Barbier de Meynard, JA, 5-me s., XVI, 461 sq., XVII, 439, 473 sq., and XX, 268 sq. The work is divided into 26 *rauḍas*. The present excellent copy is one of the earliest known, being dated 911 AH. It is in itself an excellent specimen of calligraphic art as it flourished in Herat in the beg. of the Xc. AH. Beg.

بسم الله الكريم المجيب ...... سپاس و ستائش مالک الملكي را الخ

Ff. (411), S 205 × 160, 170 × 105, ll 17. Or. pap. Excellent Herati calligraphic naskh. Cond. very good. Index in a more modern handwriting.

109.

The same. D 190.

Another copy of the same work, also extremely good and calligraphic, dating from the XIc. AH. It is slightly defective at the end. Beg. as in the preceding copy.

Ff. (238), S 170 × 105, 105 × 60, ll 17. Or. pap. Good Pers. nast. Cond. not quite good. Spoiled by dampness.

4. History of India.

(*General history of India, and special history of the Sultans of Dehli and the Indian Timurides*).

110. تاج المآثر

TĀJU'L-MA'ĀTHIR. D 36.

A history of the Mamluk dynasty of Dehli from 587 to 614/1191–1217, comp. by Ḥasan (otherwise called Ṣadru'd-Dīn Muḥammad b. Ḥasan) Niẓāmī. See for a description Bl I 554–556. EIO 209–210, R 239, Fl II 173, etc. Cf. also Elliott, Hist. of India, II, 204, etc. Copied in the XIIc. AH. Beg. as usual:

حمد و سپاس بی قیاس که قدم شهسوار الخ

Ff. (328), S 285 × 150, 190 × 95, ll 19. Or. pap. Ind. nast. Cond. fairly good.
Note.—Under the same No. D 36 there is a *typed* copy (in Persian characters) of the same work, on 632 foolscap leaves (written on one side only).

111. تاريخ فيروزشاهي

TA'RĪKH-I-FĪRŪZ-SHĀHĪ. D 63.

A history of the reign of the Toghluqide prince Fīrūz Shāh (III) of Dehli (752–790/1351–1388), by Shams-i-Sirāj 'Afīf. See EIO 212–213, R 241, etc., also Elliott, Hist. of India, III, 267–373. Published in the Bibliotheca Indica, 1888–1891. The copy is quite modern, dating from the XIIIc. AH., defective at the end. The last (the fifth) *qism* breaks off in the 9th *muqaddima*. Beg. as usual:

قال الله تعالی و ما یعلم تأویله الخ

Ff. (172), S 300 × 185, 205 × 100, ll 17. Eur. pap. Ind. nast. Cond. good. Presented by W. Thomas, 1885. Various notes on the fly-leaves.

112.

The same. D 62.

Another copy of the same work, still more modern, dating from the end of the XIIIc. or even the beg. of the XIVc. AH.

also defective at the end, breaking off in the same 9th *muqaddima* of the fifth *qism*. Beg. as in No. 111.

S 320 × 200, 250 × 120, ll 15. Eur. pap. Modern Ind. nast. Cond. not quite good. Apparently many lacunas.

113. واقعات بابري

WAQIʻĀT-I-BĀBURĪ. D 324.

The Persian version of the famous memoirs of Bābur, originally written in the Jaghatai dialect of Turkish (called in India ʻTurki'), prepared by order of Akbar in 998/1590, by ʻAbdu'r-Raḥīm b. Bayrām Khān (d. 1036/1626–1627). See GIPh 361, Bl I 559–562, EIO 216–218, Br 86, RS 75, EB 180–183, R 244, etc., where the bibliography of the Turkish original is also given. *Ind. libr.* Bk 549. Cf. also Elliott, Hist. of India, IV, 218–287. Old translations: by J. Leyden and W. Erskine, Memoirs of Zehireddin Muhammed Baber, 1826, repr. 1844; also M. Caldecott, Life of Baber, 1844. See also A. Beveridge, Further notes on Baburiana, JRAS, 1923, p. 75–82, where the more modern bibliography is given. Copied towards the end of the XIIc. AH. It ends as in EIO 216, but one line more is added in a modern handwriting. Beg. as usual:

در ماه رمضان سنهٔ هشتصد و نود و نه الخ

Ff. (158), S 245 × 140, 200 × 95, ll 21. Or. pap. Ind. nast. Cond. tol. good.

114. (تاريخ سلاطين لودي و سوري)

(TA'RĪKH-I-SALĀṬĪN-I-LŪDĪ WA SŪRĪ). D 48.

A history of India covering the period of the Lodi and Afghan dynasties and dealing with their struggles against Babur and Humayun, from the time of Bahlūl Lodi (855–894/1451–1488) to 965/1558. The author of this work, as is plainly stated in the preface (as also in the fragment of the same work, described in R 922, or another copy in Bh 62), was Aḥmad Yādgār, who undertook its compilation by order of Dāūd Shāh (d. 984/1576). Unfortunately there is not, for the purpose of comparison, any copy in this collection of another work of similar content, which is entitled *Ta'rīkh-i-Dāūdī* and with which the present work is frequently confounded. The latter, as stated in R 243 and Elliott, Hist. of India, IV, 434 sq., was composed not earlier than 1023/1614 by one ʻAbdu'l-lah, and therefore it cannot be the prototype of the present work (see R 922, Elliott, Hist. of India, V, 1–16, etc.), if the statement of Aḥmad Yādgār as to his authorship and the order of Dāūd Shāh is correct. The copy is modern, dating from the end of the XIIIc. AH. Probably incomplete. The last heading is (f. 209) ذکر تتمۀ احوال عادلشاه الخ (i.e. of Muḥammad V, 960–961/1553–1554). Beg.

شکر و سپاس واجب الوجودی را سزا ست الخ

Ff. 216, S 290 × 190, 230 × 120, ll 11. Eur. pap. Ind. modern nast. Cond. good.

115.

طبقات اکبر شاهي

ṬABAQĀT-I-AKBAR-SHĀHĪ.

D 229.

A general history of India, from the early Ghaznawides to 1002/1594, by Niẓāmu'd-Dīn Aḥmad b. Muḥammad Muqīm Harawī (d. 1003/1594). See Bl I 530–533, EIO 225–232, EB 184–191, R 220 sq., Aum 83, Morl 58–61, etc. *Ind. libr.* Bh 60, Bk 535, St. No. 28 on p. 11, (GC I 643 and II 361). Cf. also Elliott, Hist. of India, V, 177–476. Publ. in the Bibl. Indica, 1913 and onwards (in progress) in both text and translation. This work, which sometimes is also called *Ṭabaqāt-i-Akbarī*, or *Ta'rīkh-i-Niẓāmī*, is divided into 9 *ṭabaqas* and a *khātima*. The copy dates from the beg. of the XIIc. AH. and is probably slightly defective. Beg. as usual:

سپاس رفعت اساس پادشاه حقیقي را سزد الخ

Ff. (637), S 320 × 170, 235 × 115, ll 21. Or. pap. Ind. nast. Cond. good.

116.

The same.

D 231.

Another copy of the same work, apparently complete, dating from the XIIc. AH. Beg. as in the preceding copy.

S 280 × 160, 220 × 95, ll 19. Or. pap. Ind. nast. Cond. good. Vignette. Note on the fly leaf, dated 1816.

117.

ذکر احوال سلاطین هندوستان

DHIKR-I-AḤWĀL-I-SALĀṬĪN-I-HINDŪSTĀN.

D 178.

A brief account of various dynasties of the Dakkan brought down to the beginning of Akbar's reign. It is merely a condensed extract of the preceding work, *Ṭabaqāt-i-Akbar-shāhī*, as is clearly stated in the preface (از تاریخ نظامي بر سبیل اجمال) as well as in the colophon, where it is called کتاب شیخ نظامي. Copied in 1811. Beg.

ذکر احوال سلاطین هندوستان و مجمع از فتوحات الخ

S 220 × 150, 170 × 95, ll 15. Or. pap. Bad Ind. nast. Cond. good.

118.

منتخب التواریخ

MUNTAKHABU'T-TAWĀRĪKH. D 309.

A general history of India, from the first appearance of the Muhammadans down to 1004/1596, by ‘Abdu'l-Qādir b. Mulūkshāh Badāūnī (mentioned above, No. 41). See Bl I 534, EIO 233–234, EB 192–194, R 222–223, etc. *Ind. libr.* Bk 536. Cf. also Elliott, Hist. of India, V, 477 sq. The contents of the section on biographies of the poets appended to this work are given by A. Sprenger in Spr 55–65. Publ. in the Bibl. Indica, by N. Lees, 1868–1869, and translated by G. S. A. Ranking, W. Lowe, and T. W. Haig, ibid., 1884 and onwards (in progress). Copied towards the beg. of the XIIIc. AH. Beg. as usual: ای یافته نامها ز نام تو رواج الخ

Ff. (286), S 350 × 235, 240 × 145, ll 23. Or. pap. Ind. nast. Cond. good.

119.

The same. D 311.

Another copy of the same work, dated 1255 AH. Beg. as in No. 118.

S 270 × 160, 200 × 105, ll 21. Or. pap. Ind. nast. Cond. good.

120.

The same. D 309 (*bis*).

Another copy of the same work, dating from the XIIIc. AH., transcribed by Muḥammad Nāẓim. An index is prefixed. Beg. as usual, see No. 118.

S 325 × 200, 225 × 120, ll 15. Blue Eur. pap. (watermarks 1855). Ind. nast. Cond. tol. good.

121.

The same. D 312.

Another copy of the same, from the ascension of Akbar (963/1556) to the end of the work. Transcribed at ‘Aẓīmābād by Jān ‘Alī Khān in 1267 AH.

S 245 × 195, 185 × 115, ll 15. Blue Europ. pap. Modern Ind nast. Cond. good.

122.

اکبر نامه

AKBAR-NĀMA. D 27.

The well known history of Akbar's reign, by Abū'l-Faḍl b. Mubārak ‘Allāmī (d. 1011/1602), originally completed in 1004

1596, but subsequently continued down to 1010/1602. See Bl I 564–578, EIO 235–263, Br 87–91, EB 200–212, R 247, Aum 89–91, Morl 108, etc. *Ind. libr.* Bh 63, Bk 552–553, Madr 129–131, St. 34 on p. 14, (GC II 336). Cf. also Elliott, Hist. of India, VI, 1–102. Publ. in the Bibl. Indica, 1873–1887, transl. by H. Beveridge, ibid., 1897 and onwards (in progress). Lith. Lucknow, 1284, and later. The work is divided into two books and in some copies, as in the present one, there is found a continuation, by Muḥammad Ṣāliḥ, to the 50th year of Akbar's reign (1013/1604). Copied at Shāhjahānābād, in the 34th year of Shāh-'Ālam, i.e. 1206 AH., by Ẓafar-'Alī . . . . dārī. Defect. at the beg. of the second book and in some other places. Beg. as usual:

الله اکبر این چه دریافتیست الخ

Ff. (657), S 350 × 160, 235 × 120, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1809. Purchase note by H. A. Darell, Lucknow, 20 May, 1792.

123.

The same. D 29

The *first* book, containing the history of Akbar's reign from its beginning to the 17th year (980/1572). The copy dates from the XIIc. AH., and is defective at the end. Beg. as usual, see No. 122.

Ff. (417), S 300 × 175, 230 × 120, ll 21. Or. pap. Ind. nast. Cond. good. CFW 1816. Marginal notes on many folios.

124.

The same. D 328.

Another copy of the *first* book, dating from the XIIc. AH. Beg. as in No. 122.

S 270 × 150, 215 × 110, ll 19. Or. pap. Ind. nast. Cond. not good.

125.

The same. D 348.

Another copy of the *first* book, defective at the end, also dating from the XIIc. AH. Beg. as in No. 122.

S 265 × 165, 200 × 110, ll 17. Eur. pap. Ind. nast. Cond. good.

126.

The same. D 28.

Another copy of the *first* book, dating from the XIIIc. AH., defective at the end and perished in the middle. Beg. as in No. 122.

Ff. (330), S 275 × 165, 210 × 95, ll 17. Europ. pap. Ind. nast. Cond. hopeless.

127.

آئين اكبري

ĀĪN-I-AKBARĪ. D 5.

The well known work on India, containing a description and a statistical account of the Mogul empire under Akbar, by the same Abū'l-Faḍl b. Mubārak 'Allāmī, originally forming a third vol. of the preceding work, *Akbar-nāma*. See GIPh 213, EIO 264–269, Br 92, EB 213–216, R 251 sq., Aum 91, Morl 112, etc. *Ind. libr.* Bh 65, Bk 554–555. Edited and translated in the Bibl. Indica, 1867–1877, by H. Blochmann (he tr. only vol. I, 1868–1883) and H. Jarrett (tr. vols. II and III, 1891–1910), with an index by W. Irvine. Copied towards the end of the XI or beg. of the XIIc. AH. A huge volume, intended as an édition de luxe. Two full page miniatures are found in the beginning of the book, and one on f. 197; all are of very mediocre quality. Many glosses and notes on the margins. Beg. as usual:

اى همه در پردهٔ نهان راز تو الخ

Ff. (220), S 540 × 300, 395 × 170, ll 32. Thick or. pap. Ind. nast. Cond. tol. good.

128.

The same. D 11.

Another copy of the same work, dating apparently from the XIIc. AH. Many marginal notes. Beg. as in No. 127.

Ff. (863), S 440 × 270, 305 × 155, ll 30. Or. pap. Ind. nast. Cond. very good. Vignette.

129.

The same. D 15.

Another copy, dating from the end of the XIIc. AH. Beg as in No. 127.

S 295 × 200, 230 × 120, ll 25. Or. pap. Ind. mullai. Cond. bad. Injured by dampness.

130.

The same. D 14.

Another copy, dating from the end of the XIIc. AH. Beg. as in No. 127.

Ff. (180), S 310 × 210, 240 × 130, ll 16. Or. pap. Coarse Ind. nast. Cond. good.

131.

The same. D 13.

Another copy, dated 1197 AH., Murshidābād, by کانجہیمل کاتہ Beg. as in No. 127.

S 310 × 200, 210 × 125, ll 21. Or. pap. Ind. nast. Cond. good. Bad vignette

132.

The same. D 10.

Another copy of the same, dating from the XIIIc. AH. A presentation note, dated 1810 is found on the fly-leaf. Beg. as in No. 127.

S 355 × 230, 245 × 150, ll 23. Or. pap. Good Ind. nast. Cond. good. Vignette.

133.

The same. D 12.

Another copy of the same, dated 1246/1830. Beg. as usual, see No. 127.

Ff. (491), S 315 × 220, 220 × 140, ll 19. Or. pap. Good Ind. nast. Cond. good.

134.

The same. D 352.

An extract from the same work, with the title احوال هندوستان. The beginning corresponds to f. 139 of the copy described here under No. 129. The copy dates from the XIIc. AH. Beg.

از دیرباز دل هوس سما الخ

Ff. (494), S 200 × 115, 110 × 55, ll 10. Or. pap. Ind. nast. Cond. good. Vignette

135.

تاریخ فرشته

TA'RĪKH-I-FIRISHTA. D 58.

(Also called *Gulshan-i-Ibrāhīmī*, *Ta'rīkh-i-nauras-nāma-i-Firishta*, or, as in the colophon of the present copy, *Tawārīkh-i-Firishta*). The well known general history of India from the time of the first Muhammadan invasion of the country to 1015/1607, or thereabouts, comp. by Muḥammad Qāsim Hindūshāh Astrābādī, surnamed Firishta, who dedicated his work to the prince of the 'Ādil-Shāh dynasty, Ibrāhīm II b. Ṭahmāsp (987–1035/1579–1626). For details concerning the work and the author see Bl I 536–540, EIO 291–302, Br 82–83, EB 217, R 225 sq., Morl 63–68, etc. *Ind. libr.* Bk 538—539, St. No. 29 on p. 12. Cf. also Elliott, Hist. of India, VI, 207–236 and 532–569. Transl. into English by Briggs, 4 vols., 1829. There were also several old translations of various sections of the work. Lith. Lucknow, 1281, and later. The work is divided into a *muqaddima*, 12 *maqālas*, and a *khātima*. The present copy, apparently complete, was transcribed by Muḥammad Amīn in the beg. of the XIIc. AH. Beg. as usual:

پیش وجود همه آیندگان پیش بقای همه پایندگان الخ

S 380 × 210, 270 × 140, ll 25. Or. pap. Ind. nast. Cond. good. Bad vignette.

136.

The same. D 57.

Another copy of the same work, dating apparently from the end of the XIIc. AH. Beg. as usual, see No. 135.

S 380 × 235, 250 × 135, ll 19. Or. pap. Ind. nast. Cond. very good.

137.

The same. D 60.

The *first* and the *second maqālas*, of the same work. The copy dates from the XIIc. AH. Damaged at the end.

Ff. (329), S 285 × 165, 230 × 120, ll 19. Or. pap. Ind. nast. Cond. good. CFW 1809.

138.

The same. D 61.

The second half of the *second maqāla*, beginning with the story of the invasion of Timur. Dated 1147 AH.

S 220 × 115, 175 × 95, ll 17. Or. pap. Ind. nast. and shikasta (diff. hands). Cond. tol. good. CFW 1809.

139.

The same. D 69.

The *fourth maqāla*, dealing with the history of Gujrāt. Copied towards the end of the XIIc. AH.

S 225 × 140, 175 × 85, ll 15. Or. pap. Ind. nast. Cond. tol. good.

140.

مآثر رحیمی

MA'ĀTHIR-I-RAḤĪMĪ. D 268.

Memoirs of 'Abdu 'l-Bāqī b. Bābā-i-Kurd Nihāwandī, an official under 'Abdu'r-Raḥīm Khānkhānān, to whom they are dedicated. They were comp. in 1025/1616 and deal with the politics of the latter part of the reign of Akbar and the early part of that of Jahāngīr. See Br 167–169, R 131, 970, 1089, St. No. 35 on p. 14, etc. Cf. also Elliott, Hist. of India, VI, 237–243. Published in the Bibl. Indica, 1910 and onwards (in progress). It is interesting to note that Rieu (R 1080) and after him Browne (Br 167) place the death of the author in 1042/1632–1633, but in the present copy there is a note of collation with the original (*muqābila*,) apparently quite genuine, by the author himself, dated 1046/1637. Therefore his death may have taken place after that date. The copy is very good, with many emendations and notes on the margins. Beg.

حمد و ثنا نه در خور این حوصلهاست الخ

The work is divided into:

Muqaddima (f. 3), dealing with the ancestors of Khānkhānān:

در ذکر ابای عظام الخ

Four *faṣls*: I (f. 18), dealing with 'Abdu'r-Raḥīm's father and his own youth:

در ذکر والد عظیم الشأن الخ

Faṣl II (f. 303v). The main historical section:

در آثار بزرکي ، وصیت مملکت دار الخ

Faṣl III (f. 461v ?). (There is probably a lacuna, and the heading does not appear).

Faṣl IV (f. 466v). On Khānkhānān's children:

در حالات فرزندان کامکار الخ

Khātima (ff. 478v–756v). An important accumulation of biographical notes on learned men, saints, poets, generals, etc., of that time:

در احوال علما و فضلا و شعرا و اسپاهیان الخ

Ff. (756), S 355 × 200, 220 × 125, ll 25. Or. pap. Ind. nast. Cond. good. There are several lacunas. Index.

141.

The same. D 269.

The *khātima* only of the same work, corresponding to ff. 478v–756v of the preceding copy, with a short preface. Transcribed in the beg. of the XIIIc. AH. Beg.

چون بتوفيق آكهي و عنايت نا متناهي الخ

S 435 × 240, 325 × 160, ll 35. Eur. pap. Ind. bad nast. (diff. hands). Cond. good. Many lacunas.

142.

جهانكير نامه

JAHĀNGĪR-NĀMA. D 325.

The first, or original version of the memoirs of Jahāngīr from his ascension to the throne (1014/1605) to the nineteenth year of his reign (1033/1623). See Bl I 579, EIO 305–308, Br 94–95, RS 77, EB 219–220, R 253 seq., Aum 93, Morl 112. etc. Cf. also Elliott, Hist. of India, VI, 276 seq. Copied in 1253/1837, by Ẓuhūr ‘Alī. Beg. as usual:

از عنايات بيغايات الهى يكساعت الخ

Ff. (170), S 270 × 185, 190 × 110, ll 15. Or. pap. Ind. modern nast. Cond. tol. good.

143.

جهانكير نامه

JAHĀNGĪR-NĀMA. D 50.

Another version of Jahāngīr's memoirs, apparently the same as Bl I 580, EIO 310–311, EB 222, R 254, Aum 94, etc. *Ind. libr.* Bh 67–68, Bk 558. Translated by D. Price, Memoirs of the emperor Jahangueir, written by himself, 1829 (Or. Transl. Fund). Copied in 1202 AH. by Aḥsanu'l-lah, an inhabitant of Hardwār. Beg.

اى نام تو سر دفتر اسرار وجود الخ

Ff. (107), S 245 × 165, 190 × 110, ll 17. Or. pap. Ind. nast. Cond. tol. good.

144.

جهانكير نامه

JAHĀNGĪR-NĀMA. D 353.

Yet another version of the same memoirs of Jahāngīr, with an introduction by Muḥammad-Hādī, who continued them to the year of Jahāngīr's death (1037/1628). See EB 221, R 253–254, Morl 118–120; cf. also EIO 305, etc. A modern copy, dating from the XIIIc. AH. Beg.

حمد و ثنای بي حد و سپاس و ستائش الخ

S 345 × 215, 265 × 145, ll 17. Eur. pap. Ind. modern nast. Cond. good.

145.

اقبال نامهٔ جهانگیري

IQBĀL-NĀMA-I-JAHĀNGĪRĪ. D 25.

The *third* vol. of the history of the reign of Akbar and of the beginning of that of Jahāngīr, comp. in 1029/1620, by Muḥammad Sharīf surnamed Mu‘tamad Khān (d. 1049/1640). This vol. deals with the reign of Jahāngīr only. See Bl I 581–585, EIO 314–323, Br 96–97, EB 224–230, R 255, 922, Aum 92, Morl 120, etc. *Ind. libr.* Bh 66, Bk 559–562, St. No. 36 on p. 14, (GC II 340). Cf. also Elliott, Hist. of India, VI, 400 sq. Publ. in the Bibl. Indica, 1865. Lith. Lucknow, 1286. Copied at Ḥaydarābād, in 1151 AH. Beg. as usual:

شایسته سریر سلطنت و فرمان روائي الخ

S 265 × 160, 210 × 105, ll 19. Or. pap. Ind. nast. Cond. tol. good.

146.

The same. D 130.

Another copy of the same *third* vol., slightly defective in the second half and at the end, dating from the beg. of the XIIIc. AH. Beg. as usual, see No. 145.

Ff. (87), S 210 × 145, 170 × 95, ll 13. Or. pap. Ind. nast. Cond. tol. good.

147.

The same. D 349.

Another copy of the same *third* vol., dated 1202 AH. Beg. as in No. 145.

Ff. (162), S 195 × 135, 150 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

148.

The same. D 24.

Another copy of the same *third* vol., dated 1227/1812. Beg. as in No. 145. At the end notes on Jahāngīr's children, ministers, etc.

Ff. (155), S 260 × 165, 195 × 105, ll 19. Or. pap. Ind. nast. Cond. good.

149.

پادشاه نامه

PĀDSHĀH-NĀMA. D 33.

The *second* vol. of the history of Shāhjahān's reign, comprising the years 1047–1057/1638–1647, by 'Abdu'l-Ḥamīd Lāhūrī (d. 1065/1655). See Bl I 586–592, EIO 325–330, Br 98, EB 232–235, R 260 sq., Aum 95, Morl 122, etc. (GC II 353). Cf. also Elliott, Hist. of India, VII, 3 sq. Publ. in the Bibl. Indica, 1866–1872. Copied in the XIc. AH., by Muḥammad Ṣāliḥ al-Kātib. It is a kind of édition de luxe, and on f. 1v, at the beginning, it has two lines written in a vertical direction:

پادشاه نامه جلد دوم ، این نیازمند درکاه الهي حرره شاه جهان پادشاه بن
جهانکیر پادشاه بن اکبر پادشاه غازي ،

Which may mean that these two lines are an autograph of Shāhjahān. Beg. as usual: سپاس والا اساس دادار کارساز الخ

Ff. (416), S 325 × 205, 210 × 105, ll 15. Or. pap. Calligraphic Ind. nast. Cond. good. Very nice vignette.

150.

The same. M 2.

A very short extract from the preceding work, giving a brief note on the administrative divisions of the Mogul empire, corresponding to ff. 394–396v of No. 149. Beg.

احوال مملکت هندوستان الخ

The article forms a portion of a large album, consisting chiefly of quotations from various poets.

Bd. v. Ff. 249-251, S 435 × 260, 320 × 195, ll 2. Or. pap. Ind. nast. Cond. tol. good.

151.

شاه جهان نامه

SHĀHJAHĀN-NĀMA. D 224.

A history of part of Shāhjahān's reign, from its beginning to the eleventh year (1037–1048/1628–1639), written in a highly bombastic and flowery style, by Muḥammad Amīn b. Abī'l-Ḥusayn Qazwīnī (see f. 8v). It is sometimes also called *Pādshāh-nāma.* See R 258, Morl 121, cf. EB 236. *Ind. libr.* Bh 69, Bk 566. Cf. also Elliott, Hist. of India, VII, 1 sq. Copied in 1258/1842, at Benares, by Gangā Prashād. Beg.

طراوت چمن الفاظ و تازکيِ کلشن معاني الخ

Ff. 593, S 255 × 160, 195 × 105, ll 15. Or. pap. Ind. coarse nast. Cond. good.

152.

عمل صالح

‘AMAL-I-ṢĀLIḤ.

D 252.

A history of Shāhjahān's reign, by Muḥammad Ṣālih Kanbū, completed in 1070/1660. See for details about the author and his work EIO 332–336, R 263, etc. Cf. also Elliott, Hist. of India, VII, 123. *Ind. libr.* Bk 569–571. Publ. in the Bibl. Indica, 1912 and onwards (in progress). Copied at Gujrāt, by Shaykh Muḥammad Darwīsh (in the XIIIc. AH.). Beg.

شکفته روئ چمن بیان و خنده ریزئ کلبن سخن الخ

Ff (805), S 270 × 175, 200 × 110, ll 17. Or. pap. Ind. modern nast. Cond. good.

153.

The same.

D 253.

Another copy of the same work, containing only the history of the period of 1048–1069/1639–1659. At the end there is an appendix giving biographies of poets, officials, etc. Copied in 1258/1842, by Gangā Prashād. Beg.

چون ایام سال یازدهم جلوس الخ

Ff. (474), S 255 × 160, 195 × 105, ll 15. Or. pap. Coarse Ind. nast. Cond. good.

154.

The same.

D 251.

Another copy of the same work, dealing only with the later period of Shāhjahān's reign, i.e. from the 21st year to the end (1058–1069/1648–1659). Copied in 1228/1812, by Sik'ha Rām. Beg.

از انجا که تحریر مآثر جلیله الخ

S 295 × 210, 235 × 150, ll 16. Or. pap. Ind. vulgar nast. Cond. good.

155.

لطائف الاخبار

LAṬĀIFU'L-AKHBĀR.

D 341.

An account of Dārā-Shikūh's (d. 1069/1659) military expedition to Qandahār in 1063/1653. The authorship of this work is disputed, but attributed by the best cataloguers to Mirzā Badī‘u'z-Zamān Rashīd Khān (d. 1107/1695–1696). See Bl I 593–594, EIO 338–339, RS 78, EB 238–239, R 264–265, 1083, etc. *Ind. libr.* Bk 566, St. No. 43 on p. 17. Cf. also Elphinstone, Hist. of

India, fifth ed., p. 587. In the present copy there is a note, on the fly-leaf, by S. H. Elliott, to the same effect. Copied towards the end of the XIIc. AH., but the beginning and end are in a more modern handwriting. Beg.

حمد بیحدیکه ابواب فتح بر روی بادشاهان تواند کشاد الخ

Ff. (269), S 230 × 135, 175 × 85, ll 11. Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

156.

The same. D 350.

Another quite modern copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding copy.

Ff. (206), S 270 × 220, 205 × 100, ll 17. Eur. pap. Modern Ind. nast. Cond. good. Notes on the fly-leaf.

157.

فتحیۀ عبریه

FATHIYYA-I-‘IBRIYYA. D 72.

A history of military operations in Kūchbihār and Assam, in 1072–1073/1662–1663, under the leadership of Khānkhānān Muḥammad Sa‘īd Ardistānī, surnamed Mīr Jumla, written by Aḥmad (b.) Muḥammad Walī, usually called Shihābu’d-Dīn Ṭālish. The author, as stated on f. 86v, composed it in 1073/1663. This treatise is often also called *Ta’rīkh-i-Āshām*, or *Ta’rīkh-i-Mulk-i-Āshām*, or *‘Ajība-i-Gharība*, or *Fatḥiyya-i-‘Ibratiyya*. See Bl I 598, EIO 341–343, EB 240–241, R 266 sq., etc. *Ind. libr.* Bk 573–575, St. No. 45 on p. 18. Cf. also Elliott, Hist. of India, VII, 265–269. H. Blochmann, JASB, vol. XLI, p. 51 sq. It is divided into a *muqaddima* and two *maqālas*. Copied in the XIIc. AH. Beg. as usual:

جنود نا معدود حمد ملازم حضرت الخ

Ff. (87), S 245 × 140, 185 × 85, ll 15. Or. pap. Ind. calligr. nast. Cond. tol. good.

158.

The same. D 73.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in No. 157.

Ff. (87), S 275 × 215, 185 × 105, ll 15. Eur. pap. Ind. modern nast. Cond. good. Note by Blochmann.

159. ظفر نامهٔ عالمكير غازي

ẒAFAR-NĀMA-I-‘ĀLAMGĪR-GHĀZĪ. D 239.

A history of the first *five* years of Aurangzīb's reign (1068–1073/1659–1663), sometimes also called *Wāqi‘āt-i-‘Ālamgīrī*. The real author of this work remains unknown, but it is usually supposed that he was ‘Āqil Khān Rāzī (d. 1108/ 1696). See EIO 345–346, Br 99, R 265, etc. The present copy, slightly defective, is dated 1252 AH. Beg. as usual.

ابو المظفر محيى الدين محمد اورنكزيب الخ

Ff. (55), S 250 × 145, 205 × 110, ll 16. Or. pap. Ind. good nast. Cond. not good, damaged in the beginning.

160. عالمكير نامه

‘ĀLAMGĪR-NĀMA. D 245.

A history of the first *ten* years of Aurangzīb's reign (1068–1078/1659–1668), comp. by Muḥammad Kāẓim b. Muḥammad Amīr Munshī (d. 1092/1681). See Bl I 595–597, EIO 347–357, EB 243–244, R 267, 1083, Aum 97, Morl 125, etc. *Ind. libr.* Bk 576, St. No. 38 on p. 15. Cf. also Elliott, Hist. of India VII, 174. Published in the Bibl. Indica, 1865–1873. Copied apparently in the beg. of the XIIc. AH. Beg. as usual :

اى دادہ بعقل پرتو آكاهي الخ

Ff. (640), S 280 × 140, 225 × 80, ll 17. Or. pap. Ind. nast. Cond. tol. good. CWF 1809.

161. لب التواريخ

LUBBU'T-TAWĀRĪKH. D 265.

A condensed version of Firishta's well known history (see above Nos. 135–139), to which is added a supplement, dealing with the political life of India in the XIc. AH., down to 1101/1690. It was compiled in 1106/1694–1695, by Rāe Bindrāban, son of Rāe Bhārāmal. The work is arranged in 10 *faṣls*. See EIO 358–361, EB 245, R 228 etc. Cf. also Elliott, Hist. of India VII, 168. Copied towards the end of the XIIc. AH. Beg. as usual:

پادشاهيِ بى زوال مر خداى راست الخ

S 230 × 160, 160 × 90, ll 15. Or. pap. Ind. nast. Cond. tol. good.

162. خلاصة التواريخ

KHULĀṢATU'T-TAWĀRĪKH. D 156.

A general history of India from the earliest times down to the accession of Aurangzīb (1068/1659), compiled in 1107/1695 by Sujān Rāy (in the colophon of this copy with the *nisba* Bahandārī) of Patyāla (in the colophon تیاله). He added subsequently a brief note on Aurangzīb's reign, its duration and principal events. His sources, mostly well known histories, are enumerated on ff. 4v–5v. See for a detailed description of this work EIO 362–364, EB 246, R 230, Aum 84, Morl 69–71, etc. *Ind. libr.* Bk 540, Madr 128, (GC II 342, 343). Cf. also Elliott, Hist. of India VIII, 5. Copied in the 9th year of Muḥammad Shāh's reign, i.e. 1140/1728. Beg.

نقاش نکار خانهٔ کائنات و مصور کارکاه الخ

Ff. (319), S 310 × 215, 225 × 140, ll 19. Or. pap. Coarse Ind. nast. Cond. good. Note on f. 1v.

163.

The same. D 157.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in No. 162.

Ff. (247), S 285 × 205, 235 × 155, ll 23. Or. pap. Vulgar Ind. nast. Cond. good.

164. مآثر عالمگیری

MA'ĀTHIR-I-'ĀLAMGĪRĪ. D 270.

A history of the reign of Aurangzīb (1068–1118/1659–1707), by Muḥammad Sāqī, surnamed Musta'idd Khān (d. 1136/1724), who completed it in 1122/1710. See Bl I 600–601, EIO 365–369, EB 247, R 270, 1083, Morl 127, etc. *Ind. libr.* Bh 76, Bk 578, St. No. 39 on p. 15. Cf. also Elliott, Hist. of India VII, 181. Publ. in the Bibl. Indica, 1870–1871. The work is divided into two parts of different size:

The *first* deals with the first ten years of the reign, beg.

انتخاب صحائف ایجاد انس و جان الخ

The *second* part (f. 29) deals with the remaining 40 years, and opens with:

له الحمد في الاولى و الآخرة الخ

Copied in 1(1)54 AH.

Ff. (202), S 285 × 170, 220 × 110, ll 15. Or. pap. Ind. nast. Cond. good. CFW 1809.

165.

The same. D 270 (*bis*).

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as usual, see No. 164.

S 330 × 190, 240 × 120, ll 17. Or. pap. Ind. nast. Cond. not good.

166.

The same. D 271.

Another copy of the same work, dating from the end of the XII or beg. of the XIIIc. AH. Beg. as in No. 164.

S 280 × 220, 215 × 150, ll 15. Or. pap. Ind. nast. Cond. good.

167.

(جدول پادشاهان تیموري)

(JADWAL-I-PĀDSHĀHĀN-I-TĪMŪRĪ). D 276.

Chronological tables of the Indian Timurides, from Tīmūr himself to Shāh-ʿĀlam (1119–1124/1707–1712). Composed by Muḥammad Hādī Ḥusaynī Ṣafawī, surnamed Shāh-Mīrzā, or Mīrzā Mahdī Khān Ṣafawī, as stated in a short preamble, placed above the tables. Copied towards the end of the XIIc. AH. Beg. (of the introduction):

سپاس بیقیاس سزاوار مالک الملکیست الخ

Ff. 2, S 470 × 265. Or. pap. Ind. nast. Cond. good.

168.

تذکرهٔ سلاطین چغتا

TADHKIRA-I-SALĀṬĪN-I-CHAGHATĀ. D 100.

A history of various branches of the house of Tīmūr, with special reference to the Indian Timurides, down to 1137–1138/1724–1725. The author, Muḥammad Hādī, surnamed Kāmwar Khān, commenced this work after having completed another, *Haft Gulshan* (See EIO 394, etc.). See Bl I 605–612, EIO 395, R 274, 924, 1084, Morl 99, etc. *Ind. libr.* Bh 77–78, Bk 591. Cf. also Elliott, Hist. of India VIII, 17–20. It is divided into two parts:

The *first*, covering the period from Tīmūr to the end of Jahāngīr's reign (1037/1628), Beg.

چون صفحهٔ کاغذ بیاراستم الخ

The *second* part begins with the reign of Shāhjahān and ends with the sixth year of Muḥammad Shāh, i.e. 1137–1138/1724–1725. Beg.

بر ارباب خبرت مخفي و محتجب نماند الخ

The date of the copy, almost illegible, is something like 1122, which is impossible. Probably it should be read 1202 or 1212 AH.

S 280 × 170, 250 × 130, ll 30. Or. pap. Ind. nast. Cond. tol. good.

169. منتخب اللباب

MUNTAKHABU'L-LUBĀB. D 314.

A history of the Indian Timurides from Bābur to Muḥammad Shāh (ascended in 1131/1719), comp. in 1143 or 1144/1731 by Muḥammad Hāshim 'Alī Khān surnamed Khāfī (or Khwāfī) Khān (d. *ca.* 1144/1731). See Bl I 549, EIO 396–406, EB 259–261, R 232–233, Morl 100, etc. *Ind. libr.* Bk 592, St. No. 32 on p. 13-14. Cf also Elliott, Hist. of India VII, 207–533. Publ. in the Bibl. Indica, 1868–1874 and 1909 and onwards (in progress). The present copy, dated 1191 AH., comprises only the *second* vol. (down to the 14th year of Muḥammad Shāh's reign). Beg.

جهان جهان شکر و سپاس افزون از قیاس الخ

Ff. (433), S 385 × 230, 245 × 140, ll 27. Or. pap. Ind. nast. Cond. good.

170.

The same. D 344.

Another copy of the same *second* vol., slightly defective at the beginning and end, and dating from the end of the XIIc. AH. Also ending with the 14th year of Muḥammad Shāh. Beg. as in No. 169.

Ff. (468), S 315 × 175, 250 × 125, ll 18. Or. pap. Ind. nast. (diff. hands), Cond. good.

171.

The same. D 315

Another copy of the same *second* vol., transcribed towards the end of the XIIc. AH. It is divided into two parts: the *first*, coming down to the 31st year of the reign of Aurangzīb (beg. as above, in No. 169), and the *second*, from the 32nd year of Aurangzīb down to the 14th year of Muḥammad Shāh, beg.

ذکر سوانح ایام فرمان روای الخ

2 vols. S 350 × 220, 265 × 140, ll 23. Or. pap. Ind. nast. Cond. good.

172.

The same. D 54.

Another copy of the *second* part of the *second* vol.. dated 1194 AH. Beg. as in the preceding copy, No. 171, II.

Ff. (367), S 250 × 165, 185 × 100, ll 15. Or. pap Ind. nast.-shikasta (diff. hands). Cond. tol. good.

173.

The same. D 120 and D 37.

A very defective copy of the same work, bound, for some obscure reason, in two vols. The folios are badly misplaced, and various sections intermixed. Perhaps if the leaves were rearranged and put in order it would make a valuable copy, because it may be one of the oldest extant. The colophon in D 120 is dated 1046 (i.e. 1146) AH., and the appearance of the handwriting makes it probable that this date is correct.

2 vols. S 295 × 170, 250 × 110, ll 25. Or. pap. Ind. good nast. Cond. tol. good.

174.

سیر المتاخّرین

SIYARU'L-MUTA'AKHKHIRĪN. D 221.

The well known history of India covering the period from 1118/1707 (death of Aurangzīb) down to 1195/1781. Completed shortly after the latter date by Ghulām Ḥusayn b. Hidāyat 'Alī Khān b. 'Alīmi'l-lah b. Fayḍi'l-lah aṭ-Ṭabāṭabāī. See EIO 416–421, Br 101–102, EB 265, R 280–281, Aum 85, Morl 105, etc. *Ind. libr.* Bk 582–584, (GC I 504). Cf. also Elliott, Hist. of India VIII, 194 sq. Lith. Lucknow, 1283, printed in Calcutta, 1833. The *introduction* was printed in Calcutta, 1836. There was an old transl., by Ḥājjī Muṣṭafā, Calcutta, 1789, partly revised and published by J. Briggs (Or. Tr. Fund, vol. I, 1832; only one vol. appeared). The present copy, dating from the XIIIc. AH., contains only the *Muqaddima*, dealing solely with the history of the last years of Aurangzīb's reign. Beg.

الحمد لله ... اما بعد بر رای دانشوران مستخبر الخ

Ff. (229), S 300 × 220, 235 × 155, ll 31. Or. pap. Ind. nast. Cond. good.

175.

The same. D 150.

The *second* vol. of the same work (or, according to EB 265, the third), containing the history of 1153–1195/1740–1781. In the colophon it is called دفتر سیوم. Copied early in the XIIIc. AH. Beg. as usual :

حمد و ثنای پادشاه علی الاطلاق الخ

Ff. (63), S 305 × 235, 250 × 160, ll 29. Or. pap. Ind. nast. (very similar in handwriting to the preceding copy, but apparently not identical with it). Cond. good.

176. شاه عالم نامه

SHĀH-‘ĀLAM-NĀMA. D 225.

A history of ‘Ālamgīr II (1167–1173/1754–1759) and Shāh-‘Ālam (asc. 1173/1759), down to 1203/1788, composed in a very bombastic and inflated style by Ghulām ‘Alī Khān b. Rūshani’d-Daula Bhak’hārī Khān Rustamjang. The work is sometimes also called *Āīn-i-‘Ālam-Shāhī*, *Ta’rīkh-i-‘Ālam-Shāhī*, or *Sharaf-nāma*. See Bl I 615, EIO 424, EB 266, R 278 and 281. Cf. also Elliott, Hist. of India VIII, 393. Publ. in the Bibl. Indica, 1912 and onwards (in progress). The present copy, dating from the end of the XIIIc. AH., contains only the *first* vol., completed *ca.* 1200/1786, dealing with events which took place before 1185/1771. Beg.

حمد بیحد احدیرا رسد که میزان ادراک الخ

Ff. (199), S 270 × 160, 200 × 100, ll 19. Or. pap. Ind. nast. Cond. tol. good. A note by Blochmann on the fly-leaf.

177. عبرت نامه

‘IBRAT-NĀMA. D 247.

A detailed account of the reign of Shāh-‘Ālam, from its beginning in 1173/1759 down to 1206/1792. It was compiled by Khayru’d-Dīn Muḥammad Allahābādī (d. *ca.* 1243/1827), to whom belong also some works on the history of Jaunpūr and Benares (see Nos. 202–204 in this cat.). It is dedicated to Marquis R. Wellesley (f. 3). See R 946, Elliott, Hist. of India VIII, 237–254. *Ind. libr.* Bk 587–589. Copied in 1217 AH., in three vols. (according to the colophon of the third vol., at Jaunpūr, for Capt. H. Lane لین).

Vol. I (ff. 286) contains (*a*) the *muqaddima*, on Shāh-‘Ālam’s ancestors and predecessors, beginning with Tīmūr (ff. 1v–51 *bis*), beg.

کوناکون ستائش پادشاهی را سزد الخ

(*b*) the *first daftar*, dealing with the history of the first 20 years of Shāh-‘Ālam’s reign (ff. 52–286v), beg.

دفتر اول، عبور نمودن شاهزاده عالی کوهر شاه عالم الخ

Vol. II (ff. 265) and III (ff. 218), contain the *second daftar*, dealing with the history of 1193–1206 1779–1792. It ends with a promise to continue the narrative in the fourth *mujallad*.

Beg. of the first half:

آغاز دفتر دویم از ابتدای سال بیست و یکم الخ

Beg. of the second half.

پدید آمدن اختلاف عظیم در امور الخ

3 vols. S 235 × 150, 170 × 100, ll 17. Or. pap. Coarse Ind. nast. Cond. tol. good.

178.

The same. D 246.

Another copy of the same work, containing the *muqaddima*, the *first daftar*, and the first half of the *second daftar*, incomplete at the end. On f. 2 it is stated that the work is dedicated to H. Colebrooke, and not to Marquis R. Wellesley (as in the preceding copy). Transcribed towards the middle of the XIIIc. AH. Beg. as above, in No. 177.

S 300 × 190, 235 × 130, ll 17. Or. pap. Ind. nast. Coarse Ind. nast. Cond. good. Index. Note on the fly-leaf.

179.

حقیقتهای هندوستان

ḤAQĪQAT'HĀ-I-HINDŪSTĀN. D 146.

A treatise dealing with the statistics of the revenues of various provinces of India, by Lachmī Narāyan, surnamed Shafīq, of Aurangābād. See EIO 426, R 238, etc. *Ind. libr.* Bk 543. He compiled it, as stated in the preface, in 1208/1794 (or, as Rieu and Ethé mention, in 1204 1790), for Capt. William Patrick, and arranged it in 4 *maqālas*. For another work of the same author see No. 196 in this cat. Copied in 1288/1871 by Muḥammad Ḥasan. Beg.

بعد حمد جهاندار جان آفرین الخ

Ff. (179), S 335 × 215, 250 × 135, ll 15. Eur. pap. Ind. mod. nast. Cond. good. Index. Notes on the fly-leaf.

180.

تذکرة الملوک

TADHKIRATU'L-MULŪK. D 97 (*bis*).

A brief review of the dynasties which ruled in various parts of India up to 1208/1794. The author's name is not to be found.

The present work has apparently nothing to do with the compilation with a similar title described in EIO 409. It is divided into five *bābs* as follows:

باب اول ، در ذکر فرمان روایانی که از ولایت دیکر بهند لشکر اشیدند ،
باب دوم ، در ذکر فرمان روایانی ممالک هندوستان ،
باب سیم ، در ذکر سلاطین تیموریه ،
باب چهارم ، در ورود صاحبان انکریز از ولایت خود در مملکت هند ،
باب پنجم ، در احوال سکهان و ابتداء ظهور این کروه ، در بیان اصل اقوام مرتهه ،

Copied towards the middle of the XIIIc. AH. Beg.

نحمد و نصلي و نسلم بعد حمد و نعت الخ

S 235 × 150, 200 × 100, ll 17. Or. pap. Ind. nast. Cond. good.

181.

معدن السعادة

MA‘DANU’S-SA‘ĀDAT. D 302.

A detailed history of the Indian Timurides, with special reference to the history of Oudh and its dynasties up to 1218/1803. The author, Sulṭān-‘Alī Ḥusaynī Ṣafawī, claiming some connection with the city of Ardabīl, in N.-W. Persia, dedicated his book to the Nawwāb of Oudh, Sa‘ādat-‘Alī Khan (1212–1229/1797–1814). Cf. R 1052. Cf. Elliott, Hist. of India VIII, 354. Copied in four vols. towards the end of the XIIIc. AH.

Vol. I (ff. 350). From the beginning of Timur’s career to the 15th year of Akbar’s reign (978/1570). Beg.

حمدیکه از قوای بشری آید چکونه معبودي را الخ

Vol. II (ff. 379). From the 16th to the 43rd year of Akbar (979–1006/1571–1597). Beg.

وقائع سال شانزدهم الخ

Vol. III. From the 44th year of Akbar to the death of Aurangzīb (1007–1118/1572–1707). Beg.

وقائع سال چهل و چهارم از مبدای جلوس الخ

Vol. IV. From the year 1119 to 1218/1708–1803. The *khātima*, which should contain a description of India breaks off at its beginning. Beg.

جلوس میمنت پابوس حضرت معظم الخ

4 vols. S 230 × 155, 165 × 100, ll 14. Or. pap. Ind nast. Cond. good.

182.

تاريخ مظفري

TA'RĪKH-I-MUẒAFFARĪ. D 330.

A history of the Indian Timurides, from the beginning of the dynasty to 1225/1810, by Muḥammad 'Alī b. Hidāyati'l-lah b. Luṭfi'l-lah Anṣārī. See for a detailed description R 282 sq. Cf. also Elliott, Hist. of India VIII, 316–330. *Ind. libr.* Bk 593. (GC I 137). The present copy contains the narrative down to 1209/1795. It was transcribed in 1293/1876 by Muḥammad 'Umar, for J. Delmerick. Beg.

حمدي از حد اعتداد افزون نثار الخ

Ff. (371), S 280 × 205, 230 × 165, ll 13. Eur. pap. Modern Ind. nast. Cond. good. Index.

183.

The same. D 71.

Another copy of the same work. The narrative is continued down to 1225/1810. Transcribed in 1295/1878 by Muḥammad Amjad for H. Blochmann. Beg. as in No. 182. It is interrupted at the year 1172/1758, and a note is inserted. Another note, on Nānak, is appended at the end.

S 310 × 200, 220 × 105, ll 21. Eur. pap. Modern Ind. nast. Cond. good.

5. Histories of various provinces and local dynasties of India.

(*a*) *Sind.*

184.

چچ نامه

CHACH-NĀMA. D 64.

Legendary tales of the ancient history of the province of Sind, its conquest by the Arabs, the adventures of Chach, a brahman, and so forth, believed to have been originally written by Muḥammad b. Qāsim (*ca.* 92/710), in Arabic. They were translated into Persian by Muḥammad 'Alī b. Ḥāmid b. Abī Bakr Kūfī, in 613/1216. The book is variously designated as *Ta'rīkh-i-Hind wa Sind*, *Minhāju'd-dīn*. *Minhāju'l-mulūk wa'd-dīn*, *Minhāju'l-masālik*, *Fatḥ-nāma*, and even *Ta'rīkh-i-Qāsimī* (as in a note by Blochmann on the fly-leaf of this copy). See Bl I 630, EIO 435, R 290, 948, etc. *Ind. libr.* Bk 597. Cf. also Elliott, Hist. of India I, 131–211; some extracts were translated by T. Postans in JASB, vols. VII and X. Copied by Muḥammad Ḥasan, son of Chānd-khān, in (1288)/1871. Beg as usual :

اصناف حمد و سپاس و انواع شکر الخ

Ff. (147). S 250 × 160, 185 × 100, ll 15. Eur. pap. Modern Ind. nast. Cond. good.

185. تاریخ سند

TA'RĪKH-I-SIND. D 51.

A brief history of Sind from the time of the Muḥammadan conquest to that of Akbar's annexation of this province. It was composed and dedicated to Akbar by Muḥammad Ma'ṣūm b. Sayyid Ṣafāī Tirmidhī Bhakarī, with a *takhalluṣ* Nāmī (d. 1015/1606). The work is divided into four *juz'*. See EIO 436–437, Ros 366, R 291, 949, Morl 72, etc. *Ind. libr.* Bk 599. Cf. also Elliott, Hist. of India I, 212–252. A good copy, dated 1046 AH. Beg. as usual :

بر ضمائر صافیهٔ کار آگهان عالم الخ

Ff. (125), S 235 × 150, 170 × 80, ll 17. Or. pap. Ind. calligr. nast. Cond. tol. good. Marginal notes. Vignette.

186. نظارة السند

NAẒĀRATU'S-SIND. D 317.

A historico-geographical review of the province of Sind, by Lieut. T. Postans (Personal observations on Sindh, London, 1843), translated into Persian by Bishan Narāyan, who added a few notes on the events of the subsequent period up to 1858. Copied in (1276)/1859. Beg.

بعد از حمد پروردگار و نعت رسول مختار الخ

S 305 × 195, 240 × 140, ll 15. Eur. pap. Ind. modern careless shikasta. Cond. good.

(*b*) *Hazāra*.

187. تاریخ هزاره

TA'RĪKH-I-HAZĀRA. D 80.

A history of the Hazāra state from the earliest times, with particular reference to the period from 1819 to 1849, written by Mahtāb Sing'h, a Government official in that district. See EIO 506. The copy is very badly written, transcribed towards the end of the XIIIc. AH. Beg.

قربان آن قادر بیچون الخ

Ff. (106), S 285 × 185, 230 × 125, ll 17. Or. pap. Bad vulgar Punjabi shikasta. Cond. bad. Note in English, dated 1852, on the fly-leaf.

(*c*) *G'hakar.*

188. کیکوهر نامه

KAYGAUHAR-NĀMA. D 171.

A history of the G'hakar tribe, with special reference to the Muhammadan saints who belonged to it, down to 1137/1725, by Dūnīchand Bālī. See R 1012–1013. Cf. also JASB, vol. XL, 67–101. Copied towards the middle of the XIIIc. AH. At the end several spiritual pedigrees are appended. Beg.

ای رزق رسان ز غیب لا ریب الخ

Ff. (48), S 235 × 140, 190 × 100, ll (varied). Or. pap. Ind. vulgar nast. Cond. not good. Notes on the fly-leaf.

(*d*) *Kashmir.*

189. کوهر عالم

GAUHAR-I-'ĀLAM. D 66.

(Or Gauhar-nāma-i-'Ālam, as it is often called instead of by its full, but hybrid title کوهر عالم تحفةً للشاه). A history of Kashmīr from the remotest antiquity to 1200/1786, or thereabouts, by Abū'l-Qāsim Muḥammad Aslam, surnamed Mun'imī, son of Muḥammad A'ẓam-kūl, surnamed Mustaghnī (see f. 4v). The work is dedicated to Shāh 'Ālam (1173–1221/1759–1806), and was originally composed in 1160/1747, but subsequently completed *ca.* 1200/1786. See RS 85, EB 320, R 956–957, etc. It is divided into a *muqaddima* (containing a general description of Kashmīr), six *ṭabaqas* and *a khātima.* Only five *ṭabaqas* are found in the present copy (as well as in the others known), namely: I. Prehistoric period. II. The early legendary dynasties down to the introduction of Muhammadanism into the country. III. The dynasty of Shahmīr. IV. The dynasty of the چکان (Xc. AH.). V. (incomplete) The period of the Timurides. (The *sixth ṭabaqa* should deal with the period of the Afghans, and the *khātima*—with the 'wonders,' عجائب, of Kashmīr). The present copy, dating from the end of the XII or beg. of the XIIIc. AH., breaks off with the year 1149–1150/1737–1738. Beg.

فاتحهٔ تواریخ ابداع و اختراع عالم الخ

S 220 × 185, 170 × 115, ll 15. Or pap. Ind. nast. Cond. tol. good.

(*e*) *Balgrām.*

190. تبصرة الناظرين

TABṢIRATU'N-NĀẒIRĪN. D 83.

A history of Balgrām down to *ca.* 1182/1768, containing a great deal of biographical information concerning various notable men who were natives of that province. The author, Muḥammad b. 'Abdi'l-Jalīl b. Aḥmad Balgrāmī, completed it in 1182/1768. See R 963–964, etc. *Ind. libr.* Bk 606. Copied in 1290/1873 by Muḥammad Ḥasan son of Chānd Khān. Beg.

الحمد لله محول الشهور و الاعوام الخ

Ff. (346), S 195 × 155, 155 × 80, ll 13. Eur. pap. Ind. nast. Cond. good.

191. تاريخ منصوري

TA'RĪKH-I-MANṢŪRĪ. D 74.

A history of Balgrām down to the end of the XIIIc. AH., with full references to contemporary historical events in India generally, by 'Alī b. Ṭufayl 'Alī Khān b. Mubārizi'l-Mulk Iḥtishāmu'd-daula Balgrāmī. The book is divided into:

مقدمه، در ذکر مجمل حال حضرت نوح الخ

مطلب اول، در ذکر سلاطین اولاد جام (خام ؟) بن نوح الخ

مطلب دوم، در ذکر سلاطین اسلام که از طرف سلاطین دهلي درین ملک آمده،

مطلب سیوم، در ذکر ناظمان بنگ که از طرف سلاطین بابریه (آمده) الخ

خاتمه، در ذکر نسب والا حسب نواب ... ناظم مناظم صوبهٔ بنگ

(i.e. سید منصور علي خان نصرت جنگ to whom the book is dedicated).

Copied in (1284)/1867, by Ḥāfiẓ Muḥammad, from a MS. belonging to the R.A.S.'s library, for S. Liney, as stated in a note on the fly-leaf. At present the greater portion of the MS. is entirely decayed. Beg.

سپاس افزون از حد واحدی را الخ

Ff. (518), S 275 × 215, 225 × 140, ll 12. Eur. pap. Ind. nast. Cond. hopelessly bad. Index.

192.

The same. D 74 (*bis*).

A partly written and partly typewritten (Persian type) copy of the decayed portions of the MS. noticed in No. 191, transcribed on foolscap European paper a few years ago.

(*f*) *Oudh.*

193. عماد السعادة

‘IMĀDU’S-SA‘ĀDAT. D 248.

A history of a local dynasty of Oudh, founded by Burhānu’l-Mulk Sa‘ādat Khān (d. 1153/1740), down to 1223/1807. It was compiled in that year by Ghulām ‘Alī Naqawī b. Muḥammad Akmal, by order of Col. J. Baillie. See R 308 and 961, Morl 93, etc. *Ind. libr.* Bk 604. Cf. also Elliott, Hist. of India VIII, 394–395. Lith. Lucknow, 1864. Copied towards the end of the XIIIc. AH., by Abū’l-Qāsim Mashhadī. Beg.

نغمه فروشي منقار عندليبان الخ

S 255 × 160, 170 × 90, ll 15. Or. pap. Calligr. Ind. nast. Cond. good. Index. Vignette.

(*g*) *Rohillas.*

194. تاریخ فرخ آباد

TA’RĪKH-I-FARRUKHĀBĀD. D 56.

A history of the Rohilla and Bangash rulers of Farrukhābād, down to 1243/1827, by Muḥammad Waliyyu’l-lah b. Sayyid Aḥmad ‘Alī Farrukhābādī. See Ř 959. Copied in 1277 AH. by Ghulām ‘Alī for Clive Bayley (?) (here بیلی). Beg.

ای نام تو تاج فرق آغاز الخ

Ff. (297), S 205 × 125, 160 × 80, ll 11. Eur. pap. Modern Ind. nast. Cond. good.

(*h*) *Gujrat.*

195. مرآت سکندري

MIR’ĀT-I-SIKANDARĪ. D 289.

A history of Gujrāt during the period 810–1000/1407–1592, arranged according to the reigns of the twelve princes of the dynasty of Muẓaffar Shāh I (799–814/1396–1411). It was comp. *ca.* 1020/1611 by Sikandar b. Muḥammad Manjhū Akbar. See

BJ I 622–624, EIO 438–443, EB 272–275, Pr 488, R 287, Morl 83, etc. *Ind. libr.* Bk 610. Lith. several times in Bombay. Transl. by S. E. Clive Bayley, The local Muhammadan Dynasties. Gujarat. (London, 1886). A good copy, dated 1038 AH. Beg.

الحمد لله الذي جعل فرداً من افراد البشر الخ

Ff. (286), S 260 × 145, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. good. Note: purchased by C. Boddam, in Lucknow, 1786.

(*i*) *Deccan.*

196.

مآثر آصفي

MA'ĀTHIR-I-ĀṢAFĪ. D 167.

A history of the Āṣafīs, or Niẓāms, of the Deccan, from Āṣafjāh I (born 1082, d. 1161/1671–1748) down to the beginning of the reign of Niẓām 'Alī Khān Bahādur Āṣafjāh II (asc. 1175/1761). It was comp. in 1208/1793 by Lachmī Narāyan, with a *takhalluṣ* Shafīq, of Aurangābād, an author of several historical works (cf. in this connection EIO 468, also No. 179 in this cat.). See EIO 468, R 1039. Cf. R 1083. Copied in the beg. of the XIIIc. AH. Defective at the end. Beg.

جواهر محامد نذر مالک الملکي الخ

Ff. (530), S 220 × 120, 150 × 75, ll 12. Or. pap. Ind. nast. Cond. tol. good.

197.

تذكرۀ نرمل

TADHKIRA-I-NIRMAL. D 77 (*bis*).

A history of Nirmal, a fortress in the district of Ḥaydarābād. It was comp. in 1232/1817 by 'Abdu'r-Razzāq b. 'Abdi'n-Nabī, of Nandār, at the request of S. J. Malcolm. See EIO 469, R 327, etc. Copied in 1316 AH. by Muḥammad....Muḥyī'd-Dīn b. Muḥammad Ma'ṣūm. Beg.

الحمد لله وحده و صلوات علي النبي الخ

Ff. (36), S 325 × 205, 260 × 130, ll 23. Eur. pap. Ind. nast. Cond good. Presented by Nawwāb 'Azīz-Jang, 1915.

(*j*) *Maratthas.*

198.

(مجموعه در احوال مرٹهه)

(MAJMŪ'A DAR AḤWĀL-I-MARAṮHA). D 131.

A collection of extracts from various historical works dealing with the rise of the Marattha chiefs in Central India. It entirely corresponds in content with the similar collection described in EIO 490. The works from which extracts are given are: (1) *Khazāna-i-ʻĀmira* (see further, No. 232 in this cat.), five extracts (ff. 1–7, 8–14v, 16–22v, 24–25, 26–31v). (2) *ʻĀlamgīr-nāma* (see above, No. 160 in this cat.), extracts on ff. 32–49v, and 50–52v. (3) *Ta'rīkh-i-Rūhīlahā* (ff. 54–64). A history of the Rohilla chiefs, not yet identified. (4) *Ta'rīkh-i-Maratha* (ff. 65–92), a history of the Maratthas from the rise of their state to 1191/1680, by an anonymous author. See EIO 485, R 327, etc. Beg.

هزاران شکر خدای بیچون را الخ

Copied towards the end of XIIIc. AH.

Ff. 92, S 310 × 195, 250 × 140, ll 18. Europ. pap. Ind. modern nast. Cond. bad. Advancing decay.

(*k*) *Mysore.*

199. نسب نامهٔ راجهای میسور

NASAB-NĀMA-I-RĀJAHĀ-I-MAYSŪR. D 173.

A sort of catalogue of the various rulers of the Mysore and Nagar states, showing their names and the numbers and names of their children, wives, etc., etc. It was originally comp. in the language spoken in the Carnatic, but subsequently translated into Persian by Asad Anwar and Ghulām Ḥusayn, by order of Ṭīpū, a ruler of Mysore, in 1212/1798. See EIO 514, Morl 86–87, etc. Copied in the XIIIc. AH. Beg.

از حضور لامع النور حضرت ظل الله الخ

S 190 × 125, 130 × 65, ll 12. Or. pap. Ind. nast. Cond. good. CFW 1809.

200. نشان حيدري

NISHĀN-I-ḤAYDARĪ. D 337.

A history of Ḥaydar ʻAlī and his son and successor, Ṭīpū, local chiefs of Mysore. Comp. in 1217/1802 by Ḥusayn ʻAlī b. Sayyid ʻAbdi'l-Qādir Kirmānī. See EIO 522, Br 105, R 331, etc. Cf. W. Miles, The History of Hydur Naik, 1842, (Or. Tr. Fund), and The History of the reign of Tipu Sultan, 1844 (*ibid.*), by the same. Copied in 1231 (?) AH. Beg.

شیرازهٔ دفتر متفرق اخبار عالم الخ

Ff. (155), S 290 × 175, 230 × 110, ll 18. Eur. pap. Ind. nast. Cond. not good Various notes in the beginning. Index.

(*l*) *Kurg.*

201. (تاریخ کورک)

(TA'RĪKH-I-KŪRG). D 45.

A history of Kūrg, from 1047 to 1222/1637–1807, compiled from Canarese and Persian sources by Ḥusayn Lūhānī, by order of Mahārāja Vīr Rājendra Vadiyar (asc. 1211/1796). See EIO 533, R 333, etc. Copied towards the end of the XIIIc. AH. Beg.

بعد از حمد و ستائش ایزد متعال الخ

S 210 × 160, 180 × 120, ll 11. Eur. pap. Ind. nast. Cond. tol. good. Between the folios blank leaves are bound (probably for notes).

(*m*) *Jaunpur.*

202. (تاریخ جونپور)

(TA'RĪKH-I-JAUNPŪR). D 129.

A description of the antiquities, remarkable buildings, and topography of the city of Jaunpūr, together with a brief history of the province. Comp. in (1211)/1796 by Khayru'd-Dīn Muḥammad Allahābādī (the author of *'Ibrat-nāma*, see Nos. 177–178 in this cat.), who died *ca.* 1243/1827. See EB 283, R 311. The work is divided into two *bābs*, the first dealing with the history, the second with the topography of the city and other matters. Copied in 1253/1837 by Wilāyat Ḥusayn 'Aẓīmābādī. Beg.

بعد حمد و صلوات فقیر خیر الدین الله آبادي الخ

S 270 × 195, 190 × 110, ll 15. Eur. pap. Ind. Modern nast. Cond. good.

203. تذکرة العلماء

TADHKIRATU'L-'ULAMĀ. D 94.

Another work by the same author, dealing with similar matters, dedicated to Marquis R. Wellesley (d. 1842). It is divided into four sections: (1) A brief sketch of the history of the city. (2) Biographies of various learned and notable men, who were natives of Jaunpūr. (3) Notes on the antiquities, various remarkable buildings, mosques, and so forth, of the city, and (4) An autobiography of Khayru'd-Dīn. Copied towards the end of the XIIIc. AH. Beg.

سپاس عالم الغیب از احاطهٔ تحریر الخ

Ff. (44), S 230 × 150, 170 × 95, ll 15. Or. pap. Ind. nast. Cond. good.

(*n*) *Benares.*

204. تحفهٔ تازه

TUḤFA-I-TĀZA. D 86.

A history of various zamīndār families of the district of Benares, down to 1195/1781, by the same Khayru'd-Dīn Allahābādī (cf. Nos. 177–178, 202–203 in this cat.). See EIO 483, 2842, R 964, etc. *Ind. libr.* Bk 607. Copied in 1253/1837. The MS. contains only three out of the original five *bābs*, as do also the MSS. in the India Office library and in the British Museum. Beg.

سپاس خداوندی که در دیوان ذاتش الخ

Ff. (162), S 270 × 200, 195 × 110, ll 15. Or. pap. Ind. nast. Cond. good.

(*o*) *Bengal.*

205. (احوال علی وردی خان)

(AḤWĀL-I-'ALĪ-WIRDĪ-KHĀN). D 19.

A biography of 'Alī-wirdī-Khān, a Ṣūbadār of Bengal, who died in 1169/1756, with references to contemporary political life of India. The present copy, dating from the XIIIc. AH., is defective, beginning and ending abruptly, and therefore neither the title of the work, nor the author's name are to be found in it. In the copy in the British Museum, described in R 311–312, the date of composition is given as 1177/1763, and, in a note by J. Hindley on the same MS. its authorship is ascribed to one of the associates of Alīwirdī, Yūsuf 'Alī Khān b. Ghulām 'Alī Khān. Cf. also JASB vol. XXIII, p. 248. Beg.

اجداد آن معلی القاب از قوم اتراک بودند الخ

Ff. 77 (the correct order 31, 38, 39, 32–37, 40). S 280 × 180, 210 × 110, ll 14. Eur. pap. Ind. nast. Cond. good. Poor vignette.

206. ریاض السلاطین

RIYĀḌU'S-SALĀṬĪN. D 207.

A history of Bengal, from the earliest times to *ca.* 1200/1786, comp. by order of G. Udny in 1202/1788 by Ghulām Ḥusayn Zaydpūrī, surnamed Salīm. See R 965–966, etc. *Ind. libr.* Bh 82. Publ. in the Bibl. Indica, 1890–1898. Copied in 1267/1851 by Ṣadru'd-Dīn Aḥmad. Beg.

جهان جهان حمد سزاوار بارگاه الخ

Ff. (139), S 225 × 145, 170 × 95, ll 15. Eur. pap. Ind. nast. Cond. tol. good.

207.

The same. D 340.

Another copy of the same work, transcribed for H. Blochmann, in (1286)/1870, by Muḥammad Amjad. Beg. as above.

Ff. (199), S 275 × 220, 185 × 95, ll 15. Eur. pap. Ind. nast. Cond. good. Notes in English, by Blochmann and others.

208.

مختصر در احوال بنگالا

MUKHTAṢAR DAR AḤWĀL-I-BANGĀLĀ. D 170.

A very brief history of Bengal and Dacca, down to the middle of XIIIc. AH., by ‘Alī Qazwīnī. A note of the fly-leaf by H. Blochmann sums up this work as follows : ‘ This book is good for nothing. The history of Dacca is given on the last two leaves. The other leaves contain (the) history of Bengal, but most parts are wrong and nothing is new.’ Copied towards the end of the XIIIc. AH. Beg.

زیب دیباچهٔ سخن حمد کبریائی ست الخ

S 205 × 120, 165 × 80, ll 13. Or. pap. Ind. shikasta. Cond. tol. good.

209.

خورشید جهان نما

KHŪRSHĪD-I-JAHĀN-NUMĀ. D 331.

Extracts, dealing with the history and geography of Bengal, from an extensive compilation by Ilahī-Bakhsh Ḥusaynī Angrīzābādī, comp. in 1270/1852. The original work is divided into 12 *burjs*, dealing with the history and geography of the modern world, Europe, Asia, America, Australia and also giving tales about ancient prophets, saints, etc. See Bh 102. Cf. H. Beveridge, JRAS, 1895, p. 194 sq. The extracts were transcribed in (1307–1308)/1890–1891 for H. Beveridge (? ببرج), by Munshī (?) Khān. Beg.

حمد فراوان تصدق آستان جلت افشان الخ

Ff. (502), only one side being occupied with text. S 275 × 220, 225 × 150, ll 13. Eur. pap. Modern Ind nast. Cond. tol. good.

6. Histories of various dynasties in countries other than India, Persia and Turkestan.

(a) *Kashghar.*

210.

تاریخ رشیدی

TA’RĪKH-I-RASHĪDĪ. D 46.

A history of the campaigns in Kāshghar, Kashmīr, etc., of Mirzā Muḥammad Ḥaydar b. Muḥammad Ḥusayn Gūrgān (d. 958/

1551), written by himself and completed in 952–953/1545–1546. See Br. Lit. Hist. III, 392, GIPh 359, Bl I 451–452, EIO 2848, R 164–168, etc. Cf. also Elliott, Hist. of India V, 127–135. Transl. by E. Denison Ross. 1895. Cf. also Véliaminov-Zernov, Researches on the Tzars of Kasimof. vol. II, pp. 130–232, and W. Erskine, History of India under Baber and Humayun, vol. I, pp. 38–192, and Appendix B (in the same work), pp. 537–539. The work is divided into two *daftars*. The present copy, dated 1272 AH. by Bahāu'd-Dīn, is defective, many leaves, or their parts, being left blank. It is divided into *three* vols.

Vol. I (pp. 92) contains the *first daftar* (which, as is known, was composed *after* the *second* part), and deals with the events of 948–953/1541–1546. Beg.

افتتاح تواريخ جهانداري و ابتدای الخ

Vols. II (ff. 258) and III (ff. 53) contain the *second daftar*, dealing with the author's biography and military career, from his birth in 905/1499 down to 948/1541 ending with the story of the occupation of Kashmir.

Beg. of the vol. II :

در حضرت خورده بینان در خدمت الخ

Beg. of the vol. III :

عرضه میدارم که بندهٔ عاصي الخ

3 vols., S 315 × 180, 210 × 100, ll 19. Or. pap. Ind. nast. Cond. tol. good. Poor vignettes.

(*b*) *Turkey.*

211.

هشت بهشت

HASHT-BIHISHT. D 346.

The *seventh*, the *eighth* vols., and the *khātima* of the well known history of Turkey, comp. in 912/1506–1507 by Idrīs b. Ḥisāmi'd-Dīn Bidlīsī (d. 926/1520). See Bl I 522–526, EIO 571, EB 311, Pr 440, R 216–219, Morl 142, etc. *Ind. libr.* Bk 532–534. Copied in 963 and 964 AH. by Muḥammad Shāh b. Zayni'l-'Ābidīn b. Muḥammad Shāh Fanārī, from the original draft of Bidlīsī, as stated in the colophon : عن نسخة صاحب الكتاب و راقمه و مؤلفه

The *seventh* vol. beg.

هست بسم الله الرحمن الرحيم الخ ... كتيبهٔ هفتم از كتايب كتاب هشت بهشت الخ

The *eighth* vol. beg.

صبح بسم الله الخ ... كتيبهٔ هشتم از كتايب كتاب الصفات الثمانية الخ

The *khātima* beg.

خاتمهٔ کتاب و (sic) تاریخ هشت بهشت الخ

S 305 × 210, 220 × 145, ll 25. Or. pap. Caucasian nast. Cond. very good. CFW 1809.

II. BIOGRAPHY.

1. Amīrs.

212. دستور الوزراء

DASTŪRU'L-WUZARĀ. D 164.

A collection of biographies of eminent wazīrs, beginning with the legendary ancient ministers of Solomon and Anūshīrwān, and ending with those who lived immediately before the ascension of Sulṭān Ḥusayn b. Bayqarā (872/1468). It was composed in 915/1509 by the celebrated historian Ghiyāthu'd-Dīn, surnamed Khwāndamīr (d 941/1535: see regarding his other works Nos. 34–40 of this cat.). The author's name is given on f. 5v and the title on f. 6. See GIPh 357, R 335, Fl II 371, Mélanges Asiatiques IV, 54. Cf. also Elliott, Hist. of India IV, 148–153. Copied at Murshidābād (?) in 1222 AH. It begins with the biography of Āṣaf b. Barakhyā, as in R 335, but at the end there is, after the last biography mentioned by Rieu, one more, that of Afḍalu'd-Dīn Muḥammad. Beg.

ای نام تو سر دفتر اسرار وجود الخ

S 210 × 150, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. good.

213. مآثر الامراء

MA'ĀTHIRU'L-UMARĀ. D 267.

The *first* edition of the well known biographical dictionary of the wazīrs, high officials and noblemen generally, who were associated with the dynasty of the Indian Timurides. The work was written by Shāhnawāz Khān Khwāfī Aurangābādī, whose real name was Mīr 'Abdu'r-Razzāq (d. 1171/1758). These original sketches were arranged and finally compiled by Ghulām-'Alī Āzād Balgrāmī (d. 1200/1786), who added an introduction and a biography of the author. See Bl I 639–641, EIO 622–626, EB 166–167, R 339, Morl 101–105, etc. Cf. also Elliott, Hist. of India VIII, 187 sq. Copied at ایلور, in 1221 AH., by one Ḥaydar. Beg. of the preface by Ghulām 'Alī Āzād with an account of the biography of Shāhnawāz (f. 4v):

حمد شاهنشاهي كه اورنک نشينان سلطنت را الخ

The original preface, by Shāhnawāz, begins on f. 14v:

الحمد لله و سلام علي عباده الذين اصطفى الخ

The biographies begin as usual with Ad'ham Khān Kūka and end with Yāqūt Khan Ḥabashī (f. 570v). There is an appendix (on ff. 572–581), on the biography of Āṣafjāh, beg.

از عهد نواب سعد الله وزير شاه جهان بادشاه تا عهد نظام علي خان سنة
يكهزار و يكصد و هفتاد و شش نواب آصفجاه غفران پناه المتخلص آصف الخ

On ff. 581–585 there is a short account of the history of Daulatābād.

Ff. 585, S 300 × 180, 245 × 125, ll 22. Eur. pap. Ind. nast. Cond. good. Index on ff. 1–4.

214.

The same. D 266.

A copy of the *second* edition of the same work, identical in its contents and arrangement with that described in EIO 627. It was completed in 1194 1780 by Mīr 'Abdu'l-Ḥayy (d. 1196/1782), the son of Shāhnawāz, who amplified and rearranged the work of his father. It was published in the Bibliotheca Indica, 1887–1895, and translated into English by H. Beveridge (the same series, 1911 and onwards, in progress). The copy seems to date from the same time, i.e. the end of the XIIc. AH. The preface of 'Abdu'l-Ḥayy occupies ff. 1v–4, beg.

ستائش بيكران و نيائش بي اندازه الخ

On ff. 4v–5v there is the preface of Āzād, with the biography of Shāhnawāz (ff. 5v–10v), beg. as in No. 213. Ff. 10v–15 contain an index (there is another, at the beginning of the volume, occupying 6 additional ff.). The biographies begin with Isma'īl Beg دولدی, and end (on f. 573v) with Yalankūsh Khān Bahādur. Ff. 573v–574 contain a brief *khātima*.

Ff. (574), S 320 × 180, 250 × 125, ll 23. Or. pap. Ind. nast. Cond. good.

215.

The same. D 339.

Another version of the same work, different from both the preceding. It contains a smaller number of biographies than the original version. But those given everywhere correspond literally with the text of the first edition although their order is sometimes different. The beginning is transcribed by a different and more modern hand and the original folio number on the next leaf here is 56. The first lines of the restored portion are identical with the beginning of Āzād's preface, i.e. حمد شاهنشاهي که اورنگ نشينان سلطنت الخ. But the rest of a very short preamble is different, running as follows :

اما بعد اين کتابي است ممتاز و کار نامه ايست بي انباز تصنيف اين نياز مند اله (sic ?) شيخ معروف بهکري متضمن احوال امرا موسوم بذخيرة الخوانين الخ

The text begins with : باب الالف ، امانت خان ميرک معين الدين احمد خوافي خان. This first biography differs in wording from the f. 60 of No. 213, and breaks off in the beginning. The f. 2 here corresponds with f. 72v of No. 213 (end of the biography of Amīr Khān Sind'hī). The next biography, that of Īrāj Khān is found on f. 62v of No. 213. The last biography is that of Yāqūt Khān Ḥabashī. Thus it appears that (1) the work is called *Dhakhīratu'l-khawānīn*, (2) that its author is Shaykh Ma'rūf Bhakrī, and (3) that its text coincides with that of *Ma'āthiru'l-umarā*. A possible solution of this enigma lies in the fact that the biography which here stands first is to be found, in the first edition of *Ma'āthiru'l-umarā* in the middle of the section of Alif. It would seem therefore quite probable that the title, author's name, etc., were added to a defective copy of the work of Shāhnawāz by one of its former possessors who mistook it for a different book of which he had heard.—Copied in the XIIIc. AH.

Ff. (276), S 275 × 180, 235 × 125, ll 21. Eur. pap. Ind. modern nast. Cond. good.

216. تذكرة الامراء

TADHKIRATU'L-UMARĀ. D 89.

A collection of biographies of various high officials and noblemen, both Muhammadan and Hindu, who served under the Indian Timurides. It was completed by K'wal Rām son of Raghunath Das in 1194/1780, and divided into two bābs, the *first*, dealing with the Muhammadans and, the *second*, with the Hindus. Both are subdivided into two *faṣls*, the first containing biographies of those noblemen who received any honorary title, and the second of those, to whom no title was granted. See EIO 629, EB 258, R 339, etc. Cf. also Elliott, Hist. of India VIII, 192, and JASB, vol. 23, p.

239. Copied towards the end of the XIIc. AH. Probably defective in the middle. Beg. بعد حمد قادری که به یک امر کن الخ

Ff. (44), S 295×150, 245×105, ll 28. Or. pap. Bad Ind. shikasta. Cond. tol. good.

217. امیر نامه

AMĪR-NĀMA. D 30.

A biography of an Afghan chief, Amīru'd-Daula Muḥammad Amīr-Khān, with many references to the Indian political life of his time (he died shortly after 1832). Comp. in 1240/1824 by Basāwan Lāl, surnamed Shādān, of Balgrām, and divided into unnumbered *dāstāns*. See R 1019. Cf. H. T. Prinsep, Memoirs of the Puthan Soldier of fortune Mohummad Ameer Khan, Calcutta. 1832. Copied in 1251 AH. by Khariyyat Khān. About 50 inartistic illustrations in modern Indian style are inserted in the text. Beg. بنام سپه دار کون و مکان الخ

Ff. 208, S 320×200, 245×125, ll 16. Eur. pap. Ind. nast. Cond. good.

2. Poets.

(*a*) *Persian poets.*

218. تذکرة الشعراء

TADHKIRATU'SH-SHU'ARĀ. D 99.

The well known *tadhkira* of Persian poets, completed and dedicated to Mīr 'Alī Shīr in 892/1487, by Daulat-Shāh b. 'Alāi'd-Daula Bakhtīshāh Samarqandī, who died shortly after that date. References to this important collection of biographies may be found in a great many works dealing with Persian literature, beginning with Hammer's Geschichte der schönen Redekunste Persiens, Vienna, 1818. The most important are: Br. Lit. Hist. III, 436–437, GIPh 213, Bl II 1129–1141, EIO 656–663, Br 112–114, EB 348–359, Ros 160, Pr 597, R 364, Aum 1, Fl II 366, Dorn C. 308, etc. *Ind. libr.* Bh 90, Spr 7–8, St. No. 23. on p. 9. (GC II 447). Edited by E. Browne in the Persian Historical Text Series, vol. I, 1901. A good copy, dated 984 AH. Beg. as usual:

تحمیدی که شاهباز بلند پرواز الخ

Ff. (136), S 235×175, 165×120, ll 21. Or. pap. Good Khorasani nast. Cond. good. CFW 1809.

219. مذكر الاحباب

MUDHAKKIRU'L-AḤBĀB. D 98.

A collection of brief biographical notes on professional poets, and on amirs, officials, divines and others, who occasionally composed poetry, and lived in Bukhārā or its dependencies after Mīr Alī Shīr, towards the middle and the second half of the Xc. AH. (XVIc. AD.). Almost invariably a few specimen lines or short extracts from their Persian or Turkish poetry are given. The work was comp. in 974/1566 (chronogram مذكر احباب). by Bahāu'd-Dīn Ḥasan Khwāja Naqību'l-ashrāf Bukhārī, whose *takhallus* was Nithārī. The work is described in detail with a full list of the biographies in Pr 603–609. See also GIPh 213; cf. Spr 54. The copy dating from the XIc. AH., is very bad and defective. The leaves are badly misplaced, and many are lost. The beginning is very incomplete and although there is a preface, written in a more modern handwriting, it seems to be forged. Beg. of this suspicious introduction (different from that described by Pertsch) :

بعد از حمد و ثنای حضرت کبریا الخ

Ff. 154 (intermixed), S 235 × 155, 145 × 85, ll 15. Or. pap. Khoras. nast. Cond. bad. Damaged by dampness.

220. تذكرۀ نصرابادي

TADHKIRA-I-NAṢRĀBĀDĪ. D 104.

The well known collection of biographical notes on the poets of the second half of the XIc. AH. (XVII AD.), contemporary with the author, Muḥammad Ṭāhir Naṣrābādī (or Naṣīrābādī). It was comp. between 1083 and 1092/1672-1681. The work is divided into a *muqaddima*, five *ṣaffs*, and a *khātima*. See GIPh 214, Bl II 1148, EIO 669, RS 110, EB 373, Pr 616, R 368. *Ind. libr.* Spr 88–108 (where a list of the biographies is given). Cf. also Bland, JRAS, IX, 137-140. Copied for H. Blochmann in (1287)/1870 by Muḥammad Amjad. Beg. as usual :

سر سبزۀ نهال خامه الخ

Ff. 307, S 275 × 220, 215 × 105, ll 21. Eur. pap. Ind. modern nast. Cond. not good. Paper decayed in many places. Index. Note by Blochmann on the fly-leaf.

221. كلمات الشعراء

KALIMĀTU'SH-SHU'ARĀ. M 2.

Biographical notes on poets who lived in the XIc. AH. (XVIIc. AD.) in India, at the courts of the Indian Timurides.

This work, often also called *Tadhkira-i-Sarkhūsh*, was originally comp. in 1093/1682, and subsequently continued down to 1108/1697, by Muḥammad Afḍal, whose *takhalluṣ* was Sarkhūsh (d. 1127/1715). The biographies are arranged alphabetically. See GIPh 214, Bl I 1149–1150, EIO 670–672, Pr 617, R 369, etc. *Ind. libr.* Bh 91, Spr 108–115 (where a complete list of the poets is given). (GC II 434–435). Cf. also Bland, JRAS, IX, 168. The copy, dating from the end of the XIIc. AH., contains only a small portion of the whole work. The names of the poets, which were to form headings to the biographical notes and to be written in red ink, are almost all omitted, although some space is reserved for them in each case. Beg.

سخن جانست دیگر گفتگو جانان ز من بشنو الخ ... بعد حمد سخن آفرینی الخ

Bd. v. Ff. 501–522 (of a large anthology), S 435 × 260, 320 × 195, ll 32. Or. pap. Ind. nast. Cond. good.

222.

The same. D 261.

Another copy of a portion of the same work, very bad and defective. The folios are often misplaced, many lacunas. Transcribed towards the end of the XIIc. AH. Beg. as in No. 221.

Ff. (59), S 200 × 115, 169 × 90, ll 14–15. Or. pap. Bad Indian shikasta and nast. Condition bad.

223. مرآة الخيال

MIR'ĀTU'L-KHIYĀL. D 287.

Another important collection of biographical notes on poets and poetesses, arranged chronologically. There are besides extensive discussions on the occult sciences, medicine, cosmogony and other matters. Comp. in 1102/1690–1691 by Shīrkhān b. 'Alī Amjad Khān Lūdī. See GIPh 214, Bl II 1151–1152, EIO 673–674, EB 374–375 (where a complete list of the biographies is given), Ros No. 32, Pr 618, R 369, Aum 3. *Ind. libr.* Spr 115, etc. Cf. also Bland, JRAS, vol. IX, 140–142. Print. in Calcutta, 1831; Bareily, 1848. Copied in the 10th year of Muḥammad Shāh, i.e. 1141/1729, at Muḥammadābād in Gujrāt, by Muḥammad Nawāz. Beg.

ای ز تو بند بر زبان نطق سخن سرای را الخ

Ff. (193), S 215 × 125, 170 × 80, ll 21. Or pap. Ind. nast. Cond. good. Index.

224.

The same. M 2.

Another copy of the same work, incomplete at the end. Transcribed towards the end of the XIIc. AH. Beg. as above.

Bd. v. Ff. 524v–586v. For measurements etc. see No. 221.

225.

تذكرة الاحوال

TADHKIRATU'L-AḤWĀL. D 172.

The autobiography of Muḥammad ʿAlī Ḥazīn (d. 1180/1766), from his birth (1103/1691-1692,) down to 1154/1741. This work is also sometimes called *Tadhkira-i-Shaykh Muḥammad ʿAlī Ḥazīn*, *Ta'rīkh-i-aḥwāl-i-Shaykh Ḥazīn*, or *Ḥālāt-i-Shaykh ʿAlī Ḥazīn*. See GIPh 310, EIO 677, EB 383, R 372, etc. *Ind. libr.* Bk 624–625, Spr 141. Edited (1831) and translated (1830) by F. C. Belfour. Copied *ca.* 1180 AH. (which is the date of some other parts of the same bound vol.). Beg.

نحمده و نسأله التقي و نعتصم الخ

Bd. v. Ff. 1v–101, S 220 × 140, 140 × 90, ll 11. Or. pap. Ind. shikasta. Cond. good.

226.

The same. D 95.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as above.

Bd. v. Ff. 57–122, S 250 × 150, 200 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

227.

The same. D 96.

Another copy of the same work, dating from the XIIIc. AH. Transcribed at Benares by مهکو لعل. Beg. as in No. 225.

Bd. v. Ff. 1v–121, S 210 × 150, 160 × 85, ll 13. Or. pap. Modern Ind. nast. Cond. good.

228.

تذكرة المعاصرين

TADHKIRATU'L-MUʿĀṢIRĪN. D 95.

Biographies of the poets contemporary with Muḥammad ʿAlī Ḥazīn, the author of the preceding work, comp. by him in

1165/1752. See GIPh 215, EIO 678–679, Pr 621, R 372, etc. *Ind. libr.* Spr 135–141 (where a full list of the biographies is given). Cf. also Bland. JRAS, IX, 177. Copied towards the end of the XIIc. AH. Beg. تعالى الله حمد بیچونی که اوراق پریشان الخ

Bd. v. Ff. 1v–56v. For measurements etc. see No. 226.

229.

The same. D 96.

Another copy of the same work, dating from the end of the XIIIc. AH. Beg. as above.

Bd. v. Ff. 145-241v. For measurements etc. see No. 227.

230. رياض الشعراء

RIYĀḌU'SH-SHU'ARĀ. D 102.

An extensive anthology with biographical notes on poets, alphabetically arranged. It was comp. in 1161/1748 by 'Alī-Qulī Khān Wālih Dāghistānī (d. 1169–1170/1756–1757). See GIPh 215, RS 112–113, EB 377–378, Pr 656–657, R 371, etc. *Ind. libr.* Bh 92, Spr 132. Cf. Bland, JRAS, IX, 143. A very good copy, one of the oldest, being transcribed in 1171 AH., at Akbarābād, by Qiyāmu'd-Dīn. Beg.

تذکرۂ محفل خاطر قدس مآثر صاحبدلان الخ

On ff. 348v–361, at the end of the *rauḍa* ف two treatises on prosody and rhyme by Shamsu'd-Dīn Faqīr (d. *ca.* 1181/1767) are appended to the latter's biography. The *first* (ff. 348v–356), completed in 1161/1748 (chronogram دستور کلمات, f. 356), is called رسالة وافية في علم العروض و القافية. It begins with :

بعد از تقدیم حمد مبدعی الخ

The *second* (ff. 356–361), divided into a *muqaddima*, two *faṣls*, and a *khātima*, dealing with the poetical tropes and figures (صنائع شعر), with the title خلاصة البديع. Beg.

سبحان الله من ناقص را (*sic*) که عمربي مثال الخ

Ff. 505 (correct order: ff. 11, 14, 15, 12, 13, 16 . . .). S 265 × 150, 235 × 125, ll about 26 (different number, in three or four columns written in diagonal lines). Or. pap. Ind. shikasta-nast. Cond. good.

231. مجمع النفائس

MAJMA‘U’N-NAFĀIS. D 274.

The beginning (from the section of *alif* to that of *jīm*) of the collection of the biographical notes on poets, arranged alphabetically, comp. in 1164/1750–1751, by Sirāju’d-Dīn ‘Alī Ārzū (d. 1169/1756). See GIPh 215, EIO 680, EB 380, etc. *Ind. libr.* Spr 132–134, (GC II 494). Copied in the XIIIc. AH. Beg.

هر چه خوش میاید نه کذلک الخ

Ff. 144, S 310 × 190, 240 × 140, ll 19–20. Eur. pap. Coarse Ind. nast. Cond. good. CFW 1809. Notes on the fly-leaf.

232. خزانهٔ عامره

KHAZĀNA-I-‘ĀMIRA. D 151.

A collection of biographical notes on poets, arranged alphabetically, comp. in 1176–1177/1762–1763 by Ghulām ‘Alī Āzād Balgrāmī (d. 1200/1786). See GIPh 215, Bl II 1157–1158, EIO 685–690, Br 115, EB 381 (where a full list of biographies is given), R 373, etc. *Ind. libr.* Spr 143. Cf. also Bland, JRAS, IX, 40–43. Elliott, Hist. of India VIII, 188. Lith. Cawnpore, 1900. Copied in the XIIIc. AH. Beg.

سر کلام را حیفه (جیغه) حمد صانعي که الخ

Ff. (443), S 230 × 145, 175 × 95, ll 14. Or. pap. Ind. nast. Cond. not good. Paper decayed in many places.

(*b*) *Rekhta poets.*

233. تذکرهٔ شعرای هند

TADHKIRA-I-SHU‘ARĀ-I-HIND. M 2.

Biographical notes on poets who composed their poems in Urdu. Comp. in 1165/1752 by ‘Alī Ḥusaynī Gardīzī. See EIO 698–700, R 1071. *Ind. libr.* Spr 178, etc. Cf. also Garcin de Tassy, Littérature Hindouie, 2 ed., I, 523 ; JA, 5-me s. II, 369. Copied towards the end of the XIIc. AH. Defective at the end. Beg.

ابتدای سخن بحمد سخن آفرینی سزا ست الخ

Bd. v. Ff. 460v–499v. For measurements, etc. see No. 221.

3. Saints.

234. (طبقات عبد الله انصاري)

(ṬABAQĀT-I-‘ABDU’L-LAH ANṢĀRĪ). D 232.

One of the earliest Persian works dealing with the lives and teachings of the Sufic saints who lived during the first three centuries after the first appearance of Sufism. It is based on an earlier work, written in Arabic, *Ṭabaqātu’ṣ-ṣūfiyyīn*, by Abū ‘Abdi’r-Raḥmān Muḥammad b. al-Ḥusayn Sulamī (d. 412/1021) (see concerning the latter work Brock. I, 200–201 and Ahlwardt’s Catalogue, No. 9972. There is also another copy of it in the British Museum, Add. 18520, and two in the Constantinople libraries : ‘Āshir Efendi, No. 677, and ‘Umūmī, No. 157, see L. Massignon, La passion d’al-Hallaj, 1922, vol. II, Bibliographie, No. 170). The author of the Persian version is the great Sufic saint of Herat, Abū Isma‘īl ‘Abdu’l-lah b. Muḥammad al-Anṣārī, often called Pīr-i-Harī, Pīr-i-Harāt or Pīr-i-Anṣār (d. 481/1088). The fullest account of his life, almost entirely based on the present work, is given by Jami in his *Nafaḥātu’l-uns* (Nassau-Lees’ edition, 1859, pp. 376–380. Cf. also the very meagre glosses of ‘Abdu’l-Ghafūr Lārī, in the lith. ed. of the *Nafaḥāt*, Nawal Kishore, 1323, pp. 303–306, in marg.). Of other biographical works the earlier ones do not mention him at all (cf. Niẓāmī ‘Arūḍī, ‘Aufī, Rāwandī, Sam‘ānī, Ibn Khallikān, etc.), or refer to him only incidentally when quoting various traditions, cf. *Kashfu’l-maḥjūb* ; an early biography of Aḥmad-i-Jām (MS. in the Asiat. Museum, Petrograd), or *Khulāṣatu’l-maqāmāt* (based on the preceding, see No. 245 of this cat.) ; also *Asrāru’t-tauḥīd fī maqāmāti’sh-shaykh Abī Sa‘īd* (VIc. AH., ed. V. Zhukovsky, 1899) ; ‘Aṭṭār’s *Tadhkira*, etc. More precise information is found in : Dhahabī, *Ṭabaqātu’l-ḥuffāẓ*, ed. Wüstenfeld, p. 24 ; Yāfi‘ī, *Mir’ātu’l-jinān*, MS. ASB, No. 82 (under the year 481 AH.) ; *Ta’rīkh-i-guzīda*, ed. Browne, pp. 785–786 of the text ; *Mujmal-i-Faṣīḥī*, f. 393v (No. 9 in this cat. Unfortunately the year of Anṣārī’s death, 481 AH., coincides with a lacuna in this MS.) ; *Laṭāif-i-Ashrafī*, f. 290 (see section on Sufism in this cat.) ; Suyūṭī, *Ṭabaqātu’l-mufassirīn*, ed. Meursinge, p. 15 ; *Haft iqlīm*, EIO 724, No. 619 (col. 423) ; *Safīnatu’l-awliyā*, EIO 647, No. 300 (col. 304), or f. 180v of No. 262 in this cat. ; *Mir’ātu’l-asrār*, vol. I, ff. 204–208 of No. 264 in this cat. ; *Riyāḍu’sh-shu‘arā*, f. 5 of No. 230 in this cat. ; *Ātashkada*, EB 384, No. 287 (col. 272) ; *Makhzanu’l-gharāib*, EB 365, No. 4 ; *Khulāṣatu’l-afkār*, EB 391, No. 2 ; *Khazīnatu’l-aṣfiyā* (by Ghulām-Sarwar Lāhūrī, completed in 1281/1864, lith. Lahore, 1284), p. 889 ; *Majma‘u’l-fuṣaḥā*, lith. Tehran, 1294, vol. I, p. 65 ; *Ṭarāiqu’l-ḥaqāiq* (lith. Tehran, 1316), vol. II, pp. 162–163, etc. Cf. also Encyclopaedia of Islam, vol. I, p. 358; Br. Lit. Hist. II, 269–270; GIPh 282; Brock., I, 423; V. Zhukovsky, The songs of the Pir of Herat, in Vostochniya Zamietki for 1895; P. Horn, Gesch. d. Pers. Litteratur. p. 70–71, etc. In these works the older bibliography is given. As to *the works* which are ascribed to Anṣārī's authorship see concerning his *Munājāt*, his *Risāla*, and *Kanzu's-sālikīn* the section on Sufism in this cat.; for *Anīsu'l-murīdīn wa shamsu'l-majālis*—see EIO 1778 (another copy of this work is preserved in the Asiatic Museum, Petrograd); *Ilahī-nāma*—see Pr 33, Fl III 412; for *Zādu'l-'ārifīn*—see R 738; for *Asrār-nāma* (or *Kitāb-i-asrār*)—see R 774; for *Tuḥfatu'l-wuzarā* (or *Tuḥfatu'l-mulūk dar naṣīḥat wa pand*)—see EIO 1767, No. 11, EB 1239, Nos. 39 and 45, Fl I 609 and III 412, also Ḥājjī Khalīfa, II, p. 243; for *Manāzilu's-sāirīn* (in Arabic and Persian versions)—see Loth, Ar. Cat., p. 165, Fl III 321, Ḥājjī Khalīfa, VI, p. 129; a commentary on the Coran and some other works, as well as many lyrical poems in Persian are also ascribed to Anṣārī's authorship.

From various allusions to be found in this work it would appear that its contents were derived from discourses delivered by Anṣārī to his disciples (cf. ff. 2, 4, 99v, 143v). His comments and explanations were taken down, finally arranged and edited in this book shortly after the Pīr's death (cf. f. 114v) by one of his admirers (who does not mention his own name). As is well known, the *Ṭabaqāt* were re-arranged and re-edited by Jami, forming a part of his *Nafaḥāt* (cf. N. Lees' edition, p. 2. Concerning the actual extent of Jami's borrowings and methods of editing see W. Ivanow, The sources of Jami's Nafahat, JASB, 1922, pp. 385–391). The only other known copy is found in the Nūrī 'Uthmāniyya library at Constantinople, No. 2500 (dated 839 AH.), see L. Massignon, La passion d'al-Hallaj, 1922, vol. II, Bibliographie, No. 1059. Some passages from it are reproduced and translated by the same author, op. cit., vol. I, pp. 367–369, and plate XIII; also in his Essai sur les origines du lexique technique de la mystique musulmane, 1922, *the texts*, pp. 99–100. The copy alluded to in St. No. 103 on p. 30, is probably the same as the present one.

One of the most important features of this work is its archaic language, abounding in rustic and colloquial idioms peculiar to the provincial speech of Herat of the Vc. AH./XIc. AD. All of these are discussed in detail in W. Ivanow's Tabaqat of Ansari in the old language of Herat, JRAS, 1923, pp. 1–34 and 337–382.

The work is divided into 120 biographical notes on various saints, or rather groups of saints, because in the narratives regarding the principal personages many of their minor associates are also referred to (Jami in his *Nafaḥāt* usually treats these groups in several separate notes). They contain much didactic material, not only in the form of quotations of utterances by the shaykhs discussed, but also in that of frequent comments on the subject of ethics by Anṣārī himself. At the end, instead of a *khātima* there is a collection of the sayings of Anṣārī and various shaykhs, with a title (f. 139v) فصل في المعرفة و التوحيد. Here follows a list of these separate biographical notes, with a rough identification of the corresponding notes in the *Nafaḥātu'l-uns* (Nos. according to N. Lees' edition). The dates of deaths, etc., are not given because they are usually the same as in the *Naf.*, and only *ṭabaqas* (here abbreviated as ṭ) are shown for the purpose of a collation with Sulamī's book, which will be required for further research.

1.(f. 3). Abū Hāshim Ṣūfī (ṭ I) (*Naf.* No. 1). —2.(f. 4). Dhū'n-Nūn Miṣrī (ṭ I من آخرها) (*Naf.* Nos. 2–6). —3.(f. 10). Fuḍayl b. 'Iyāḍ (ṭ I) (*Naf.* Nos. 8–9). —4.(f. 12). Ma'rūf al-Karkhī (ṭ I) (*Naf.* No. 10). —5.(f. 13). Abū Sulaymān ad-Dārānī (ṭ I) (*Naf.* Nos. 11–13). —6.(f. 18v). Ibrāhīm b. Ad'ham (ṭ I) (*Naf.* No. 14). —7.(f. 20v). 'Umar b. Dharr Kūfī (ṭ I) (*Naf.* omitted). —8.(f. 22). Ibrāhīm b. Sa'd al-'Alawī al-Ḥusaynī (ṭ I) (*Naf.* Nos. 15, 16, 26). —9.(f. 23). Bishr b. Ḥārith al-Ḥāfī (ṭ I) (*Naf.* Nos. 27, 30). —10.(f. 24). Ḥārith b. Asad al-Muḥāsibī (ṭ I) (*Naf.* No. 32). —11.(f. 24v). Abū Turāb an-Nakhshabī (ṭ I) (*Naf.* No. 33). —12.(f. 25). Abū Ḥātim al-'Aṭṭār (ṭ I) (*Naf.* No. 35). —13.(f. 26). Sirrī b. al-Muflis as-Saqaṭī (*Naf.* No. 36). —14.(f. 27). Aḥmad b. Khiḍrūya al-Balkhī (ṭ I) (*Naf.* No. 39). —15.(f. 27). Yaḥyā b. Ma'ād ar-Rāzī (ṭ I) (*Naf.* No. 40). —16. (f. 27v). Abū Yazīd al-Bisṭāmī (ṭ I) (*Naf.* No. 42). —17.(f. 30). Abū Ḥafṣ al-Ḥaddād an-Nīshābūrī (ṭ I) (*Naf.* Nos. 44–47). —18. (f. 32). 'Abdu'l-lah Mahdī Bāwardī (*Naf.* No. 48). —19.(f. 32). Ḥamdūn b. Aḥmad Ibnu'l-Qaṣṣār (ṭ I) (*Naf.* Nos. 49–50). —20. (f. 33). Manṣūr b. 'Ammār (ṭ I) (*Naf.* No. 51). —21.(f. 33). Aḥmad b. 'Āṣim al-Anṭākī (ṭ I) (*Naf.* Nos. 52–54). —22.(f. 35). Sahl b. 'Abdi'l-lah at-Tustarī (ṭ II) (*Naf.* Nos. 58, 142). —23. (f. 36v). 'Abbās b. Ḥamza an-Nishābūrī (ṭ II) (*Naf.* Nos. 59–61). —24.(f. 37v). Abū Ḥamza al-Khurāsānī (ṭ II) (*Naf.* No. 62). —25.(f. 39). Abū Ḥamza al-Baghdādī (ṭ II) (*Naf.* Nos. 63–64). —26.(f. 41). Abū Sa'īd al-Kharrāz (ṭ II) (*Naf.* Nos. 65, 69). —27.(f. 45v). Abū'l-Ḥasan an-Nūrī (ṭ II) (*Naf.* No. 70). —28. (f. 47). Junayd b. Muḥammad al-Qawārīrī (ṭ II) (*Naf.* No. 71). —29.(f. 55). 'Amrw b. 'Uthmān aṣ-Ṣūfī (ṭ II) (*Naf.* No. 74). —30.(f. 56). Shāh Shujā' al-Kirmānī (ṭ II) (*Naf.* No. 75). —31. (f. 56v). Abū 'Uthmān Ḥīrī (ṭ II) (*Naf.* No. 76). —32.(f. 57). Abū 'Uthmān Maghribī (ṭ V or VI) (*Naf.* No. 80). —33.(f. 57v). Abū'l-'Abbās b. Masrūq (ṭ II) (*Naf.* Nos. 83-84). —34.(f. 58). Abū

‘Abdi’l-lah al-Maghribī (ṭ II) (*Naf.* No. 85). —35.(f. 58v). Abū ‘Abdi’l-lah an-Nibājī (*Naf.* Nos. 86–87). —36.(f. 59v). Mamshād ad-Dīnawarī (ṭ II) (*Naf.* No. 88). —37.(f. 61). Al-Ḥasan b. ‘Alī as-Sūḥī (=Masūḥī ?) (ṭ II) (*Naf.* Nos. 89–90). —38.(f. 61). Ruwaym b. Aḥmad b. Muḥammad b. Zayd (ṭ II) (*Naf.* No. 91). —39. (f. 62v). Yūsuf b. al-Ḥusayn ar-Rāzī (ṭ II) (*Naf.* Nos. 92–93). —40.(f. 63v). Samnūn b. Ḥamza al-Kadhdhāb (ṭ II) (*Naf.* No. 96). —41.(f. 65v). ‘Alī b. Sahl b. Az’har al-Iṣfahānī (ṭ II) (*Naf.* No. 102). —42.(f. 67). ‘Alī b. al-Muwaffaq al-Baghdādī (ṭ II) (*Naf.* No. 108). —43.(f. 67v). Abū Aḥmad al-Qilānisī (*Naf.* No. 109). —44.(f. 68). Abū ‘Abdi’l-lah b. al-Jalā (ṭ II) (*Naf.* No. 112). —45.(f. 69). Abū ‘Abdi’l-lah as-Sijzī (ṭ II) (*Naf.* Nos. 115–118, 7). —46.(f. 70). Muḥammad b. al-Faḍl al-Balkhī (ṭ II) (*Naf.* No. 119). —47.(f. 70v). Abū ‘Abdi’l-lah at-Tirmīdhī (ṭ II) (*Naf.* Nos. 120–122). —48.(f. 71v). Abū ‘Abdi’l-lah as-Sālimī (ṭ IV) (*Naf.* Nos. 124, 126). —49.(f. 72v). Abū Bakr al-Warrāq at-Tirmīdhī (ṭ II) (*Naf.* Nos. 127–132). —50.(f. 73v). Muḥammad b. Ḥasan al-Jauharī (ṭ II) (*Naf.* No. 134–135). —51.(f. 74). Abū ‘Alī al-Jūzjānī (ṭ II) (*Naf.* No. 136). —52.(f. 74v). Muḥammad *and* Aḥmad, sons of Abū’l-Ward (ṭ II) (*Naf.* No. 137). —53. (f. 74v). Ṭāhir al-Muqaddasī (ṭ II *or* III) (*Naf.* No. 138). —54. (f. 76). Abū Ya‘qūb as-Sūsī (ṭ II) (*Naf.* No. 139). —55.(f. 76v). Abū Ya‘qūb Nahrjūrī (ṭ II) (*Naf.* Nos. 140, 146, 147). —56. (f. 77). (Khayru’n-Nassāj) (ṭ II *or* III) (*Naf.* No. 150). —57. (f. 77v). Maḥfūẓ b. Maḥmūd (ṭ II *or* III) (*Naf.* No. 151). —58. (f. 78). Ibrāhīm al-Khawwāṣ (ṭ II *or* III) (*Naf.* No. 153). —59. (f. 79). Abū’l-‘Abbās b. ‘Aṭā al-Baghdādī (ṭ III) (*Naf.* Nos. 160–162). —60.(f. 80v). Abū’l-‘Abbās Dīnawarī (ṭ V) (*Naf.* Nos. 163–166). —61.(f. 81). Abū’l-‘Abbās Sayyārī (ṭ V) (*Naf.* Nos. 167–168). —62.(f. 81v). Abū’l-‘Abbās Suhrawardī (*Naf.* No. 169). —63.(f. 82). Abū’l-‘Abbās Nihāwandī (ṭ VI) (*Naf.* No. 170). —64.(f. 82). Abū’l-‘Abbās Nisāī (*Naf.* No. 172). —65.(f. 82v). Abū’l-‘Abbās Qaṣṣāb Āmulī (*Naf.* No. 356). —66.(f. 84). Abū Muḥammad al-Jarīrī (ṭ III) (*Naf.* No. 156). —67.(f. 84v). Ḥusayn Manṣūr al-Bayḍawī (al-Ḥallāj) (ṭ III) (*Naf.* Nos. 175–177). —68. (f. 87v). Abū ‘Amrw ad-Dimishqī (ṭ III) (*Naf.* No. 181). —69. (f. 87v). Muḥammad b. Isma‘īl (or b. Ḥāmid) at-Tirmīdhī (ṭ III) (*Naf.* No. 182). —70.(f. 88). ‘Abdu’l-lah b. Muḥammad al-Kharrāz (ṭ III) (*Naf.* No. 183). —71.(f. 88). Banān al-Ḥamāil (Ḥammāl) (ṭ III) (*Naf.* No. 184). —72.(f. 88v). Abū’l-Ḥusayn Muzayyan (ṭ III *or* IV) (*Naf.* No. 188). —73.(f. 89v). Abū’l-Ḥasan Ṣāigh Dīnawarī (ṭ III) (*Naf.* No. 189). —74.(f. 89v). Abū’l Ḥasan aṣ-Ṣayḥī (ṭ III) (*Naf.* Nos. 190–193). —75.(f. 90v). Ibrāhīm b. Dāūd al-Qaṣṣār ar-Raqqī (ṭ III) (*Naf.* No. 194). —76. (f. 91v). Abū Ja‘far al-Ḥaffār (ṭ III) (*Naf.* Nos. 195–197). —77. (f. 92). Abū Ja‘far Aḥmad b. Ḥamdān b. ‘Alī b. Sinān (ṭ III)

(*Naf*. Nos. 198–204). —78.(f. 94v). Abū'l-Ḥusayn (Warrāq) (ṭ III) (*Naf*. Nos. 206–211). —79.(f. 95). Abū Bakr Wāsiṭī (ṭ III) (*Naf*. No. 212). —80.(f. 96v). Abū Bakr Zaqqāq Miṣrī (ṭ III) (*Naf*. Nos. 213–214). —81.(f. 96v). Abū Bakr Kattānī (ṭ III *or* IV) (*Naf*. Nos. 215–217). —82.(f. 98). Abū 'Alī Rūdbārī (ṭ IV) (*Naf*. No. 247). —83.(f. 98v). Abū Bakr Shiblī (ṭ IV) (*Naf*. No. 218). —84.(f. 99v). Abū 'Alī ath-Thaqafī (ṭ IV) (*Naf*. No. 248). —85. (f. 100). Abū 'Alī al-Kātib (ṭ IV) (*Naf*. Nos. 249–251). —86. (f. 101). Murta'ish (ṭ IV) (*Naf*. No. 254). —87.(f. 101). 'Abdu'l-lah b. Muḥammad b. Manāzil (ṭ IV) (*Naf*. Nos. 255–258). —88. (f. 102). Abū Bakr Yazdānyār Urmawī (ṭ IV) (*Naf*. Nos. 219–222). —89.(f. 103). Abū Bakr Ṭāhir al-Abharī (ṭ IV) (*Naf*. No. 223). —90.(f. 103). Abū Bakr b. Alī Sa'dān (ṭ IV) (*Naf*. Nos. 224–227). —91.(f. 104v). Abū'l-Khayr Tīnātī (ṭ IV) (*Naf*. Nos. 259–262). —92.(f. 105v). Ibrāhīm b. Shaybān al-Qarmīsī (ṭ IV) (*Naf*. Nos. 263–264). —93.(f. 106). Ibrāhīm b. Aḥmad b. al-Muwallid ar-Raqqī (ṭ IV) (*Naf*. Nos. 265–269). —94.(f. 107v). Muẓaffar Kirmānshāhī (ṭ IV) (*Naf*. No. 270). —95.(f. 107v) Abū'l-Ḥusayn b. Minān (ṭ IV) (*Naf*. No. 271). —96.(f. 107v). Abū'l-Ḥasan b. Hind Fārsī (ṭ IV) (*Naf*. Nos. 272–273). —97. (f. 108). Abū Ja'far b. 'Alī an-Nisawī (ṭ IV) (*Naf*. No. 274). —98. (f. 108v). Abū Sa'īd A'rābī (ṭ V) (*Naf*. No. 275). —99.(f. 108v). Abū 'Amrw az-Zujājī (ṭ V) (*Naf*. Nos. 276–277). —100.(f. 109v). Abū Muḥammad Ja'far b. Muḥammad b. Naṣīr al-Khuldī (ṭ V) (*Naf*. No. 278). —101.(f. 110). Abū'l-Ḥusayn aṣ-Ṣūfī al-Fūshanjī (ṭ V) (*Naf*. No. 279). —102.(f. 110v). Bundār b. al-Ḥusayn b. al-Muhallab al-Arkānī (ṭ V) (*Naf*. No. 280). —103.(f. 111). Abū Bakr ad-Duqqī (ṭ V) (*Naf*. No. 229). —104.(f. 112). Abū 'Amrw b. Najīd (ṭ V) (*Naf*. No. 281). —105.(f. 113v). Abū Bakr Ṭamistānī (ṭ V) (*Naf*. No. 230). —106.(f. 114). 'Ubaydu'l-lah ar-Rāzī (ṭ V) (*Naf*. Nos. 282–286). —107.(f. 115). Abū'l-Qāsim Naṣrābādī (ṭ V) (*Naf*. Nos. 287–289). —108.(f. 116). Abū'l-Ḥusayn al-Ḥuṣrī (ṭ V) (*Naf*. Nos. 290–295). —109.(f. 117v). Abū Bakr Farrā (ṭ V) (*Naf*. No. 231). —110.(f. 118). Abū 'Abdi'l-lah Khafīf Shīrāzī (ṭ V) (*Naf*. No. 296). —111.(f. 121v). Abū 'Abdi'l-lah Tarūghandī (ṭ V) (*Naf*. No. 327). —112.(f. 121v). Abū 'Abdi'l-lah Rūdbārī (ṭ V) (*Naf*. Nos. 328–331). —113.(f. 123). Abū 'Abdi'l-lah al-Muqarrī (ṭ V) (*Naf*. Nos. 332–333). —114. (f. 123v). Abū Muḥammad Waysī (ar-Rāsibī) (ṭ V) (*Naf*. No. 334). —115.(f. 124). Abū 'Abdi'l-lah ad-Dīnawarī (ṭ V) (*Naf*. No. 335). —116.(f. 124v). Abū'l-Ḥusayn Sīrwānī (ṭ V) (*Naf*. No. 336). —117.(f. 125v). Abū Bakr Aḥmad b. Muḥammad aṭ-Ṭarsūsī (ṭ VI) (*Naf*. No. 233). —118.(f. 127). Abū Bakr Sūsī (ṭ VI) (*Naf*. No. 234). —119.(f. 132v). Abū'l-Ḥusayn Jahḍam Hamadānī (ṭ VI) (*Naf*. Nos. 337–342). —120.(f. 134v–139v). Abū'l-Muẓaffar Tirmīdhī (ṭ VI) (*Naf*. No. 343–344).

The copy was collated with its original (evidently very soon after its transcription) in 1015 AH., by Afḍal b. Ḥamīd Aḥmad Qurayshī (?) Pānīpatī. Beg.

الحمد لله حق حمده ... قال الشيخ الامام الاجل السيد شيخ الاسلام ......
ابو اسمعيل عبد الله ... الانصاری الخ

Ff. 147, S 235 × 155, 180 × 90, ll 21. Or. pap. Ind. good nast. Cond. fairly good, although slightly worm-eaten. Many marginal notes and glosses. CFW 1809.

235. تذكرة الاولياء

TADHKIRATU'L-AWLIYĀ. D 90.

The well known hagiological work dealing with the early Sufic saints, by Farīdu'd-Dīn 'Aṭṭār (d. *ca.* 618–627/1221–1230). References in connection with his biography and poetical works are given further on in the section on poetry. With regard to the present work see Br. Lit. Hist. II, 507–511, GIPh 286–287, EIO 1051–1054 (where a list of the 97 biographies, according to a particularly complete copy, is given), EB 622, 624, 625, Pr 548–551, R 344, etc. *Ind. libr.* St. No. 98 on p. 30, (GC I 166). Cf. also Mélanges Asiatiques, V, 251. The work was lithographed many times in India. Edited by R. Nicholson in vols. III and V of the Persian Historical Texts series (1905 and 1907). The present copy, comparatively old, dating probably from the end of the IX or beg. of the Xc. AH., is defective at both ends. It opens with vol. I, p. 7, line 9, and ends with vol. II, p. 143, line 3, of Nicholson's edition. Badly damaged by dampness.

Ff. (229), S 255 × 180, 200 × 125, ll 21. Or. pap. Khorasani nast. Cond. bad.

236.

The same. D 91.

Another copy of the same work, apparently containing a smaller number of biographies. It ends with a note on Ḥallāj (vol. II, p. 145 of Nicholson's ed.). Transcribed in 1094 (?) AH. (the colophon is written in a different handwriting), by Ḥusayn b. Ḥasan. Beg. as usual.

الحمد لله الجواد بافضل انواع النعماء الخ

Ff. (291), S 260 × 150, 180 × 85, ll 19. Or. pap. Good Ind. nast. Cond. fairly good. CFW 1809. Index.

237.

The same. D 92.

Another, and much shorter, copy of the same work, transcribed in 1171 AH., at Seringapatam, by Ghulām Muḥyī'd-Dīn. Beg. as above, in No. 236.

S 210 × 155, 160 × 95, ll 15. Or. pap. Ind. nast. Cond. bad, decayed. CFW 1809. Notes on spare leaves.

238.

The same. D 93.

A modern copy of the same work, dating from the end of the XIIc. AH. It begins as usual, but the text is much more concise than in the ordinary version, and the language is modernised. From the middle of the copy there appear many brief biographies taken from other sources, such as *Kashfu'l-maḥjūb* of Hujwīrī (see the section on Sufism in this cat.) and often from Yāfi'ī's works (d. 768/1367). The author of this continuation does not mention either his name or the date of his revision of the text.

Ff. (120), S 225 × 130, 170 × 80, ll 19. Or. pap. Ind. good nast. Cond. good. Vignette. CFW 1809.

239. فوائد الفواد

FAWĀ'IDU'L-FU'ĀD. E 136.

Summaries of the instructive discourses, delivered to assemblies of his disciples, by Niẓāmu'd-Dīn Awliyā (d. 725/1325), the celebrated saint of the Chishtī affiliation. As stated by the author, they have been collected during fifteen years and arranged in chronological order, each under a special date. The present copy contains the years 707–719/1307–1319, and 717–720/1317–1320 (the latter section with a heading دیباچهٔ پنجم از فوائد الفواد on f. 318). They contain, together with various discussions of Sufic matters, much biographical material concerning early Chishti saints. The compiler's name is Ḥasan-i-'Alāī Sanjarī (or Sijzī), or, in its full form, Najmu'd-Dīn Ḥasan b. 'Alāi'd-Din Sanjarī, the well known Indian poet, who died *ca.* 727/1327. See R 972. (For references about the author see further on in the section on poetry). The work was several times lith. in India, in Persian and in Urdu. Copied in the 39th year of some prince's reign corresponding to 1017 AH. This is probably to be read 1107 AH., exactly the 39th year of Aurangzīb. This latter rendering is well supported by the appearance of the copy. Beg.

اين جواهر غيبيي و اين زواهر لاريبيي الخ

Ff. (368), S 160 × 115, 110 × 65, ll 11. Or. pap. Ind. nast. Cond. good.

240. مناقب العارفين

MANĀQIBU'L-'ĀRIFĪN. D 307.

The well known work giving the biographies of the great Persian Sufic poet Jalālu'd-Dīn Muḥammad Balkhī or, as he is usually called, Jalālu'd-Dīn Rūmī (d. 672/1273), and of his father, his son and principal associates. The author of this work, Shamsu'd-Dīn Aflākī, commenced it (see f. 2) in 710/1310 (although the majority of the available copies have 718/1318), and completed it in 754/1353 (as stated in many copies; in the present one this date is not to be found). See Br. Lit. Hist. II, 517, GIPh 290, Bl I 409-416, EIO 630 (where the contents are given in detail), Pr 553, R 344–345, Fl II 371, etc. *Ind. libr.* St. No. 87 on p. 98. Translated recently into French by C. Huart. A large portion of his work was translated by J. Redhouse in the introduction to his English version of the first book of Rūmī's *Mathnawī* (Trübner Or. Ser., 1881). Lith. in Dehli (this edition is exceedingly scarce at present). The work is divided into 10 *faṣls*: 1. Bahāu'd-Dīn Walad (f. 2v).—2. Burhānu'd-Dīn Timrīdhī (f. 25).—3. Jalālu'd-Dīn himself (f. 33).—4. Shamsu'd-Dīn Tabrīzī (f. 132v).—5. Ṣalāḥu'd-Dīn Zarkūb (f. 162v).—6. Ḥisāmu'd-Dīn Ḥasan b. Akhī Turk (f. 174v).—7. Bahāu'd-Dīn Sulṭān Walad (f. 190).—8. Jalālu'd-Dīn Farīdūn, son of Sulṭān Walad (f. 205v).—9. Shamsu'd-Dīn Amīr 'Ābid (f. 257).—10. Descendants of Jalālu'd-Dīn Rūmī (f. 263v). Copied in 1177 AH., slightly defective in the middle. Beg. in an unusual manner:

شمع مشهد كنبد دوارى و مصباح مشكات الخ

Ff. 266 (correct order of ff. 16, 18–23, 17, 24–34, lacuna, 35—95, another lacuna, 96—266), S 225 × 125, 175 × 80, ll 19. Or. pap. Ind. nast. (different hands). Cond. good. CFW 1809.

241. خلاصة المناقب

KHULĀṢATU'L-MANĀQIB. M 76.

An abridgment of the preceding work. The abbreviator, Aḥmad b. Muḥammad, who, judging from his allusions, was a disciple of Jalālu'd-Dīn Bukhārī (d. 785/1383), states in his brief introduction the reasons for having undertaken a revision of the text of *Manāqibu'l-'ārifīn.* According to him, it contained various expressions which some bigoted people regarded as unorthodox. The book was therefore adversely criticised and even persecuted, which fact prevented the diffusion amongst the pious of its instructive information as to the life and spiritual attainments of the great saint. He expunged all suspicious passages so that the work might be perused with propriety by every true believer. (There was another revised edition of the same work produced in 947/1540–1541, by 'Abdu'l-Wahhāb b. Jalāli'd-Dīn Muḥammad Hamadānī, with the title ثواقب المناقب اولياء الله see EIO 631). Copied in the 25th year of some prince's reign (apparently in the XIIc. AH.), at Aurangābād, by Amānu'l-lah. Beg.

الحمد لوليه و الصلوة و السلام على نبيه ... فيقول الفقير الخ

Ff. 145, S 190 × 125, 135 × 80, ll 15. Or. pap. Ind. nast. Cond. good. CFW 1809.

242. خلاصة المفاخر

KHULĀṢATU'L-MAFĀKHIR. E 47.

A Persian version of a biography of the celebrated Sufic saint 'Abdu'l-Qādir Jīlānī (d. 561/1166), originally written in Arabic by 'Afīfu'd-Dīn 'Abdu'l-lah b. As'ad al-Yāfi'ī al-Yamanī (d. 768/1367, see regarding his works Brockelmann, II 176 sq.). The translator does not mention his name, but, as he states (f. 2), he undertook his work in accordance with the desire expressed by the celebrated Sufic saint of India, Jalālu'd-Dīn Bukhārī (d. 785/1384). Probably therefore the work was translated towards the second half of the VIIIc. AH. (XIV AD.). See EIO 643. It is divided into 200 *ḥikāyats*, after which there are many unnumbered sections, with headings '*dhikr*,' expounding the teachings of 'Abdu'l-Qādir. Copied in 1177 AH. Many marginal notes. Beg.

الحمد لله ... قال اضعف العباد الخ

S 240 × 145, 185 × 95, ll 15 and marginal columns. Or. pap. Ind. nast. Cond. good. CFW 1809.

243. سير الاولياء

SIYARU'L-AWLIYĀ. D 218.

Biographies of the early saints of the Chishtī affiliation, by Muḥammad b. Mubārak Kirmānī 'Alawī, surnamed امير خورد, who wrote them towards the end of the VIIIc. AH. (XIV AD.). See R 976 (where a table of the contents is given). *Ind. libr.* St. No.

99 on p. 30. It was lith. in India. The last of the ten *bābs*, into which the work is divided, dealing with the utterances of Niẓāmu'd-Dīn Awliyā (d. 725/1325), is defective in this copy, and there is a lacuna, after which is found what may be regarded as an appendix, containing a brief review of the history of the sultans of Dehli, ending with Fīrūz Shāh III b. Muḥammad (his death is placed here in 789/1387, not 790/1388 as usual). It is difficult to ascertain whether this appendix belongs to the same author as the work itself, because there is no other copy available in the collection for collation. After this follows a note on the ancestors of 'Alī Ḥusaynī Bukhārī and others, comp. in 1013/1604, by Ni'matu'l-lah Nūrī, beginning with :

سنه یکهزار سیزده سال از هجرت حضرت رسالت ... بود که تمام شد در ماه رمضان روز چهار شنبه تاریخ بیستم اسرار الاولیاء ؛ الغرض چون فقیر نعمت (*sic*) الله نوری در کتاب سیر الاولیاء دید که ذکر شجرهٔ طیبهٔ اجداد بزرگوار حضرت سلطان المشائخ خواجه علي الحسيني البخاري و جد مادري سلطان المشائخ خواجه عرب الحسيني البخاري کاتب حروف این کتاب سید محمد بن سید مبارک بن سید محمد علي الحسيني الكرماني مندرج نساخته بود بنابران این شجرهٔ طیبه اجداد بزرگوار خود خواجه عرب .. رسیده است .. درین نکته ...... تحریر یافته است الخ

Copied in 1040 AH. by 'Abdu'l-Wahhāb b. شهابن (probably Shihābu'd-Dīn) Qanūjī. The beginning is lost. Many lacunas in the middle, some folios are misplaced.

Ff. 360, correct order of folios : 1–37, 40, 41, 38, 39, 42, 44–49, 43–141, 144, 142, 143, 146–148, 150–153, 149, 154–238, 242, 243, 239–241, 244–308, 310–313, 309, 314–360. Ff. 350 and 351 are blank. S 235 × 140, 165 × 80, ll 17. Or. pap. Ind. nast. Cond, good. CFW 1809.

244. انیس الطالبین و وعدة السالکین

ANĪSU'Ṭ-ṬĀLIBĪN WA WA'DATU'S-SĀLIKĪN. E 23.

(Sometimes also called مقامات خواجه نقشبند). A biography of the founder of the Naqshbandī affiliation of the Sufis, Bahāu'd-Dīn Muḥammad b. Muḥammad, surnamed Naqshband (d. 791/1389). Comp. shortly after the saint's death by one of his disciples, Ṣalāḥ(u'd-Dīn) b. Mubārak Bukhārī. See EIO 1851. *Ind. libr.* St. No. 90 on p. 28, (GC I 89). It is divided into four *qisms* :

(f. 2v). قسم اول ، در تعریف ولایت و ولی ،

قسم دوم ، در شرح ابتدای احوال خواجهٔ ما ... و سلسلهٔ
خواجکان الخ (f. 3v).
قسم سیوم ، در بیان طریقهٔ سلوک و صفت و نتیجهٔ صحبت
و ذکر حقائق و لطائفی که در مجالس صحبت
بر لفظ خواجهٔ ما کذشته است ، (f. 22v).
قسم چهارم ، در ذکر کرامات و مقامات و احوال و اثاری که
از حضرت خواجهٔ ما ... بظهور رسیده است ، (f. 32).

A good calligraphic copy, dated 952 AH., transcribed by ‘Abdu’r-Raḥmān al-Bukhārī. After the colophon there is (on ff. 70–71) a sort of appendix, probably a portion of the text, overlooked in copying and added afterwards. Beg. abruptly:

اما بعد جنانک در ظهور احوال و آثار الخ

Ff. (71), S 225 × 125, 135 × 75, ll 15. Old or. pap. Good calligr. nast. of Herati type. Cond. good. CFW 1809. Vignette.

245. خلاصة المقامات

KHULĀṢATU’L-MAQĀMĀT. E 64.

A biography of a Sufic saint, Aḥmad-i-Jām, surnamed Zinda-pīl, or Zhinda-pīl, with his full name Abū Naṣr Aḥmad b. Abī’l-Ḥasan of Nāmiq, a village in the district of Jām (d. 536/1141). It was composed *ca.* 840/1436 (this year is mentioned as current on f. 15) by an author who does not mention his name. This work is referred to in *Mir’ātu’l-asrār* (see No. 264 in this cat.), vol. I, f. 209, but the name of the author is not given. In a modern compilation *Ṭarāiqu’l-ḥaqāiq* (lith. Tehran, 1316), vol. II, p. 261, where another reference to it is found, the author’s name appears as Abū’l-Makārim b. ‘Alāi’l-Mulk Jāmī; so far, however, there is no evidence supporting this statement. The sources from which the book was compiled are mentioned on ff. 4–5v and 11. They are (1) a work by Imām Muḥammad Ghaznawī, a learned divine, who was a personal friend of Aḥmad; (2) another biography by Aḥmad Tarakhistānī, also a contemporary and a disciple of the Shaykh (one of these two old biographies is apparently contained in a slightly defective MS. in the Asiat. Museum, Petrograd); (3) some biographical material in the works of the Shaykh’s son, Ẓahīru’d-Dīn ‘Īsā; (4) another biography by Tāju’d-Dīn Muḥammad Būzjānī, and (5) a work by Zaynu’d-Dīn Abū Bakr Tāibādī (d. 791/1389, concerning him see *Nafaḥāt*, N.

Lees' ed., p. 576, also *Majālisu'l-mu'minīn*, lith. Tabrīz, p. 263). These early compositions were apparently very little known, because in the hagiological and biographical works before the appearance of the present compilation no information about Aḥmad-i-Jām is given (*Asrāru't-tauḥīd*, Niẓāmī ‘Arūḍī, ‘Aufī, Rāwandī, Sam‘ānī, Ibn Khallikān, *Ta'rikh-i-guzīda*, etc.). It is remarkable that the earliest mention is to be found in *Mujmal-i-Faṣīḥī* (comp. *after* 840 AH., the probable date of the *Khulāṣatu'l-maqāmāt*), see No. 9 in this cat., f. 394–395 (where Aḥmad's 14 sons and the shaykhs of his spiritual pedigree are enumerated); *Laṭāif-i-Ashrafī*, f. 290 (see the section on Sufism); *Nafaḥāt*, N. Lees' ed. No. 426 (pp. 405–417, also No. 427); (Cf. also the scanty notes in Lārī's *Ḥawāshī*, MS. ASB. D 319, ff. 225v–226, *in margine*); Daulatshāh's *Tadhkira*, ed. Browne, p. 348; *Majālisu'l-‘ushshāq* (lith. Nawal Kishore), pp. 70–73; *Ḥabību's-siyar* (lith. Bombay, 1857) vol. II, p. 71; *Haft-iqlīm*, EIO 724, No. 667 (col. 426); *Majālisu'l-mu'minīn* (lith. Tabrīz), p. 262; *Sullamu's-samawāt* (a MS. in the Asiatic Museum, Petrograd, cf. also EIO 1909); *Safīnatu'l-awliyā*, ff. 182v–184 of No. 262 in this cat., or EIO 647, No. 308 (col. 305); *Mir'ātu'l-asrār*, vol. I, ff. 208–213v of No. 264 in this cat.; *Karāmātu'l-awliyā*, ff. 231–237 of No. 265 in this cat.; *Riyāḍu'sh-shu‘arā*, f. 10 of No. 230 in this cat.; *Ātashkada*, EB 384, No. 155; *Makhzanu'l-gharāib*, EB 395, No. 3; *Khulāṣatu'l-afkār*, EB 391, No. 3; *Ṣuḥuf-i-Ibrāhīm*, Pr No. 663, 7 (on p. 668); *Bustānu's-siyāḥat* (lith. Tehran), p. 197; *Majma‘u'l-fuṣaḥā* (lith. Tehran, 1294) vol. I, p. 67; *Riyāḍu'l-‘ārifin* (lith. Tehran, 1305), p. 31; *Khazīnatu'l-aṣfiyā* (lith. Lahore, 1284), p. 896; *Ṭarāiqu'l-ḥaqāiq* (lith. Tehran, 1316), vol. II, p. 261, etc. Cf. also Encyclopaedia of Islam, vol. I, p. 197, GIPh 284, EIO 910, 2863, R 551, Spr 323–325, Bk 23, etc. A considerable portion of the present work was edited, and Aḥmad's biography summarised in W. Ivanow's A biography of Shaykh Aḥmad i-Jam, JRAS, 1917, pp. 291–365 (concerning Aḥmad's Dīwān of poetry and a very rare prose work *Unsu't-tāibīn* see further on in the sections on poetry and Sufism).

A fragment of the same work, corresponding to ff. 4–46 of the present copy, is preserved in the Asiatic Museum, Petrograd (it was published in JRAS, by W. Ivanow, cf. above). The MS. mentioned in St. No. 94 on p. 29 is probably identical with this one.

The work is divided into 10 *bābs* and a *faṣl*, as follows:

باب اول ، در نسب حضرت شیخ الخ (f. 6).

„ دوم ، در ذکر خرقه و پیران حضرت شیخ الاسلام الخ (f. 11).

„ سیوم ، در ذکر اولاد و ازواج شیخ الاسلام ، (f. 13).

باب چهارم ، در ذکر تصانیف شیخ الاسلام ، (f. 17).
„ پنجم ، در تاریخ ولادت و وفات و توبهٔ شیخ الاسلام ، (f. 19v).
„ ششم ، (در کراماتي که در ابتداء توبه و ایام مجاهده واقع
شده) ،

(The beginning of this *bāb* coincides with a lacuna between f. 21 and 22).

باب هفتم ، در کراماتي که در شهر سرخس ظاهر شده ، (f. 35).
„ هشتم ، در واقعاتي که در جام و نیشابور وغیر ذلک در
سفر (و در حضر) واقع شده ، (f. 41v).
„ نهم ، در کرامات بلدهٔ هرات و ناحیت آن ، (f. 77).
„ دهم ، در کراماتي که بعد از نقل شیخ الاسلام ظاهر شد ، (f. 90).
فصل ، در کرامات شیخ قطب الدین محمد الخ (f. 98v).

(The latter, a descendant of Aḥmad-i-Jām, was born in 577/1181, and died in 667/1269).

Copied towards the end of the XIc. AH. The copy is very defective, there are lacunas after ff. 21, 39. Many pages are rendered partly illegible by paper (intended to be transparent) having been pasted over them. Beg.

حمد و ثنای بي منتها که مطیفان حریم حرم الخ

Ff. 106, S 170 × 100, 100 × 55, ll 12. Or. coloured pap. Kashmīri elegant nast. Cond. bad. CFW 1809. On 4 initial leaves and on the margins there are scrappy notes.

246.

تاریخ حبیبي و تذکرهٔ مرشدی

TA'RĪKH-I-ḤABĪBĪ WA TADHKIRA-I-MURSHIDĪ. D 43.

A rare biography of the celebrated Sufic saint of India, Sayyid Muḥammad b. Yūsuf Ḥusaynī, surnamed Gīsūdirāz (d. 825/1422). Several of his works are described in the section on Sufism (q.v.). The author calls himself 'Abdu'l 'Azīz b. سیرملکربن (محمد وا) عظي (illegible and partly erased; perhaps to be read Mīr Malik b. Muḥammad Wā'iẓī). He completed it in 849/1445 (see f. 2), in the reign of the Bahmanide prince Aḥmad II (838–862/1435–1457). Probably this particular copy is alluded to in St. No. 102 on p. 30. The work is divided into 10 *bābs*, with a short preamble :

باب اول ، مبالغت کرامات و خوارق سروری ، (f. 4).

باب دوم، مواظبت ديندارى (In the text the heading is omitted).
باب سيوم، معالجت مرض قلوب طلاب صادق، (f. 13).
باب چهارم، موافقت (in the text موافق) عقيدهٔ پاک
باحکام سنت و جماعت، (f. 24v).
باب پنجم، معاملت در عطف خلافت و اجازت و وکالت، (f. 29).
باب ششم، مناسبت فضايل ابناء مخدوم با فضايل سادات
طريقت، (f. 35v).
باب هفتم، مباحثت و ارادت در علوم و نويسانيدن تصنيفات، (f. 43v).
باب هشتم، (ملاحظت) (om. in the text) در عرايس
و ضيافات، (f. 51v).
باب نهم، (مداخلت) (om. in the text) در سماع طريقت
(و ?) در سماع بحالات، (f. 54v).
باب دهم، مداومت بورد (?) ظاهر آن عارف حق الحقيقة، (f. 58).

Copied at Arkāt in 1159 AH., by Ghulām Muḥammad. Beg.

هزاران حمد حضرت پروردکاريرا الخ

Ff. 90. S 210 × 140, 145 × 85. ll 15. Or. pap. Ind. nast. Cond. tol. good. CFW 1809.

247. ملفوظات احمد مغربي

MALFŪẒĀT-I-AḤMAD-I-MAGHRIBĪ. E 195.

A biography, together with an account of the miraculous deeds and pious utterances of a celebrated Indian Sufic saint Aḥmad K'hatu (کهتو) Gujrātī, called also Aḥmad Maghribī (born in 738/1338 and d. in 849/1446), whose shrine is much revered in Aḥmadābād. The author, for reasons of pious self-humiliation, does not explicitly state his own name, but alludes to it in the preface (f. 1v) in the following manner:

فقد قال سمی بنبي الله ابن کنيته صلی الله عليه و آله

But incidentally in several places it appears that his name was Muḥammad b. Abī'l-Qāsim. He was a pupil of the saint and composed his book probably shortly after his preceptor's death. The work is written in an unpretentious style and in spite of its specific subject may be of considerable historical interest as containing many allusions to the state of India at the time of Timur's campaigns. Especially interesting should be the story of the saint's journey from India to the court of Timur at Samarqand and his return to Gujrāt.—Apparently this particular copy is alluded to in St. No. 104 on p. 30. The work is divided into 16 *faṣls* as follows :

فصل اول ، در منشاء شیخ و کیفیت رسیدن ایشان بخدمت
حضرت بابا اسحاق بن محمود مغربي پیر و مربيِ
ایشان ، (f. 3).
فصل دوم ، در ذکر اقبال و قبولیت و عظمت حضرت مخدوم
و ایثار و تجرید و علو همت ایشان ، (f. 14v).
فصل سیوم ، در مناقب بندکیحضرت شیخ ابو اسحاق بن
محمود مغربي پیر و مربيِ شیخ جهان قطب زمان ، (f. 38v).
فصل چهارم ، در شروع کردن بندکیحضرت مخدوم شیخ
احمد در انواع علوم ، (f. 53v).
فصل پنجم ، در بحثهای علم که علماء نامدار با بندکیحضرت
مخدوم کرده اند و جوابهای که بندکیحضرت مخدوم
ایشانرا فرموده اند ، (f. 58).
فصل ششم ، در ذکر خوابها که بزرکان در باب حضرت مخدوم
دیده اند و خود معاینه کرده اند ، (f. 72v).
فصل هفتم ، در عبادات بندکیحضرت مخدرم و صیام و ذکر
باخلاص و دفع وسواس در نماز ، (f. 83).
فصل هشتم ، در توحید حضرت مخدوم و ابیاتي که خود
فرموده اند و بیان مناسب در ابیات ، (f. 88).
فصل نهم ، در نصایح بندکي مخدوم که با مریدان و معتقدان
و دوستان فرموده اند ، (f. 94).
فصل دهم ، در ذکر قلت طعام حضرت مخدوم و مجاهده
و ریاضت و اربعین ایشان ، (f. 99v).
فصل یازدهم ، در خوارق و کشف و کرامات و عجائبات
حضرت جهان قطب زمان مخدوم شیخ احمد مغربي ، (f. 106).

فصل دوازدهم ، در سماع بندکیحضرت قطب العالم مخدوم
شیخ احمد مغربي ، (f. 132).
وصل سیزدهم ، در کیفیت روان شدن حضرت مخدوم
برای حج کزاردن ، (f. 132v).
فصل چهاردهم ، در کیفیت روان شدن حضرت مخدوم در
سمرقند برای امر معروف بر بادشاه دوران امیر
تیمور صاحب قران ، (f. 119v).
فصل پانزدهم ، در باز کشتن حضرت مخدوم از خراسان
و درعهد مظفرشاه درکجرات آمدن (Here آمدند) (f. 156).
فصل شانزدهم ، در سفر آخرت بندکیحضرت شیخ جهان
قطب زمان علیه الرحمة و الغفران ، (f. 162v).

Copied in the XIIc. AH. Beg.

الحمد لله الذي خلق آدم على صورته الخ

Ff. 166, S 220 × 120, 160 × 75, ll 15. Or. pap. Ind. nast Cond. good. CFW 1809.

248. نفحات الانس

NAFAḤĀTU'L-UNS. D 318.

The well known hagiological work by Jami (see concerning him and his works the section on poetry, where another copy of the same work forming a part of his *Kulliyyāt* is also described). Its complete title is *Nafaḥātu'l-uns min ḥaḍarāti'l-quds*, but an abbreviated form *Nafaḥāt* is much more used. It was completed in 883/1478 and contains about 620 separate biographical notes. See Br. Lit. Hist. III, 435, GIPh 306, Bl I 416–420, EIO 1357 (8), 1359, 1367, EB 894 (3), 895 (3), 957–961, Pr 40 (14), 89 (2), 558 sq., R 349 sq., Fleischer, Dresd. Cat. 408, etc. *Ind. libr.* Bh 84, St. No. 100 on p. 30. (GC I 1066 must have contained, according to the printed list, a copy dated 902 AH., bearing the seal of Shāhjahān. But at present there is a defective and worm-eaten quite worthless, modern copy). Cf. also De Sacy, Notices et Extraits, XII, pp. 287–436; Wiener Jahrbücher, vol. 84, Auzeigeblatt, p. 40 sq. W. Ivanow, the sources of Jami's Nafahat, JASB, 1922, pp. 385–402. Edited by Nassau Lees, Calcutta,

1859. Lith. often, in Tehran, by Nawal Kishore, etc. Copied in the second year of Muḥammad Shāh, i.e. 1133 AH. Beg. as usual :

الحمد لله الذي جعل مرائي قلوب اوليائه الخ

Ff. (330), S 240 × 140, 170 × 85, ll 17. Or. pap. Ind. nast. Cond. good. Index. CFW 1809.

249.

The same. D 319.

Another copy of the same work, transcribed at Sīkākal (سيكاكل), in the district of Ḥaydarābād, in 1144 AH. by ʻAlī-Beg Kātib. Beg. as in the preceding copy. On the margins against the corresponding biographies there are reproduced notes by ʻAbdu'l-Ghafūr Lārī (d. 912/1506–1507). Concerning his commentary (which is very meagre and almost of no importance), called *Ḥawāshī-i-Lārī* or *Ḥawāshī-i-Ghafūriyya*, see GIPh 306, Bl I 421, EB 960, R 350, etc. *Ind. libr.* Bh 85, (GC II 170). Beg. of the commentary (as usual).

سپاس و ستائش خدائرا كه آئينهٔ دل دوستان الخ

Ff. (330), S 225 × 140, 145 × 80, ll 19. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

250.

The same. D 320.

Another copy of the same work, dating from the XIIc. AH. Beg. as usual, see No. 248.

Ff. (331), S 270 × 170, 180 × 95, ll 17. Or. pap. Ind. nast. Cond. good.

251.

The same. E 91.

A few extracts from the same work, containing pious utterances by various saints. Transcribed in the XIIIc. AH.

Ff. 5, S 190 × 115, 140 × 80, ll 11. Or. pap. Ind. nast. Cond. good.

252. رشحات عين الحياة

RASHAḤĀT ʻAYNI'L-ḤAYĀT. D 183.

The well known work on the lives of the Sufic saints belonging to the Naqshbandī affiliation. It was composed in 909/1504 (chronogram رشحات), but completed a little later, because it contains several later dates up to 914/1508. The author is ‘Alī b. Ḥusayn Wā‘iẓ al-Kāshifī, with the *takhalluṣ* Ṣafī (d. after 939 1532–1533). See Br. Lit. His. III, 441–442, GIPh 365, Bl I 422, EIO 633–636, EB 360, Pr 563, R 353, Dorn C. 299, etc. *Ind. libr.* Bh 86, St. No. 89 on p. 28, (GC I 460). Cf. also H. Beveridge, JRAS, 1916, pp. 59–75. Lith. several times in India and Turkestan. It is divided into a *maqāla* and three *maqṣads*, which are subdivided into numerous short *rashaḥas*. Copied in 995 AH. by Muḥammad b. Sayyid Nūri'l-lah al-Ḥusaynī. Beg. as usual :

الحمد لمن رش رشحات الحقائق الخ

Ff. 256, S 230 × 180, 165 × 105, ll 18. Or. pap. Ind. nast. Cond. good. Marginal notes. CFW 1809.

253.

The same. D 180.

Another copy of the same work. It is a calligraphical transcript dated 1005 AH. Beg. as in No. 252.

Ff. 220, S 235 × 150, 155 × 90, ll 22. Or. pap. Khorasani nast. Cond. good. A nice vignette. CFW 1809.

254.

The same. D 181.

Another copy of the same work, transcribed in 1141 AH. by Ḥājjī Muḥammad b. ‘Abdi'l-Karīm Astrābādī, an inhabitant of Burhānpūr. Beg. as usual, see No. 252.

Ff. (304), S 245 × 140, 175 × 90, ll 21. Or. pap. Peculiar Ind. nast. Cond. good. CFW 1809.

255.

The same. D 182.

Another copy of the same work, dating from the XIIIc. AH., defective at both ends.

Ff. (397), S 210 × 110, 160 × 75, ll 15. Or. pap. Ind. modern nast. Cond. tol. good.

256.

The same. Oa 61.

Extracts from the same work, dealing with the biography of the celebrated Naqshbandī saint ‘Abdu'l-Khāliq Ghijduwānī, corresponding to ff. 11v sq. of No. 252, above (D 183). Copied towards the beginning of the XIIIc. AH.

Bd v. Ff. 9v–18, S 220 × 125, 170 × 80, ll 19. Or. pap. Ind. nast. Cond. good.

257.

The same. Oa 53.

Another copy of the same extract, dealing with the life and miracles of ‘Abdu'l-Khāliq, as in the preceding No. Copied towards the beg. of the XIIIc. AH. At the end there are various scrappy notes and medical prescriptions.

Bd. v. Ff. 1–15, S 200 × 145, 150 × 100, ll 11. Eur. pap. Ind. nast. Cond. good.

258. اخبار لاخيار في اسرار الابرار

AKHBĀRU'L-AKHYĀR FĪ ASRĀRI'L-ABRĀR. D 20.

The well known collection of biographical notes on the Sufic saints of India. It was commenced in 999/1590, but subsequently amplified and completed in 1028/1619. The author is the celebrated Indian divine ‘Abdu'l-Ḥaqq b. Sayfi'd-Dīn Turk Dihlawī (d. *ca.* 1047/1638). See Bl I 431, EIO 640, EB 363, R 355, etc. *Ind. libr.* St. No. 60 on p. 23. Lith. several times in India. Copied towards the beg. of the XIIIc. AH. Beg. as usual:

شكر مر حضرت واهب العطيات الخ

S 260 × 145, 175 × 80, ll 15 (and more). Eur. pap. Ind. nast. (different hands). Cond. bad, the paper is decaying. Index. CFW 1809.

259. كلزار ابرار

GULZĀR-I-ABRĀR. D 262.

A rare hagiological compilation dealing with lives of the Sufic shaykhs of India, and especially of Gujrāt, who flourished in the seventh, eighth, ninth and tenth centuries AH. (XIII–XVIc. AD.). Although written in an extremely bombastic and inflated style, it is very interesting and valuable because of its exactitude in dates, richness in details, and its abundant information about a great many persons otherwise unknown, but especially for its large number of references to the history of Gujrāt and India in general. It sheds much light upon the spiritual life of Muhammadan India outside the Chishti affiliation on which the Indian hagiologists usually concentrate their attention. The author, who calls himself

Muḥammad Ghūthī b. Ḥasan b. Mūsā Shaṭṭārī, contemplated the composition of this work in 998/1590, but various circumstances compelled him to postpone the beginning till after 1010/1602. In fact, the greater part of his book was written between 1020/1611 (cf. f. 29v) and 1022/1613 (cf. ff. 172v, 182v, 184v, etc.). Only once he mentions 1008/1599 as current (f. 65). The work is dedicated to Jahāngīr (f. 4v). It is divided into five *chamans*, the *first* dealing with the saints of the VIIc. AH., the *second* with those of the VIII, the *third*—of the IX, the *fourth*—of the Xc., and the beginning of the XIc. AH. The *fifth* is devoted to the shaykhs of the Shaṭṭārī order. In all there are 575 biographical notes (the last one is devoted to the author's father).

The work is very rare, only a short extract from it is mentioned in R 1041. The copy referred to in St. No. 101 on p. 30 is probably identical with the present one. Its contents form an important addition to the lists of biographies found in other rare works given in the catalogues of the India Office and the Bodleian libraries. Therefore it may be useful to give here a complete list of the persons whose biographies are dealt with. In the majority of them exact dates of death, etc., are found. In others they may be reconstructed from the references to various historical events or their connection with the lives of other persons (only precise dates are quoted in the list).

The *first chaman* (f. 7). The saints of the *seventh* c. AH.

—1. Shāh Yūsuf Multānī (came to Multan in 550/1155) (f. 7v).—2. Abū'l-Ḥasan 'Alī b. Abī 'Alī (?) 'Uthmān Hujwīrī Jullābī Ghaznawī (the author of *Kashfu'l maḥjūb*) (f. 7v–8).—3. Fakhru'd-Dīn Ḥusayn Zinjānī (f. 8).—4. Bābā Ḥājjī Ratan b. Naṣr Hindī (came to India in 620/1223) (f. 8–8v).—5. Mu'īnu'd-Dīn Ḥasan Ḥusaynī Chishtī Sanjarī (d. 633/1235) (f. 8v–10). A general note on his descendants and successors is given on ff. 10–11. —6. Niẓāmu'd-Dīn Nāgūrī (f. 11–11v).—7. Ḥakīm Ḍiyāu'd-Dīn Ḥāmid Balkhī (f. 11v)[1].—8. Ḥamīdu'd-Dīn Dihlawī.—9. Majdu'd-Dīn Sanjarī and Niẓām Nāgūrī.—10. Fakhru'd-Dīn Aḥmad Ajmīrī (f. 11v–12).—11. 'Abdu'l-lah Rāzī (f. 12).—12. Ṣafiyyu'd-Dīn Ibrāhīm b. 'Abdi'l-lah Rāzī.—13. Quṭbu'd-Dīn Bakhtyār Kākī (d. 633–635/1235–1237) (f. 12–13). Note on his descendants (f. 13).—14. Farīdu'd-Dīn Mas'ūd Ganj-i-shakar (cf. No. 21) (f. 13–13v).—15. Maḥmūd-i-Nahrwāla (f. 13v–14).—16. Majdu'd-Dīn Jājarmī Dihlawī (f. 14).—17. Wajīhu'd-Dīn Yaḥyā Dihlawī.—18. Fakhru'd-Dīn Zāhidī (f. 14–14v).—19. Shihābu'd-Dīn Ḥaqq-gū (f. 14v).—20. Ḥamīdu'd-Dīn Nāgūrī (d. 643/1244) (f. 14v–15).—21. Farīdu'd-Dīn Ganj-i-shakar (*again*, cf. No. 14)

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[1] If several biographies are given on the same page the reference to the page is given only under the first of them.

(d. 664/1265) (f. 15–15v). Note on his descendants and successors (Nos. 22–34) (f. 15v).—22. Naṣīru'd-Dīn Naṣru'l-lah (f. 15v–16).—23. Shihābu'd-Dīn (f. 16).—24. Badru'd-Dīn Sulaymān.—25. Niẓāmu'd-Dīn.—26. Shaykh Ya'qūb. Wives of Ganj-i-shakar (f. 16–16v).—27. Jamālu'd-Dīn Aḥmad Hānsawī (f. 16v–17).—28. Burhānu'd-Dīn b. Jamāli'd-Dīn Hānsawī (f. 17).—29. 'Alī Ṣābir.—30. 'Alāu'd-Dīn Muḥammad b. Badri'd-Dīn Sulaymān.—31. Tāju'd-Dīn b. Tāji'd-Dīn Muḥammad.—32. Nūru'd-Dīn Muḥammad Mandūwālī.—33. Fakhru'd-Dīn Ganj-i-Asrār Jaunpūrī.—34. 'Alāu'd-Dīn, known as Fīl-i-Mast (d. 947/1540).—35. Jamālu'd-Dīn Aḥmad Khaṭīb Hānsawī (f. 17–17v).—36. 'Ārif Multānī (f. 17v).—37. Shamsu'd-Dīn Dāūd Pālinī.—38. Aḥmad Ḥāfiẓ Dihlawī.—39. Bahāu'd-Dīn سبکری وال (f. 17v–18).—40. Bahāu'd-Dīn Zakariyā Multānī (d. 665/1266) (f. 18).—41. Fakhru'd-Dīn Thānī (f. 18–18v).—42. Jalālu'd-Dīn Bukhārī (the grandfather of Jalālu'd-Dīn Makhdūm-i-Jahāniyān) (f. 18v).—43. Ḥusayn Kāh-bur Multānī (f. 18v–19).—44. بهمرو Multānī (f. 19).—45. Ruknu'd-Dīn Abū'l-Fatḥ b. Ṣadri'd-Dīn b. Bahāi'd-Dīn Zakariyā Multānī (f. 19–20).—46. 'Imādu'd-Dīn Isma'īl Multānī (f. 20–20v).—47. 'Alamu'l-Hudā (f. 20v).—48. Ilāhdād Aḥmadābādī.—49. Mūsā.—50. Ḥamīdu'd-Dīn Ṣūfī Sa'īdī Nāgūrī (d. 673/1274) (f. 20–21v). Note on his ancestors and descendants (f. 21v).—51. Jalālu'd-Dīn (here Jalāu'd-Dīn) Tabrīzī (f. 21v–22).—52. Ṣūfī Bud'hanī (f. 22).—53. Nūru'd-Dīn Dihlawī (f. 22–22v).—54. Muḥammad Turk Nārnaulī (f. 22v).—55. Mu'īnu'd-Dīn 'Amrānī (f. 22v–23).—56. Sayyid Ma'rūf Shahīd (f. 23).—57.—Aḥmad-i-Nahrwāla (f. 23–23v).—58. Imāmu'd-Dīn Abdāl Dihlawī (d. 780/1378) (f. 23v).—59. Sayyid Muwayla (?) 'Arab (f. 23v). The *khātima* of the *first chaman* (f. 23v–24).

The *second chaman*.—60. Shāh-Madār, Badī'u'd-Dīn (d. 800/1397, *sic.*) (f. 24—24v). His order (Salsala-i-Madāriyya) and first successors (Nos. 61–71), general remarks (f. 24v–25).—61. The *first* successor, Sayyid Chaman-i-Bihār (f. 25).—62. The *second* Qāḍī Maḥmūd.—63. The *third*, Qāḍī Shihābu'd-Dīn برکاله.—64. The *fourth*, Qāḍī 'Abdu'l-Malik Bahrāichī.—65. The *fifth*, Sayyid Khāṣṣa (f. 25–25v).—66. The *seventh*, Sayyid Rājī Dihlawī (f. 25v)—67. The *eighth*, Bhak'hā (?)-i-Majdhūb.—68. The *ninth*, Bhakhāi-Thānī.—69. The *tenth*, Shaykh Allā.—70. The *eleventh*, Shaykh Muḥammad.—71. The *twelfth*, Shaykh Muḥammad.—72. Yaḥyā b. Isrāil Munyarī.—73. Sayyid Muḥammad Kirmānī (d. 701/1301) (f. 25v–26).—74. Sirāj-i-Minhāj (the historian) (f. 26).—75. Ṣadru'd-Dīn 'Arif b. Bahāi'd-Dīn Zakariyā Multānī (d. 709/1309).—76. Nūru'd-Dīn Malikyār Purān (?) (f. 26–26v).—77. Burhānu'd-Dīn Maḥmūd b. Abī'l-Khayr Sa'd Balkhī (f. 26v).—78. Niẓāmu'd-Dīn Awliyā, Muḥammad b. Aḥmad b. 'Alī Bukhārī (d.

725/1325), his descendants and successors (f. 26v–28v).—79. Abū Bakr (f. 28v).—80. Wajīhu'd-Dīn Pātilī.—81. Jamālu'd-Dīn Dihlawī.—82. Mubārak كوپا موى.—83. Mu'ayyidu'd-Dīn....—84. Karīmu'd-Dīn Samarqandī (f. 29).—85. 'Alī-Shāh b. Maḥmūd Jāndār.—86. Faṣīḥu' d-Dīn.—87. Qāḍī Kāshānī (f. 29v).—88. Fakhru'd-Dīn al-Marwazī.—89. Burhānu'd-Dīn Gharīb.—90. Kamālu'd-Dīn Ya'qūb Nahrwālī.—91. Shihābu'd-Dīn (f. 29v–30).—92. Amīr Khusraw (Yamīnu'd-Dīn Abū'l-Ḥasan b. Sayfi'd-Dīn Ālājīn, d. 725/1325) (f. 30–30v).—93. Amīr Ḥasan 'Alāī Sanjarī (author of *Fawāidu'l-fawāid* or, as it is usually called *Fawāidu'l-fu'ād*, see No. 239 in this catalogue) (f. 30v–31).—94. Niẓāmu'd-Dīn Abū'l-Mu'ayyad (f. 31–31v).—95. Quṭbu'd-Dīn Munawwar b. Burhāni'd-Dīn b. Jamāl Hānsawī (f. 31v).—96. Badru'd-Dīn Samarqandī.—97. Ruknu'd-Dīn Firdausī (f. 31v–32).—98. Najību'd-Dīn Firdausī (a *murīd* of the former) (f. 32).—99. Sharaf b. Yaḥyā b. Isrāīl Munyarī.—100. Badru'd-Dīn Ghaznawī (f. 32–32v).—101. Kamālu'd-Dīn Zāhid (f. 32v).—102. Sharaf Panīpat'hī, surnamed Abū 'Alī Qalandar (f. 32v–33).—103. Niẓāmu'd-Dīn Shīrazī (f. 33).—104. Wajīhu'd-Dīn Yūsuf جند برى (f. 33–33v).—105. Mu'ayyidu'd-Dīn (f. 33v).—106. Ḥisāmu'd-Dīn Multānī.—107. Ḥisāmu'd-Dīn-i-Nahrwāla (f. 34).—108. Sirāju'd-Dīn 'Uthmānī, surnamed Akhī Sirāj.—109. 'Umar As'ad Lāhūrī.—110. Nūru'd-Dīn Aḥmad, surnamed Nūr-Quṭb-i-Ālam (f. 34–34v).—111. Jalālu'd-Dīn, grandfather of Ḥisāmu'd-Dīn Māngpūrī (see No. 113) (f. 34v).—112. Khwāja, son of the preceding.—113. Ḥisāmu'd-Dīn Māngpūri (f. 34v–35).—114. Kālū Kamāl (f. 35).—115. Shamsu'd-Dīn Muḥammad.—115. Shaykhun (شيخن) Māngpūrī (f. 35–35v).—116. Jamālu'd-Dīn Ṣūfī (f. 35v).—117. Shamsu'd-Dīn Yaḥyā.—118. Fakhru'd-Dīn Zarrādī (f. 35v–36).—119. Shamsu'd-Dīn (f. 36).—120. Ḥaydar.—121. Taqiyyu'd-Dīn Nūḥ.—122. Abū Bakr Muṣallī.—123. Rafī'u'd-Dīn Hārūn.—124. Bābū Chishtī (f. 36–36v).—125. Shamsu'd-Dīn Dihlawī (f. 36v).—126. Mughīthu'd-Dīn Dihlawī.—127. Shamsu'd-Dīn Khāmūsh b. Muḥammad Kirmānī (d. 732/1332).—128. Jalālu'd-Dīn Bukhārī, surnamed Makhdūm-i-Jahāniyān (d. 785/1383) (f. 36v–37).—129. Sharafu'd-Dīn Mashhadī (f. 37–37v).—130. Sayyid Aḥmad b. Sayyid Muḥammad Kirmānī (d. 752/1352) (f. 37v).—131. Naṣīru'd-Dīn Maḥmūd Aud'hī (f. 37v–38).—132. Ibrāhīm (f. 38).—133. Sayyid Ḥusayn-i-Nahrwāla (f. 38–38v).—134. Bībī Ārām Ḥuḍūr (sister of the preceding) (f. 38v).—135. Sayyid Nūru'd-Dīn Mubārak (f. 38v–39).—136. Muḥammad-i-Nahrwālā (f. 39–39v).—137. Ya'qūb b. Khwāja b. Khwājagī (f. 39–40).—138. Qāḍī 'Alamu'd-Dīn (d. 813/1410) (f. 40–40v).—139. Burhānu'd-Dīn-i-Nahrwāla

(f. 40v).—140. Shihābu'd-Dīn ‘Āshiq (f. 40v).—141. ‘Imādu'd-Dīn Dihlawī (f. 41).—142. Jalālu'd-Dīn Mujarrad Turkistānī.—143. Sayyid Mu‘īnu'd-Dīn Īrajī.—144. Sayyid Aḥsan (f. 41–41v).—145. Qāḍī Burhānu'd-Dīn (f. 41v–42).—146. Qāḍī Isḥāq (f. 42).—147. Khwāja Mu'ayyid Mahīna (? مهينه) (f. 42–42v).—148. Muḥammad b. Ibrāhīm Multānī (f. 42v).—149. Shaykh Sālār.—150. ‘Alamu'd-Dīn Sharaf-i-Jahān (f. 42v–43).—151. Banān, a *murīd* of Lāl Qalandar (f. 43).—152. Shahru'l-lah.—153. Jalāl b. ‘Abdi'l-lah Dānishmand (f. 43–43v).—The *khātima* of the second *chaman* (f. 43v–44).

The *third chaman* (f. 44).—154. Bābā Isḥāq Maghribī (f. 44v).—155. Aḥmad b. Muḥammad T'hānīsarī (f. 44v–45).—156. Ḍiyāu'd-Dīn Baranī (the author of *Ta'rīkh-i-Fīrūzshāhī*, *‘Ināyat-nāma-i-ilahī*, *Ma'āthiru's-sādāt*, etc.) (f. 45).—157. Ruknu'd-Dīn Mawdūd Kān-i-shakar-i-Nahrwāla (born 705/1305, d. 811/1408) (f. 45–45v).—158. Muḥammad Gīsūdirāz (d. 825/1422) (f. 45v).—159. Sayyid Maḥmūd b. Samā-i-khūrd b. Samā-i-Buzurg b. Nāṣir Miṣrī (f. 45v–46).—160. Yūsuf Bud'h Īrajī (d. 834/1430) (f. 46).—161. ‘Alī . . .[1] (d. 835/1431) (f. 46–46v).—162. Niẓāmu'd-Dīn Khāmūsh (f. 46v).—163. ‘Abdu'l-lah Imām Iṣfahānī.—164. Jamālu'd-Dīn Aḥmad Katū (usually K'hatū) (born 738/1338, d. 849/1445) (f. 47–47v).—165. Shihābu'd-Dīn ‘Umar Zāil Daulatābādī Jaunpūrī (d. 848/1444) (f. 47v).—166. Sayyid Sharaf Jahāngīr Samnānī (f. 47v–48).—167. Ruknu'd-Dīn Khwāfī (f. 48).—168. Sirāj-i-Sūkhta.—169. Quṭb-i-‘Ālam Batūh (?), i.e. Burhānu'd-Dīn, grandson of Jalālu'd-Dīn Bukhārī (see No. 128) (born 790/1289) (f. 48–48v).—170. Tāju'd-Dīn Sūhī-i-Nahrwāla (f. 48v.)—171. ‘Alāu'd-Dīn Ghijduwānī.—172. ‘Alāu'd-Dīn Rāt'hī (?).—173. Shaykhu'l-Islām (?) (f. 48v–49).—174. . . . .[2] (d. 870/1465) (f. 49–49v).—175. Niẓāmu'd-Dīn-i-Nahrwāla (f. 49v).—176. Sharafu'd-Dīn Shāh Shahbāz (f. 49v–50).—177. Ibn Muḥammad Asāwalī (born 814/1411, d. 870/1465) (f. 50–50v).—178. Najmu'd-Dīn Mandawī (f. 50v–51).—179. Quṭbu'd-Dīn Naṣīr Jaunpūrī (f. 51).—180. Aḥmad b. Muḥammad (d. after 800/1397) (f. 51–52).—181. Fatḥu'l-lah (f. 52).—182. ‘Azīzu'l-lah b. Yaḥyā b. Laṭīfi'd-Dīn Ḥusaynī (f. 52–52v).—183. Shāh ‘Ālam Gujrātī, i.e. Sayyid Muḥammad b. Quṭb-i-‘Ālam (d. 880/1475) (f. 52v–53).—184. ‘Aṭāu'l-lah Chishtī (f. 53).—185. Sa‘du'd-Dīn Kāshgharī.—186. ‘Abdu'l-lah Shaṭṭārī (f. 53–54v).—187. Nāṣiru'd-Dīn ‘Ubaydu'l-lah, surn. Khwāja Aḥrār (d. 895/1489) (f. 54v–56).—188. Ḥasan (f. 56–56v).—189. Qāsim (d. 891/1485) (f. 56v).—190. Mīr ‘Abdu'l-Awwal (d. 905/1499).—191. Ja‘far (d. 893/1487) (f. 56v–57).—192. Burhānu'd-Dīn Khuttalānī (d. 893/1487) (f. 57).—193. Luṭfu'l-lah Khuttalānī (f. 57–57v).—194. Abū Sa‘īd (f. 57v).—194. Mūlā Sulṭān (f. 57v–58).—195. Muḥammad Qāḍī (f. 58).—196. ‘Alī Tāshkandī.—197. Ḥabīb Tājir-i-Tāshkandī (f. 58–58v).—198. Nūru'd-Dīn Tāshkandī (d. 840/1436).—199. Muḥammad (b.) ‘Abdi'l-lah, surn. Mawlānā-zāda Utrārī (f. 58v).—200. Nāṣiru'd-Dīn Utrārī (f. 58v–59).—201. Nūru'd-Dīn Muḥammad ‘Abdu'r-Raḥmān Jāmī (d. 898/1492) (f. 59–62).—202. ‘Alāu'd-Dīn Muḥammad Maktab-dār (f. 62–62v).—203. ‘Abdu'l-lah Farkūdī (f. 62v).—204. Manṣūr Sabzawārī.—205. Shamsu'd-Dīn Muḥammad Rūḥī, Abū'l-Makārim.—206. Jhajū (? حهحو) Sāwalī (f. 62v–63).—207. Fakhru'd-Dīn Ganj-i-asrār (f. 63).—208. Bahāu'd-Dīn Ganj-i-Rawān.—209. Kamāl-u'd-Dīn Ḥusayn b. Khālid Ajmīrī Nāgūrī (f. 63–63v).—210. Ḥāmid Ḥusaynī Chishtī (f. 63v).—211. Nūru'd-Dīn Aḥmad Samāwī (?) (f. 63v–64).—212. Dāūd Asāwalī (f. 64).—213. Shāh Abdāl.—214. Shāh Nu‘mān (f. 64–64v).—215. ‘Abdu'l-lah b. Yūsuf Bahāī Qurayshī (f. 64v).—216. Ni‘matu'l-lah Chishtī.—217. Tāj-Muḥammad Dihlawī.—218. Abū'n-najīb Shāh Ṭayyīb.—219. Shamsu'd-Dīn Raḥmatu'l-lah (f. 64v).—220. Zaynu'd-Dīn Tāibādī (? نا يبادى) (f. 64v–65).—221. Sulaymān-banī-Isrāīl (f. 65–66). (No *khātima*).

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[1] Illegible.

[2] The name is omitted.

The *fourth chaman* (f. 66).—222. Raḥmatu'l-lah b. ‘Azīzi'l-lah Mutawakkil (f. 66–66v), and his sons (f. 66v–67).—223. Muḥammad Tābādkānī (f. 67).—224. Dāūd b. Fayḍi'l-lah (d. 982/1574) (f. 67–67v).—225. Bud'hān Shaṭṭārī Jaunpūrī (f. 67v).—226. ‘Abdu'r-Raḥmān Kārdgar.—227. Muḥammad Ḥarrānī.—228. Sayyid ‘Alī Qawwām (d. 905/1500).—229. Samāu'd-Dīn Dihlawī (d. 909/1504) (f. 67v–68).—230. Jāru'l-lah Makkī (f. 68).—231. Khwāja Murtaḍā Tāibādī.—232. Bābā Haydar Abdāl (f. 68–68v).—233. Mu‘īnu'd-Dīn Wā‘iẓ Harawī (f. 68v).—234. Bahāu'd-Dīn Shāh Bājan (d. 912/1597) (f. 68v–69v).—235. Niẓāmu'd-Dīn Ḥusayn (f. 69v).—236. Ghiyāthu'd-Dīn Aḥmad.—237. Mīr ‘Alā-i-Abīzī (?) (f. 69v–70).—238. Ghiyāthu'd-Dīn Angūr (f. 70).—239. Maḥmūd Kamāngar Bhadrāī (f. 70–70v).—240. Nūru'l-lah b. Ḥusayn Wā‘iẓ (f. 70v).—241. Shaykh Kabīr Khalīfa-i-Shāhbāz.—242. Miyān Jiw Chishtī (d. 941/1534) (f. 70v–71).—243. Ẓuhūr Ḥājjī Ḥamīd (d. 930/1324) (f. 71–72).—244. Abū'l-Fatḥ Hidāyatu'l-lah Sarmast b. Fāṣ (فاص) Shaṭṭārī (d. after 946/1541) (f. 72–72v).—245. Ruknu'd-Dīn (f. 72v).—246. Bakhshū Khudādūst.—247. ‘Aṭan (عطن).—248. ‘Abdu'l-lah Biyābānī (f. 72v–73).—249. Jandan Qurayshī (f. 73).—250. Abū Bakr Qurayshī.—251. Jalāl Muḥammad Qādirī (d. 928/1522) (f. 73–73v).—252. Aḥmad Nārnawalī (f. 73v–74).—253. ‘Abdu'l-Wahhāb Bukhārī Multānī (d. 930/1524) (f. 74–74v).—254. Sālār

Nāgūrī (f. 74v).—255. Jamāl Tajharī (? تجهری).—256. Sayyid Ḥusayn ‘Arab (f. 75).—257. ‘Alāu’d-Dīn ‘Īsā (d. 970/1562).—258. Muḥammad b. Tāji’d-Dīn (d. 931/1525).—259. Maḥmūd Lārī (d. 937/1530) (f. 75–75v).—260. Khānūn (?) ‘Alā Tāj Nāgūrī (born 853/1449, d. 940/1533) (f. 75v).—261. Bahlūl, i.e. Farīdu’d-Dīn Aḥmad Jahāngīr-i-Mahīn (d. 947/1540) (f. 75v–76).—262. Sayyid Mu‘aẓẓam (f. 76).—263. Ibrāhīm-i-‘Umar Sind’hī Abdāl (f. 76–76v).—264. Mubārak Bālādast (f. 76v).—265. Maḥmūd b. حابلده (f. 76v–77).—266. Sayyid Haybatu’l-lah, surn. Shāhmīr (f. 77).—267. ‘Abdu’l-Quddūs Ḥanafī (d. 991/1583) (f. 77–78).—268. Faḍlu’l-lah Gujrātī (f. 78).—269. Naṣīru’d-Dīn Tamīmī Anṣārī (d. 940/1533) (f. 78–78v).—270. Ḥāmid وارمیان (f. 78v).—271. Sulaymān b. ‘Affān Jāmī (f. 78v–79).—272. Naṣīr Handūnī (f. 79–79v).—273. Ḥusayn (d. 945/1538) (f. 79v–80).—274. ‘Alāu’d-Dīn Dihlawī b. Nūri’d-Dīn (d. 948/1541) (f. 80–80v).—275. ‘Abdu’l-Qādir جهنجانوی (d. 940/1533) (f. 80v).—276. Tājū b. Kamāl (born 885/1480, d. 950/1543) (f. 80v–81).—277. Shaykh Bhakārī Burhānpūrī (d. 972/1564). His sons (Nos. 278–280).—278. Shaykh Sa‘dī (d. 982/1574).—279. Shaykh Kamāl (d. 1009/1601) (f. 81).—280. Shaykh Jamāl (d. 1014/1606) (f. 81–81v).—281. Sayyid Niẓām Mandawī b. Sayyid Ghiyāth (d. 950/1543) (f. 81v).—282. Sayyid Ḥusayn b. Muḥammad b. Jalāl b. Zahīd (d. 952/1545) (f. 81v–82v).—283. ‘Alāu’d-Dīn Majdhūb (f. 82v–83v).—284. Kamāl Qurayshī (f. 83v).—285. Aḥmad b. Ni‘mati-’l-lah (f. 83v–84).—286. Aḥmad b. Jalāli’d-Dīn b. Dūst-Muḥammad Kāshānī Khiljī (f. 84–84v).—287. Muḥammad Mujaddid (f. 84v).—288. Chandan (جندن) b. Bud’h b. Jhajū Dashūrī (d. 953/1545) (f. 84v–85).—289. Zahīd b. Shāh Bud’h b. Ḥamīz (?) b. Jalāl (f. 85).—290. Qāḍī Khān b. Yūsuf (d. in the second half of the Xc. AH.).—291. Muḥammad ‘Aynī (f. 85).—292. Shāh Manṣūr (f. 85–85v).—293. ‘Uthmān b. Lādan (?) (f. 85v).—294. ‘Abdu’l-Malik Qādirī b. ‘Abdi’l-lah b. Ṣāliḥ b. Maḥmūd Ghaznawī Khālidī (d. 956/1548) (f. 85v–86).—295. ‘Abdu’l-Ḥakīm b. Shāh Bājan (f. 86).—296. Bājan b. Maḥmūd Shīrāzī Anṣārī (f. 86–86v).—297. Ḥasan (d. 956/1548) (f. 86v).—298. Amānu’l-lah Pānīpat’hī (d. 957/1549).—299. Qāḍī Mīnān b. Yūsuf b. Ḥāmid b. Abī’l-Mafākhir b. Yāsīn Mandawālī (f. 86v–87).—300. Chakan K’handūnī (جکن کهندونی) (d. 961/1554) (f. 87).—301. Jalāl b. ‘Abdi’l-lah (f. 87–87v).—302. Mubārak Khān Harawī (f. 87).—303. Muḥyī’d-Dīn b. Sayyid Mu‘aẓẓam (d. 963/1556) (f. 87v–88).—304. Pyāra b. Kabīr b. Maḥmūd Chishtī (d. 963/1556) (f. 88).—305. Ad’hū Ḥiṣārī (d. in the end of Xc. AH.).—306. Ibrāhīm کلیوراسندی (f. 88–88v).—307. Abū Sa‘īd b. Sayyid Rājū Mutawakkil (d. 966/1558) (f. 88v).—308. Khaṭīb

Abū'l-Faḍl Shīrāzī.—309. Luṭfu'l-lah, *murīd* of Khwājagī Kāshānī.—310. Bahāu'd-Dīn Kā (?) Muḥammad b. Khwājagī Kāshānī. —311. Walī Miyānkālī (f. 88v–89).—312. 'Imād Ṭārimī (f. 89). —313. Qāḍī Qāḍā (*sic* ?) Sind'hī.—314. 'Abdu'l-Awwal Daulatābādī (f. 89–89v).—315. Shāh Muḥammad b. Ḥasan Ẓāhir Qādirī (f. 89v).—316. Pīr Mājrū (?) Mandawālī.—317. Ḥasan بدله Buzurg (d. 958/1550) (f. 89v–90).—318. Jalāl b. Ṭabīb حانیایزی (?) (f. 90).—319. Maḥmūd Chishtī Rat'hūrī (f. 90–90v). —320. Jalāl b. Ṣadri'd-Dīn Ḥusaynī (d. 969/1561) (f. 90v).—321. Sayyid Shāh (f. 91).—322. Fakhru'd-Dīn b. Dāūd b. Shāh Ṣadīqī (d. 970/1562) (f. 91–91v).—323. Sa'dī Bud'han Kharābādī (?) (f. 91v–92).—324. Shaykh Bud'h, i.e. 'Abdu'l-Wahhāb (d. 970/1562) (f. 92). (*No khātima*).

The *fifth chaman*, on the Shaṭṭāriyya affiliation. Why its members are called *shaṭṭār*: در نکارش سلسلهٔ شطاریهٔ عشقیه و وجه تسمیهٔ شطار (f. 92–94).—325. Abū'l-Mu'ayyad, surnamed al-Ghūth b. Khaṭri'd-Dīn (d. 970/1562) (f. 94–97).—326. Sirāj سمہن b. Shaykh al-Malak (f. 97).—327. Qāḍī Quṭb Majdhūb b. Qāḍī کدن b. Sa'di'l-lah Ashraf Jahānī (d. 970/1562) (f. 97–97v).—328. Qāḍī Quṭbu'd-Dīn (f. 97v–98).—329. Burhān Anṣāri Kālpawī (f. 98).—330. 'Anāis (?) b. Jalāl Sindī.—331. Shāh 'Alī Aḥmadābādī (d. 970/1562) (f. 98–98v).—332. Sīdī Kabīr Rufā'ī (d. 588/1192) (f. 98v).—333. Shaykh Shakar (d. after 970/1562).—334. Dihbān (D'hyān ?) Sind'hī.—335. Kamālu'd-Dīn b. Sulaymān Qurayshī (d. 973/1565).—336. Faḍlu'l-lah b. Ḥusayn Chishtī ماتابی (d. 972/1564) (f. 98v–99).—337. 'Alī Shīr Bangālī (d. after 970/1562) (f. 99).—338. Ḥusayn b. Malik Muḥammad (f. 99–99v). —339. 'Abdu'l-Malik 'Abbāsī (d. after 970/1562) (f. 99v).—340. 'Abdu'l-'Azīz, surn. Azīzu'l-Ḥaqq (f. 99v–100).—341. Qāḍī Khān Yūsuf Nāṣiḥī Ṭughrābādī (d. 975/1567) (f. 100).—342. Pāyinda (? پائنده) Qaltī (قلتی).—343. Ad'han b. Bahāi'd-Dīn Jaunpūrī (d. 906/1500).—344. Ḥusayn Baghdādī (d. 977/1569) (f. 100–100v). —345. Bahāu'd-Dīn Muftī b. Shamsi'd-Dīn Maḥbūb Qurayshī Asadī Hāshimī (f. 100v–101).—346. Mubārak Sind'hī (d. 978/1570) (f. 101–101v).—347. Murshidu'd-Dīn b. Rafī'i'd-Dīn Muḥaddith Ṣafawī (f. 101v).—348. Nāṣir Muftī (d. 980/1572).—349. 'Abdu'l-Ḥakīm Gūshanishīn-i-Kālpī (d. 980/1572) (f. 101v–102).—350 Muḥammad 'Aynī b. Shaykh-Khān (d. 1005/1597) (f. 102–102v).—351. Mirzā Shāh Naqshbandī (d. after 980/1572) (f. 102v).—352. Ḥasan Muḥammad b. Miyānjī (d. 982/1574) (f. 102v–103).—353. Khwāja Jūybārī (f. 103).—354. Shaykh Bahra, i.e. 'Abdu'r-Razzāq Khūrd b. Abī'l-Fatḥ Makkī (d. 984/1576).—355. Muḥammad b. Ṭāhir-i-Nahrwāla (f. 103–103v).—

356. ‘Abdu’l-lah Anandī (?) Multānī (d. 990/1582) (f. 103v–104).—357. Faqīh ‘Alī (f. 104).—358. Qāḍī ‘Abdu’l-Qādir ‘Alī (d. 1020/1611).—359. Najmu’d-Dīn (f. 104v–105).—360. ‘Abdu’l-Hādī (son of the preceding) (f. 105–105v).—361. Khāwand Maḥmūd, son of Najmu’d-Dīn (No. 359) (f. 105v–106).—362. Muḥyī’d-Dīn b. Muḥammad ‘Abdi’l-lah (f. 106–106v).—363. ‘Abdu’l-‘Ilm (?) b. Muḥammad ‘Abdi’l-lah (f. 106v).—364. ‘Abdu-’sh-Shahīd b. Muḥammad ‘Abdi’l-lah, surnamed Khwāja کابخلق (f. 106v–108).—365. Muḥammad b. ‘Abdi’l-Malik Qādirī Khālidī (d. 984/1576) (f. 108).—366. Muḥammad b. Abī’ṭ-Ṭayf (?) (f. 108–108v).—367. Abū’n-Naṣr Ṭablāwī Muṭirrī Shāfi‘ī (f. 108v).—368. ‘Alī Quds Ḥanafī.—369–370. Ma‘rūf *and* ‘Uthmān (f. 108v–109).—371. Muḥammad Faqīh (f. 109).—372. Zāhiru’l-lah b. Umar Mandūwālī.—373. Miyān Miyānjī b. Dāūd (the maternal uncle of the author) (f. 109–109v).—374. Burhān-zāda-i-Aḥmadābād-i-Gujrāt (f. 109v).—375. Abū Jīw b. Khiḍr.—376. Māhir (?) Biyābānī (f. 109v–110).—377. Fatḥu’l-lah Rājgirī (f. 110).—378. Mūsā Pāshīda Ajīn (?)—379. Walī Muḥammad (d. *ca.* 985/1577) (f. 110–110v).—380. Ḥamīd Lād (f. 110v).—381. Jamāl b. Shaykhi’l-Islām (f. 110v–111).—382. Taqiyyu’d-Dīn Muḥammad (f. 111).—383. Shaykh Awliyā b. Sirāj (d. 988/1580) (f. 111–111v).—384. Zakariyā, *murīd* of ‘Abdu’r-Razzāq (f. 111v).—385. Bud’han Nihāndānī (d. 988/1580) (f. 111v–112).—386. Ṣadru’d-Dīn Dhākir b. Shamsi’d-Dīn (d. 989/1581) (f. 112).—387. Jāūn b. ‘Umar Chishtī (f. 112–112v).—388. Rūḥu’d-Dīn (f. 112v).—389. Ḥasan Muḥammad (f. 112v–113).—390. ‘Abdu’l-Jalīl Jaunpūrī (d. 989/1581) (f. 113).—391. Ḥasan b. ‘Abdi’l-lah Qurayshī (d. 989/1581).—392. Sayyid Muṣṭafā b. Mubārak b. Maḥmūd b. Nūr b. Ḥāmid Shāh (f. 113–113v).—393. Shamsu’d-Dīn Zinda-dil (d. 990/1582) (f. 113v–114).—394. ‘Abdu’l-Wahhāb Afghān (d. 990/1582) (f. 114).—395. Munawwar b. Nūri’d-Dīn b. Ilahdād b. Muḥammad Sharḥī (f. 114–114v).—396. Yūsuf Bangālī (f. 114v–115).—397. Ibrāhīm Qārī (d. 991/1583) (f. 115–115v).—398. Quṭb-i-Jahān Dhākir-i-Nahrwāla (f. 115).—399. Bāyazīd Sarawānī.—400. Lashkar Muḥammad ‘Ārif (d. 992/1584) (f. 115v–117v).—401. Maḥmūd Mūzanī (f. 117v).—402. Shaykh Awliyā.—403. Ruknu’d-Dīn Maḥmūd (f. 117v–118).—404. Yūsuf Qādirī (f. 118).—405. Ḥasan Chishtī.—406. Muḥammad Ḥasan Chishtī.—407. Shāh Majhan b. ‘Abdi’l-lah b. Qāḍī Khayri’d-Dīn Naḥwī (?) (f. 118–118v).—408. Khwāja Kalān (d. 992/1584) (f. 118v–119).—409. Yūsuf b. ‘Abdi’l-lah Tamīmī Anṣārī (f. 119).—410. Kāsir (?) b. کمرای Mīr Amīnu’d-Dīn Khurāsānī (d. 994/1586).—411. Makhdūm Ja‘far (f. 119–119v).—412. Makhdūm Bāyazīd (f. 119v).—413. Bilāl Sind’hī.—414. Khirad Dīwāna.—415. Ṣadīq بروده (d. 997/1589)

(f. 119v–120).—416. ‘Abdu’r-Raḥman Ṣūfī Sarhindī (d. 995/1587) (f. 120).—417. Ṭayb-i-Ṭāb (طيب طاب) (f. 120–120v).—418. ‘Arabī دمامه Sind’hī (f. 120v).—419. Sa‘du’l-lah Dihlawī Chishtī.—420. Ḥaydar.—421. Kanan Lāk’h (كنن لاكه) (f. 120v–121).—422. Majhan Khāna (f. 121).—423. Ẓuhūru’d-Dīn Maḥmūd b. Jalāl (d. 996/1588).—424. Muḥabbat, a Jew (f. 121–121v).—425. Badru’d-Dīn b. Jalāl (d. 998/1590) (f. 121v–122).—426. Rājī Muḥammad (was alive in 1001/1593) (f. 122).—427. Miyān Abā Ibrāhīm (d. 998/1590) (f. 122–122v).—428. Ḥājjī Ibrāhīm Sarhindī (f. 122v).—429. Wadūdu’l-lah Shaṭṭārī b. Ma‘rūf Sadīqī (still living in the author’s time) (f. 122v–123).—430. Miyān Wajīhu’d-Dīn Sind’hī (f. 123).—431. Aḥmad Mutawakkil Jinnī (?) Miṣrī (d. 998/1590) (f. 123–123v).—432. Ma‘rūf b. Qāḍī Sa‘du’l-lah (d. 998/1590) (f. 123v–124).—433. Isma‘īl Sūmra (d. 998-999/1590–1591) (f. 124).—434. ‘Abdu’l-lah Kahwās.—435. Dūst Muḥammad Ṣaḥḥāf (d. after 990/1582).—436. Junayd Muftī b. Bahāi’d-Dīn Qurayshī Asadī Hāshimī (d. 998/1590).—437. Niẓām b. ‘Abdi’l-Karīm Nārnawālī (d. 997/1589) (f. 124–124v).—438. Pyāra Nūr (f. 124v).—439. Ibrāhīm Bhakrī (d. 998/1590) (f. 124v–125).—440. ‘Abdu’l-lah Qadīmī (d. 999/1591) (f. 125–125v).—441. Makhdūm Nūḥ Hālākandī (f. 125v).—442. Sayyid Ḥabību’l-lah.—443. ‘Abdu’l-Jalīl Nāgūrī (d. 1000/1592) (f. 125v–126).—444. Muṣṭafā Maḥbūbu’l-lah (f. 126).—445. Muḥammad Bāhā Ūshī (f. 126–126v).—446. Qāsim b. Yūsuf Sind’hī (f. 126v).—447. Jamāl Mudarris-i-masjid-i-Ibrāhīm (f. 126v–127).—448. Ilahdād مار هره (?) (f. 127).—449. Maḥmūd Bīchāra.—450. ‘Abdī, of Agra.—451. Shihābu’d-Dīn Wāṣil.—452. ‘Abdu’l-Malik ‘Allāma (f. 122–127v).—453. Ilahbakhsh Chishtī (d. *ca.* 970/1562) (f. 127v).—454. ‘Alī Mutaqqī b. Ḥisāmi’d-Dīn Jaunpūrī (d. 975/1567) (f. 127v–128).—455. Khwāja ‘Ālam (f. 128).—456. Shaykh Ḥayāt (or Jīwa ?) ‘Abdu’l-Ḥayy (f. 128–128v).—457. Wajīhu’d-Dīn Aḥmad b. Naṣri’l-lah ‘Alawī (f. 128v–130).—458. Jalālu’d-Dīn Multānī (d. 990/1582) (f. 130–130v).—459. Ṣadru’d-Dīn Lāhūrī (d. 990/1582) (f. 130v–131).—460. Malik Shīr Khalwātī (d. *ca.* 1005/1597), (f. 131).—461. Zaynu’d-Dīn b. Munawwar (d. 1005/1597).—462. ‘Abdu’r-Raḥīm Kabīr (d. 1005/1597).—463. Sayyid Ḥasan.—464. Yūsuf Lang b. Dāūd Multānī (f. 131v–132).—465. Ādam Ṣūfī (f. 132).—466. Muḥammad b. Abīl-Ḥasan Shāfi‘ī (f. 132–133).—467. Hānsū Bukhārī (d. 1005 or 1006/1597–1598) (f. 133–133v).—468. Ḥamza (همزه) b. Shaykh Qurayshī (d. 1005/1597) (f. 133v).—469. Nūru’d-Dīn Ḍiyāu’l-lah (f. 133v–134v).—470. Ibrāhīm Muhaddith-i-Qādirī (d. 1001/1593) (f. 134v).—471. Amānu’l-lah Afghān (d.

1010/1602) (f. 134v–135).—472. Afḍal Muḥammad (d. 1000/1592) (f. 135).—473. Ṭāhir b. Yūsuf b. Rukni’d-Dīn b. Ma‘rūf b. Shihābi’d-Dīn Sind’hī (f. 135–136v).—474. Maḥmūd b. ‘Abdi’l-lah Gujrātī (d. 1004/1596) (f. 136v–137).—475. Ibrāhīm b. Maḥmūd (d. 1004/1596) (f. 137–137v).—476. Fatḥu’l-lah...... بهرونجي (d. 1004/1596).—477. Karamu’l-lah (d. 1004/1596) (f. 137v).—478. ‘Abdu’l-Karīm b. Khalīfa Shāh Shahbāz (f. 137v–138).—479. Miyān Jamūjī Nūr Malik Chāndā (f. 138–138v).—480. Pīr-Sayyidī b. Sayyid ‘Alī (f. 138v).—481. Khwāja D’handī b. Khwājagī Kāshānī (d. 1006/1598) (f. 138v–139).—482. ‘Alāu’d-Dīn Thānī (f. 139).—483. Bābā Jīw b. Jīw (d. 1006/1598) (f. 139–139v).—484. Tāju’d-Dīn Qādirī Nahrwālī (f. 139v).—485. Khwāja Kalān b. Khwājagī (d. 1007/1599) (f. 139v).—486. Lād Jīw Sind’hī (d. 1007/1599) (f. 139v–140).—487. Bābā Bahrang (بهرنک) Shīrīn (d. 1007/1599) (f. 140).—488. ‘Uthmān b. ‘Īsā b. Ibrāhīm Ṣadīqī (f. 140–140v).—489. Isḥāq b. Khwājagī (d. 1020/1611) (f. 140v–141).—490. Abū’l--Fatḥ b. Jamāli’d-Dīn Makkī ‘Abbāsī Qādirī (f. 141–141v).—491. Dāūd Bararī (d. 1008/1600) (f. 141v–142).—492. Kamāl b. Ibrahīm (d. 1009/1601) (f. 142).—493. Ḍiyāu’d-Dīn Isma‘īl Chishtī (d. 1009/1601).—494. ‘Abdu’l-Ghanī (d. 1009/1601).—495. Niẓām (d. 1009/1601).—496. ‘Abdu’r-Razzāq Ṭāī (d. after 1000/1592).—497. Tāju’d-Dīn b. Bahāi’d-Dīn Zakariyā b. ‘Īsā Dihlawī (f. 142v).—498. Fayḍī (or) Fayyāḍī, i.e. Abū’l-Fayḍ b. Mubārak (f. 142v–143).—499. Burhān ‘Alawī (brother of Wajīhu’d-Dīn Aḥmadābādī (f. 143).—500. ‘Abdu’l-lah Ṣūfī Shikārī (d. 1010/1602) (f. 143–144).—501. Walī Muḥammad b. Qāḍī-zāda Aḥmadābādī Gujratī (d. 1010/1602) (f. 144–144v).—502. Māk’hū (ماکهو) (d. 1010/1602) (f. 144v).—503. Sirāj Muḥammad بتداني (d. 1010/1602).—504. Ḥusayn Jhārī (جهاری) (f. 145–145v).— 505. ‘Abdu’l-Qādir (d. 1011/1603) (f. 145v).—506. Mubārāk Ṣadīqī Shaṭṭārī (d. 1010/1602).—507. ‘Alamu’d-Dīn (f. 145v–146).—508. ‘Alī Afghān (f. 146).—509. Kamālu’d-Dīn Muḥammad ‘Abbāsī (f. 146–146v).—510. Tāju’l-‘āshiqīn b. ‘Abdi’l-lah Sind’hī (d. 1013/1605) (f. 146v).—511. Abū Sa‘īd b. Jakan K’hadūī (جکن کهدوی) (d. 1016/1607) (f. 146v–147).—512. Murtaḍā b. Sayyid Muḥyī’d-Dīn b. Sayyid Yaḥyā Gujrātī (f. 147).—513. Naṣīr Khān.—514. ‘Abdu’l-Laṭīf b. Malik Shāh Gūrī (d. 1007/1599) (f. 147–148).—515. Pīr Muḥammad b. ‘Abdi’l-Karīm b. Jalāl Muḥammad Qādirī Burhānpūrī (d. 1013/1605) (f. 148).—516. ‘Abdu’l-lah b. Wajīhu’d-Dīn Aḥmadābādī (f. 148–148v).—517. Munawwar b. ‘Abdi’l-Majīd b. ‘Abdi-sh-Shakūr b. Ḥājjī Sulaymān Banī Isrāīl (f. 148v–149).—518. Shamsu’d-Dīn ‘Alī Gīlānī (d. 1011/1602) (f. 149–

149v).—519. Dāūd Ḥallāj (d. 1012/1603) (f. 149v–150v).—520. Muḥammad Baqī b. ʻAbdi' s-Salām (d. 1012/1603) (f. 150v–151).—521. Daulat Gujrātī (d. 1015/1606) (f. 151).—522. Ṣadr-i-Jahān b. Abī'l-Fatḥ (d. 1019/1610) (f. 151–152).—523. Amīn b. Nahrwala (*sic* ?) (d. 1017/1608) (f. 152–152v).—524. Maḥmūd b. Sayyid Malik (d. 1019/1610) (f. 152v).—525. Bhāī Isḥāq Ḥuḍūr b. Ḥāfiẓ Isma'īl Sind'hī (f. 152v–153).—576. Muḥammad Ḥasanī Barahna-Sar (f. 153).—527. ʻAbdu'l-Wāḥid Tāriku'l-mā' (d. 1017/1608) (f. 153–153v).—528. Khwāja ʻAlī Shaykhī (? سيهي) (f. 153v).—529. Bud'h ʻAbdu'l-lah (d. 1021/1612) (f. 153v–154v).—530. ʻUthmān b. Ilahdād Barkī (f. 154v–155).—531. Abū'l-Fatḥ Dihlawī [also his predecessors Mas'ūd-Beg, Ḥujjatu'l-lah Multānī, ʻĀlim Dīhlawī, Samāu'd-Dīn Jaunpūrī, ʻAbdu'l-Qādir Ṣābūnī, ʻAbdu'l-lah b. Shamsi'd-Dīn Anṣārī Lāhūrī, Abū'l-Baqā b. ʻAbdu'l-Bāqī b. Taqiyyi'd-Dīn Muḥammad, ʻAbdu'r-Raḥman (d. 950/1543), Ḥisāmu'd-Dīn Surkh (d. 970/1562) Badru'd-Dīn Isḥāq, ʻAbdu's-Salām (d. 983/1575), Nūru'd-Dīn and Shamsu'd-Dīn, sons of Ya'qūb b. Rukni'd-Dīn, Qāḍī Shāh Lāhūrī, Isma'īl (d. 980/1572), Kamālu'd-Dīn Dāūd, Miyānu'l-lah b. Ghāzī (عاری) Sarhindī (سهرندي)] (f. 155–158).—532. Kabīr Bakhtyār (f. 158–158v).—533. Sayyid Shaykh b. ʻAbdi'l-lah عدروسي Ṣādiqī Yamanī Ḥaḍramawatī (d. 984/1576) (f. 158v).—534. ʻAṭā Muḥammad (b.) ʻAlāi'd-Dīn (d. 986/1578) (f. 158v–159).—535. Naṣru'd-Dīn Jamāl (f. 159–160).—536. ʻĪsā b. Qāsim Sind'hī (f. 160–165v).—537. Aḥmad b. ʻAbdi'l-Aḥad Fārūqī Sarhindī (سهرندي) (f. 165v–167v).—538. Khudābakhsh Mandawī (f. 167v–169).—539. ʻAbdu'l-Qādir b. Abī Muḥammad b. Walī Ḥāmūn (*sic* ?) Baghdādī (f. 169–169v).—540. Aḥmad Afghān (f. 169v–171).—541. Dāim Nūrī (f. 171–171v).—542 Ni'matu'l-lah Shabchūlūrī (?) (شبچولوري) (f. 171v–172).—543. Nūr-Khān Muḥammad b. Tāj-Muḥammad (in 1022/1613 was more than 40 years old) (f. 172–172v).—544. Aḥmad Qārī (f. 172v).—545. Ḥasan Mandawī b. Ilahbakhsh Chishtī (a friend of the author) (f. 172v–173).—546. Bābū b. حيون b. Bhāi (بهای) Jān بهلیم (a friend of the author) (f. 173).—547. Zinda Ḥājjī Majdhūb حرداشنا (f. 173–173v).—548. ʻAbdu'l-lah Majdhūb Qādirī Baghdādī (f. 173v).—549. Chandan (f. 173v–174).—550. Shaykh Tā ? (f. 174).—551. Humāyūn Majdhūb Bihārī (f. 174–174v).—552. Shāh ʻUmar Khūshtgarī (f. 174v).—553. Jamāl Biyābānī.—554. Ilahdād of Nāida.—555. Karamu'l-lah Multānī.—556. Gadāī ما يبهی (f. 175).—557. Barkhūrdār Gujrātī (f. 175–176v).—558. Niẓām Amtīnī (f. 176v–177).—559. Shāh Muḥammad Akhsīkatī (f. 177–177v).—560. Jalāl Maḥmūd T'hānīsarī (f. 177v–178).—

561. Muḥammad-Dīn (b.) ‘Ārif Chishtī (f. 178–178v).—562. Aḥmad Khalīfa-i-Jalāl Pānīpat’hī (f. 178v–179).—563. ‘Abdu’l-Wāḥid b. Ibrāhīm Futūḥī (f. 179–179v).—564. Ṣifatu’l-lah Bihrūjī (f. 179v–180v).—565. Jalāl Wāṣil Kālpawī (f. 180v).—566. Bābū Sind’hī (f. 180v–181).—567. Ṭayyīb Bihārī (f. 181–181v).—568. Daulat b. ‘Abdi’l-Malik Minyarī (f. 181v–182).—569. Muḥammad Faḍlu’l-lah (f. 182–186v).—570. Ad’han b. Māh (d. 972/1564) (f. 182v).—571. ‘Abdu’l-Ḥaqq Ḥaqqī, with the *takhalluṣ* Qādirī, of Dihli (f. 182v–183).—572. Muḥammad Riḍā with the *takhalluṣ* Shakkī (?), b. Shāh ‘Abdu’l-lah Iṣfahānī (d. 1020 1611) (f. 183-184).—573. Qarīn (?) b. ‘Abdu’l-Ḥakīm b. Shāh Bājan (?) Chishtī Burhānpūrī (f. 184v).—574. Dāūd Shaṭṭārī b. Ḥā(mid) Muḥammad (f. 185-185v).—575. Ḥasan b. Mūsa Aḥmadābādī, the father of the author (f. 185v–192). (No *khātima*).

The copy is apparently unfinished. Its orthography often shows that the scribe did not always properly understand what he wrote. The style of the handwriting belongs to the XIIc. AH., and therefore a note on the fly-leaf stating that the work was copied in 1155 AH. at Sīkākul, the district Ḥaydarābād, by Madīna-Beg, seems trustworthy. Beg.

اين خطبهٔ من سكهٔ شاهي دارد ... در محمدت كده وان من شئ
الا يسبح بحمده الخ

Ff. 192, S 300 × 205, 220 × 135, ll 25. Or. pap. Ind. good nast. Cond. good. CFW 1809.

260. (تذكرهٔ مشائخ كشمير)

(TADHKIRA-I-MASHĀIKH-I-KASHMĪR). E 81.

A rare hagiological work dealing with the Muhammadan saints of Kashmir, who lived there in VIII–Xc. AH./XIV–XVIc. AD. At the end of the preface (f. 168) the author calls himself نصيب كشمير without further details. The following indications can be gathered from the text to aid the definition of the period in which he lived: he refers several times to Mirzā Ḥaydar Kāshgharī, i.e. Muḥammad Ḥaydar b. Muḥammad Mirzā, surnamed Dughlāt, the author of *Ta’rīkh-i-Rashīdī* (see No. 210 in this cat.), who ruled in Kashmir from 947 to 958/1540–1551, when he died. The terms, in which these references are made, imply that he passed away a long time ago. On f. 469 the author quotes his own chronogram for the year 968/1560: مسجد با بركت بادا و پير, which he composed when still very young. This seems sufficient for his identification with Bābā Naṣīb, or Mullā Naṣīb, who died, according to R 1085, in 1047/1638.

His book, which in the present copy is defective at the beginning and does not contain the title, may be identical with *Rīshī-nāma*, known to have been composed by Naṣīb. It may have been called so after the surname of Nūru'd-Dīn Walī, Rīshī, who is the central figure in this compilation. Cf. the reference to it in *Wāqi'āt-i-Kashmīr*. R 300. The *Darwīsh-nāma*, mentioned as one of the sources of *Gauhar-nāma-i-'ālam* (see No. 189 in this cat., and EB 320) may be a corruption of the *Rīshi-nāma*. It contains an excessively long preface, of which only the second half (169 folios) is preserved in this copy, dealing with glorifications of the first four khalifs and general ethical discussions in a Sufic strain. The first biography (ff. 169v–332) is that of Nūru'd-Dīn Walī, born at کموه in 779 1379, and d. in the middle of the IXc. AH. XVc. AD. (cf. concerning him Lawrence, Valley of Kashmir, pp. 287--288). Then follow: Bābā Bāmu'd-Dīn (f. 332); Zaynu'd-Dīn (f. 354); Bābā Laṭīf (f. 367v): Rajabu'd-Dīn (f. 371); Bābā Shakarīn (f. 388v); Laṭīfu'd-Dīn (f. 404v); Bābā Rīshī (f. 411); the pīr of the author, Shaykh Ḥamza, with several of his disciples (f. 420). The narrative deals almost exclusively with legends and miracles, and contains very few exact dates.

Besides materials for the study of Sufism in Kashmir, there is much information with regard to the general style of life in mediæval India, and especially concerning local folk-lore. The language in which the book is written, is very peculiar. It is Persian strongly influenced by some foreign syntax, probably Turkish or Kashmīrī. There are also many poetical quotations in the old language of Kashmir, now almost forgotten. They are very corrupt, because in addition to being written in the Arabic character, quite unsuitable to that language, they are badly misspelt, apparently because the scribe did not understand them properly. Several of them were communicated by me to Sir George Grierson who (in his letter of 20 July, 1921) is of opinion that many of them are still popular in Kashmir, and some of them are ascribed to Lallā-Vākyanī. Several of them are actually found in her book of poems (see S. G. Grierson and L. Barnett, Lallā-Vākyāni, 1920, R. As. Soc. Monographs, vol. 17).

Copied early in the XIc., in Kashmir, by Shāh Muḥammad. As mentioned above, it is defective at the beginning. There are also many lacunas in the middle. Many pages are rendered illegible by 'repairs,' consisting of pieces of paper pasted over them. Beg.

ذکر مناقب خلفاء اربع ، ای درویش فضائل و مناقب خلفاء آنسرور الخ

Ff. (519), S 190 × 110, 130 × 65, ll 12. Or. coloured paper. Good Kashmīrī nast. Cond. bad. CFW 1809.

261. مجمع الاولياء

MAJMA‘U’L-AWLIYĀ. D 273.

A small portion of a rare and extensive collection of biographical notes on saints of various affiliations. It was comp. in 1043/1634 by Mīr ‘Alī Akbar Ḥusaynī Ardistānī, and dedicated to Shāhjahān. See EIO 645–646. The work is divided into a preface, 12 *bābs* and a *khātima*, but the present copy contains only the first four *bābs*, which deal with the well-known legends of the saints of the earliest period of Sufism, and therefore yield little new information. Copied apparently towards the end of the XIIc. AH., but a large number of folios are written in a more modern handwriting. Beg. as in the copy described in EIO 645:

الحمد لله ... برضمائر متعالية طالبان مآثر و مناقب مقربان الخ

Ff. 367, S 340 × 175, 225 × 105, ll 19. Or. pap. Ind. nast. (different hands). Cond. bad. Vignette.

262. سفينة الاولياء

SAFĪNATU’L-AWLIYĀ. D 216.

The well-known collection of biographical notes on Sufic saints of India, arranged according to the popular affiliations to which they belonged. Comp. in 1049/1640 by Dārā Shikūh (d. 1068/1658). See Bl I 432, EIO 647–649 (where a complete list of the biographies is given), Pr 58, 546, R 356, Aum 140, etc. *Ind. libr.* St. No. 72 on p. 25. Lith. several times in India in Persian and in an Urdu translation. The colophon of the present copy states that it was transcribed in 1137 AH., at Arkāt, by ‘Abdu’l-Qādir b. Muḥammad Ḥusayn, but the appearance of the MS. and the character of the handwriting suggest a much later date, possibly about the middle of the XIIIc. AH. It is not improbable that the colophon in question was copied from the original of this transcript to which it belongs. Beg. as usual:

الحمد لله ... اكرچه احوال و معجزات الخ

Ff. 177, S 195 × 130, 150 × 85, ll 15. Eur. pap. Modern Ind. nast. Cond. tol. good.

263. مرآت بديعي

MIR’ĀT-I-BADĪ‘Ī. D 288.

(Also called مرآت مداريه). A biography of a half-legendary Sufic saint Badī‘u’d-Dīn, surnamed Shāh-Madār, still most popular all over India. He is worshipped as a *pīr* of the jugglers, a patron saint of a kind of syncretic Hindu-Muhammadan sects like those of the Madāriyya, etc. His death is usually fixed at 840/1437. The work was composed in 1053/1644 by ʻAbdu'r-Raḥmān b. Qāsim b. Shāh Bud'h ʻAbbāsī ʻAlawī Chishtī. See R 361, etc. *Ind. libr.* Bh 88. Lith. in India. Copied at Gwaliār, in 1146 AH. by Sharafu'd-Dīn. Beg.

الحمد لله الذي خلق الاشياء و هو عينها الخ

Bd. v. Ff. 1–13v, S 280 × 175, 220 × 120, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1801.

264.

مرآة الاسرار

MIR'ĀTU'L-ASRĀR. D 286.

A collection of biographical notes on Sufic saints, from the appearance of the Sufic movement to the author's time, with special reference to the shaykhs of India. Comp. in 1065/1655 by the same ʻAbdu'r-Raḥmān Chishtī who is the author of the preceding work. See R 359–361. *Ind. libr.* Bh 89. The work is divided into 23 *ṭabaqas*, or generations, arranged chronologically and according to various popular affiliations. It is based chiefly on Jami's *Nafaḥātu'l-uns*, ʻAṭṭār's *Tadhkira*, etc., and contains apparently very little first hand information. Copied in 1088 AH., by Muḥammad Ṭāhir, and bound in two vols. (although there is no division in the text). Beg.

الحمد لله رب المشرق و المغرب الخ

2 vols. Ff. 574, S 295 × 185, 220 × 105. ll 22–25. Or. pap. Ind. nast. Cond. good. CFW 1809.

265.

كرامات الاولياء

KARĀMĀTU'L-AWLIYĀ. D 260.

A collection of the biographies and pious utterances of various Sufic saints, as well as stories about their miracles, from the earliest period of the Sufic movement to the compiler's time. The author, Niẓāmu'd-Dīn Aḥmad b. Muḥammad Ṣāliḥ Ṣadīqī Ḥusaynī, composed his work in 1068/1658. See R 974. On ff. 3v–4 he mentions his sources (enumerated in R 974; almost all of them are well known works). It is divided into a *tamhīd*, discussing the nature of holiness and miracles, a *muqaddima*, and 11 *ṭabaqas*. The latter deal not with the generations of the contemporary saints, as usually implied by this term, but with the principal Sufic affiliations. Special regard is paid to the shaykhs who lived in India :

تمهید، در بیان ولي و اثبات کرامات، (f. 8).
مقدمه، فصل اول، در ذکر خلفاء الراشدین و ائمة المعصومین الخ (f. 13).
„ فصل دوم، در ذکر جمعي از اصحاب کبار، (f. 45).
„ فصل سیوم، در ذکر بعضي از کرامات قطب صمداني ... عبد القادر جیلاني، (f. 50v).
طبقهٔ اول، در ذکر کرامات جمعی از تابعین و تبع تابعین، (f. 80).
„ دوم، (beg. with مالک دینار) (f. 93).
„ سیوم، (beg. with بایزید بسطامي) (f. 131).
„ چهارم، (beg. with جنید بغدادي) (f. 158).
„ پنجم، (beg. with ابو العباس قصاب) (f. 201).
„ ششم، (beg. with ابو مدین مغربي) (f. 253).
„ هفتم، (beg. with خواجه علو دینوری) (f. 281v).
„ هشتم، (beg. with ابو نجیب سهروردی) (f. 383).
„ نهم، (beg. with یوسف همداني) (f. 422).
„ دهم، در ذکر کرامات بعضي از مشائخ هند، (f. 482).
„ یازدهم، در ذکر عقلای مجانین ونساء واصلات، (f. 504v).
(خاتمه، در ذکر حکایات متفرقه not found in this copy)

Copied towards the middle of the XIIc. AH, by Ghulām Muḥammad (b.) Muḥyī'd-Dīn b. Ḥāfiẓ 'Iwaḍ. Beg.

سپاس ازل و ابد خالقی را سزا ست الخ

Ff. 522, S 190 × 120, 140 × 75, ll 13. Or. pap. Ind. nast. Cond. tol. good. CFW 1809.

266.

تحفهٔ قادریه

TUḤFA-I-QĀDIRIYYA. D 85.

A biography of 'Abdu'l-Qādir Jīlānī, a Sufic saint, d. 561/1166. The author, Abū'l-Ma'ālī Muḥammad, surnamed Muslimī, gives no indication as to the date of the composition of his work, but it is probable that it was written like many other similar compilations towards the end of the XIc. AH., or later, when the Qādirī affiliation began to flourish in India. The work is divided into 21 *bābs*. corresponding exactly in their headings and order to the list given in EIO 1803. Another copy in GC II 448. The present copy dates from the end of the XIIc. AH. Beg.

هاتفم کفتا بکو وصف کریم الخ

S 215 × 155, 170 × 100, ll 13. Eur. pap. Ind. coarse nast. Cond. good. CFW 1809.

267. مختصر تحفهٔ قادریه.

MUKHTAṢAR-I-TUḤFA-I-QĀDIRIYYA. Oa 25.

A condensed version of the same work as above, prepared by the same Abū'l-Ma'ālī Muḥammad Muslimī. It is divided into two *qisms*, the *first* dealing with the biography of 'Abdu'l-Qādir himself, and the *second* with notes on his associates. Copied in 1101 AH. at Kalkala (کلکله), near Bījāpūr, by Amānu'l-lah b. Muḥammad Bāqir b. Ḥājjī Daulatshāh 'Ālimī. Beg.

یا رب بکمالات عبد جیلانی الخ

Bd. v. Ff. 25v–85v, S 115 × 65, 75 × 35, ll 9. Or. pap. Ind coarse nast. Cond. very bad.

268. مناقب غوثیه

MANĀQIB-I-GHŪTHIYYA. E 198.

The well known biography of the same 'Abdu'l-Qādir Jīlānī. The author, Muḥammad Ṣādiq Shihābī Sa'dī Qādirī, does not mention the date of composition. H. Ethé, in EIO 1799, where a copy of this work is described, comes to the conclusion that it was compiled later than the IXc. AH. All three copies in this collection contain an allusion, which shows clearly that the work could not have been composed earlier than the second half of the XIc. AH. XVIIc. AD., i.e. a reference to *Takmīlu'l-īmān* by 'Abdu'l-Ḥaqq Dihlawī, who d. in 1053 or 1054/1643–1644, cf. EIO 2583, etc. Another copy in GC II 437. Copied in the XIIc. AH. Beg. as usual:

الحمد لله الذي جعل کرامات الولی الخ

S 205 × 120, 160 × 65, ll 17. Or. pap. Ind. nast. Cond. good.

269.

The same. E 199.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in the preceding No.

S 225 × 135, 140 × 75, ll 10. Or. pap. Ind. nast. Cond. good. CFW 1809. Scrappy poetical quotations and notes on additional leaves.

270.

The same. E 200.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in No. 268.

Ff. (77), S 180 × 100, 130 × 55, ll 15. Or. pap. Ind. nast. Cond. good.

271. نسائم غوثیه

NASĀIM-I-GHŪTHIYYA. Oa 15.

Another biography of the same ‘Abdu’l-Qādir Jīlānī, containing also a number of discussions on general Sufic matters. The author mentions neither his name, nor the date of composition. This work is described in EIO 1801. It is divided into eleven *nasīms*. Copied in the XIIc. AH. Beg.

یا مالک الملوک لذا انت مقصد الخ

Bd. v. Ff. (1v–97v), S 200 × 125, 150 × 75, ll 15. Or. pap. Ind. nast. Cond. good. CFW 1809.

272. نوادر السفر

NAWĀDIRU’S-SAFAR. D 323.

A collection of biographical notes on shaykhs of the Chishtī affiliation, with descriptions of their shrines, etc., 22 in number. The saints mentioned are placed in chronological order and end with the celebrated Chirāgh-i-Dihlī (d. 757/1357) (*safar* 21), and Gīsūdirāz (d. 825/1422) (*safar* 22). The author’s name appears on f. 5 as Farīdu’d-Dīn, without any details as to himself or the date of composition of his work. Its style is modern. Copied in the XIIc. AH., apparently left unfinished. Beg.

سپاس عبادت اساس و شکر سعادت لباس الخ

Ff. 93, S 240 × 130, 200 × 95, ll 17. Or. pap. Ind. nast. Cond. not good.

273. اخبار الاولیاء من لسان الاصفیاء

AKHBĀRU’L-AWLIYĀ MIN LISĀNI’L-AṢFIYĀ. D 22.

Biographical notes of saints who belonged to the Khwīshagī clan of Afghans settled near Lahore, together with general discussion on the origin of the Afghans, an autobiography of the author, etc. The latter calls himself ‘Abdu’l-lah Khalīfa-jī b. ‘Abdi’l-Ḥaqq, known as ‘Abdu’l-Qādir Khwīshagī. The compilation is quite modern, and is divided into six *bābs*, as follows :

باب اول ، در بیان احوال خویشکیان (72 shaykhs) (f. 3).
باب دوم ، در بیان مشائخ سائر افغانان (75 shaykhs) (f. 139v).
باب سیوم ، در بیان احوال نساء عارفات (11 names) (f. 213v).
باب چهارم ، در نسب افغانان و سبب آمدن از بیت المقدس بکوهستان ، (f. 221v).
باب پنجم ، در احوال مشائخ قصور و نواحئ آن (30 names) (f. 251).
باب ششم ، در احوال این احقر عباد الله (عبد الله خویشکي چشتي) ، (f. 277).

Copied in 1294/1877 for H. Blochmann, at Qaṣūr (Kasur, as he writes in his note on the fly-leaf). Beg.

حمد و سپاس خداوندیرا که باطن عارفانرا الخ

Ff. 302, S 185 × 120, 130 × 85, ll 9. Or. pap. Vulgar Ind. nast. Cond. tol. good. Headings in red ink are much faded. Index.

4. Miscellaneous biographical works.

274. ترجمهٔ تاریخ حکما

TARJUMA-I-TA'RĪKH-I-ḤUKAMĀ. D 111.

A Persian version of a treatise (originally written in Arabic), dealing with traditions regarding the ancient sages, Greek philosophers and early scholars of the Muḥammadan period. The exact title of the original work is not mentioned, only the name of the author, Shamsu'd-Dīn Muḥammad b. Maḥmūd Shahrizūrī (flourished in the VIIc. AH./XIIIc. AD.). Apparently it was his *Rauḍatu'l-afrāḥ wa nuz'hatu'l-arwāḥ* (Brockelmann I, 468), as it is of similar contents. The compiler of the Persian version, Maqṣūd 'Alī Tabrīzī, wrote it in 1011/1602 but it was evidently not completed till after 1014/1605 because Jahāngīr, to whom it is dedicated, is addressed as an already ruling prince. See EIO 614–617 (to which the present copy is similar in its arrangement), RS 100, etc. The preface of the translator begins with:

ای حکیم علي الاطلاق و ای داناء باستحقاق الخ

Then follows the translation (f. 5), beg.

اغاز کتاب ، سپاس و ستائش خدایرا که اول بی اول است الخ

On f. 171 there is an appendix (as in EIO 614), on the early Muḥammadan scholars, beg.

خواستم که بتاریخ حکماء پیشین الخ

Copied in 1033 AH. (?), but various portions are transcribed by different hands, apparently at different times.

Ff. 230, (the correct order of folios: 208, 210, 209, 212, 211, 214, 213, 215), S 235 × 140, 175 × 80, ll 17. Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

275.

The same. D 179.

A condensed version, or perhaps merely a portion of the preceding work. A similar compilation is mentioned in EIO 618, where the name of the abbreviator is given as Ṣadru’d-Dīn b. Mīr Muḥammad Ṣādiq b. Mīr Muḥammad Amīn. Copied in 1100 AH. (?). Beg.

سپاس و ستائش حکیمي را که اول بی اول است الخ

Ff. 79, S 245 × 155, 165 × 95, ll 15. Or. pap. Coarse Ind. nast. Cond. good.

276.

مجالس المؤمنين

MAJĀLISU’L-MU’MINĪN. E 172.

The well known compilation of the biographies of various eminent persons who belonged to Shi‘ism, by Qāḍī Nūru’l-lah b. Sharīf al-Ḥusaynī al-Mar‘ashī Shūshtarī, who comp. it between 993 and 1010/1585–1602. See Bl I 429–430, EIO 704, EB 367–370, Pr 564, R 337, etc. Cf. also I. Goldziher, Beiträge zur Litteraturgeschichte der Schi‘a und der sunnitischen Polemik, Sitz.-ber. d. K. Acad. d. Wissensch., phil.-hist. cl., vol. 78 (1874), p. 439 sq.; O. Loth, ZDMG, vol. 29, p. 676 sq. Lith. several times in Persia. The present copy is excellent, calligraphically written, and dates from the earlier half of the XIc. AH., but it contains only the first five *majlis*, out of 12, namely: I (f. 13v), II (f. 68), III (f. 86), IV (f. 156v), V (f. 188). Many marginal notes. Beg. as usual:

نفحات دلکشای حمد و رشحات جان فزای الخ

Ff. 360, S 300 × 180, 185 × 100, ll 21. Or. pap. Good Ind. nast. Cond. tol. good. Index in the beginning. A vignette of mediocre quality.

277.

شرائف عثماني

SHARĀIF-I-‘UTHMĀNĪ. D 227.

Biographies of the eminent men who were natives of Balgrām, especially of some particular families of priests and qāḍīs of that city. The author, Ghulām Ḥasan Ṣiddīqī Farshūrī Balgrāmī compiled this work for the purpose of correcting the information found in another compilation of similar contents, by Ghulām ʻAlī Āzād Balgrāmī (d. 1200/1786, cf. also No. 213 in this cat.), namely his *Ma'āthiru'l-kirām* (originally comp. in 1151/1738, but finally edited in 1166/1753, see EIO 682, Pr 566–569, where a list of biographies contained in the *second* vol. is given ; also R 971, Bland, JRAS, IX, 150, etc). Apparently some personal feeling constituted the chief reason for undertaking this work (cf. Nos. 397–398). The author explains this in the following manner (f. 2–2v) :

میر سید غلام علي متخلص بآزاد ... کتاب بسبیل نسب نامه جمع فرمودند و بی اطلاع ما مردم اکثر اقوال سماعي و قیاسي که معتمد علیه نبودند درج نمودند و بعد چندي یوم بزیارت حرمین شریفین از بلکرام براه دکهن روانهٔ سفر حجاز کردیدند ... الان بحسب آب خور در آن ملک (دکهن) استقامت دارند و از انجا کتابی مسمي بمآثر الکرام في تاریخ بلکرام و نسخهٔ سرو آزاد نام تالیف فرموده ببلکرام فرستادند ، چون بنظر جمعی از فضلا و بعضی از رؤسای بلکرام کذشت بسبب آنکه اکثر اقوال خلاف واقع تاریخ و اسناد و وثائق و فرامین بودند هر یک بزرکان بملاحظهٔ آن بکرداب حیرت در افتادند که هرکاه بنیان ایشان سر تا سر خلاف واقع و مخالف اسناد و تواریخ سلف است بجز انکه ساقط از اعتبار است ، چه توان کفت قطع نظر بنائی ، کتاب محتوی بر صدق و صواب میماند (میباید read) تا جماعهٔ خلق را دلیل یقیني باشد و معتمد علیه کردد الخ

Then follows the stereotyped story of the insistent demands by his friends that he should write such an ideally reliable composition. He inserted into it numerous copies of documents, firmans, seals, etc. The date of composition, 1159/1746, mentioned in the preface (f. 2), refers apparently to the commencement of the work, because later dates are incidentally found in the text (as 1178/1765 on f. 139v). It is divided into a *muqaddima*, two *maṭlaʻs* and a *khātima :*

مقدمه ، در ذکر اسلام و قدمای بلکرام ، (f. 5).

مطلع اول ، در ذکر بعضی فضائل و شهادت حضرت امیرالمؤمنین عثمان ، (f. 16).

مطلع دوم ، در ذکر احوال قاضي محمد یوسف ... و ذکر تمامي اولاد او الخ (f. 34).

(خاتمه) وقائع در ذکر سلاطین که در دهلي سلطنت کردند

از عهد سلطان محمود غزنوی غازي تا عهد جلال الدين
اکبر پادشاه الخ
(f. 149).

Copied for H. Blochmann, as stated in a note by him on the fly leaf, in (1292)/1875, from a unique MS. at Balgrām. It must have been very defective because the present copy leaves many spaces blank, probably reserved to be filled in afterwards. Beg.

حمد مر خدای را عز اسمه که طوطي الخ

Ff. 187, S 325 × 220, 200 × 120, ll 17. Eur. pap. Ind. nast. Cond. good.

278. مرآة الاحوال جهان نما

MIR'ĀTU'L-AḤWĀL-I-JAHĀN-NAMĀ. D 285.

An autobiography of Aḥmad b. Muḥammad ‘Alī b. Muḥammad Bāqir Iṣfahānī Bahbahānī, together with biographical notes on his ancestors, various divines and eminent men in Persia and India, an account of his journey to India, and historical notes on European nations. The narrative is brought down to 1225/1810. See R 385. *Ind. libr.* Bh 96, Bk 628–629 (where a detailed list of contents is given). The work is divided into five *maṭlabs*, the first four (beg. on ff. 3v, 11, 19v, and 31) deal with the author's ancestors. The *fifth maṭlab* is divided into three *maqṣads*: the *first* (f. 54) on the author's life till his departure to India; the *second* (f. 80) on his impressions of India; the *third* (f. 235v) on the history of European nations, especially the English and their conquest of India. The *khātima* (on f. 351v) deals with admonitions to rulers. In the beginning there is a sort of ‘table of contents,’ apparently not by the author himself, occupying 17 folios. It begins with:

الحمد لله ... چون مجلد اول کتات مرآة الاحوال جهان نما الخ

The work itself begins with:

الحمد لله الذي جعل العلماء ورثة الانبياء الخ

It is interesting that in this table of contents, as well as in the colophon, this volume is called the *first volume* of the work. If so, the second part of it remains unknown. The copy is very good, being one of the earliest known, transcribed only two years after the completion of the work, in 1227 AH., by Nawāzish ‘Alī Ḥusaynī Ja‘farī ‘Arīḍī.

Ff. 17 and 387, S 270 × 170, 170 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

III. GEOGRAPHY AND TRAVELS.

279. سفر نامه

SAFAR-NĀMA. D 215.

The well known description of a seven years' journey from Marw to Syria, Egypt, Mecca and back to Persia, performed in 437–444/1045–1052. The author, Abū Mu'īn Nāṣir b. Khusrau 'Alawī is usually regarded as identical with the great propagandist of Ismailism and eminent Persian poet, Nāṣir-i-Khusraw, with the *takhallus* Ḥujjat. For his biography (as well as for the controversy concerning the identity of the two Nāṣir-b.-Khusraws) see Br. Lit. Hist. II, 218–245; GIPh 278–281; also H. Ethé, Nāṣir bin Khusrau's Leben, Denken und Dichten, Leyden, 1884. Concerning the *Safar-nāma* see Bl I 644–645, R 379–381, Dorn, in Mélanges Asiatiques, vol. VII, p. 33–36, etc. The book was edited and translated into French, with an important introduction and notes, by C. Schefer, Sefer Nameh, Paris, 1888. Translated partly, into English in A. R. Fuller's Account of Jerusalem, JRAS, 1872, pp. 142–164; Guy le Strange, Nāṣir-i-Khusrau, Diary of a Journey through Syria and Palestine (Pilgrim's Text Society), 1888. Of other works by the same author his *Rūshanāī-nāma* was edited and translated into German by H. Ethé, ZDMG, 1879, pp. 645–665, 1880, pp. 428–464 and 617–642. His *Sa'ādat-nāma* ed. and transl. into French by E. Fagnan, Le livre de la félicité, ZDMG, 1880, pp. 643–674. Notes on these two works, by F. Teufel, ibid., 1882, pp. 96–114. His Dīwān of poetry was lith. in Tabrīz, 1280. Some of his poems were edited and translated by H. Ethé, Göttinger Nachrichten, 1882, pp. 124–152 and ZDMG, 1882, pp. 478–508; and by V. Zhukovski, Zapiski, 1890, pp. 386–393. A very important work in prose, *Wajh-i-dīn*, expounding the dogmas of moderate Ismailism and also ascribed to Nāṣir-i-Khusraw (which Ethé regards as being lost, cf. GIPh 280), is preserved in two modern copies in the Asiatic Museum at Petrograd. One of them is described and a list of contents of it is given in W. Ivanow's Ismailitic MSS. of the Asiatic Museum (in Russian), Bulletin de l'Academie Russe, 1917, pp. 359–386 (cf. also a review of this paper in English, by S. E. Denison-Ross, JRAS, 1919, pp. 429–435). There are many other works, obviously apocryphal, which are at present ascribed to Nāṣir by sectarians, such as *Haft-bāb*, *Mir'ātu'l-muḥaqqiqīn*, *Irshādu's-sālikīn*, *Ṣaḥāif*, etc. (For their description see W. Ivanow, op. cit.). All of them contain anachronisms which preclude their connection with Nāṣir. His *Kitāb Dalīlu'l-mutaḥayyirīn* seems to be lost and another, *Zādu'l-musāfirīn*, very rare, remains unpublished.

The present copy was transcribed for H. Blochmann, in 1292/1875, by Muḥammad Amjad, from a MS. in possession of T. Beale, as stated in Blochmann's note on a fly-leaf. Beg.

چنین کوید ابو معین ناصر بن خسرو الخ

Ff. 91, S 210 × 150, 170 × 85, ll 18. Eur. pap. Modern Ind. nast. Cond. good.

280. صور الاقاليم

ṢUWARU'L-AQĀLĪM. D 228.

A compendium on general geography with special reference to 'wonders' of various kinds. It was composed in 748/1347–1348 and dedicated to the Muzaffaride prince Mubārizu'd-Dīn Muḥammad (713–760/1313–1359) of Fārs and Kirmān. The author does not mention his own name. According to Br. Lit. Hist. III, 99, he was Abū Zayd Aḥmad b. Sahl Balkhī. See Bl I 664–666, EIO 708, R 420–421. Cf. Mélanges Asiatiques IV, 54, V, 574, VII, 43. Probably this particular copy is referred to in St. No. 14 on p. 85. The work is divided into two *bābs*. The *first* is divided into two *faṣls :*

فصل اول ، در ذکر کرهٔ زمین و مقدار و مساحت آن
و معرفت طول و عرض بلدان و خواص مواضع ، (f. 3v).
فصل دوم ، در ذکر آفاق جنوبي و خط استوا و ما یتعلق
و ینسب الیه ، (f. 14v).

The second *bāb* is divided into seven *faṣls*, each dealing with one of the seven *iqlīms :* I (f. 27), II (f. 47v), III (f. 59v), IV (f. 95v), V (f. 118v), VI (f. 125v), VII (f. 130). The copy was transcribed in 1054 AH., and contains 39 small and inartistic miniature paintings, depicting the 'wonders.' They are found on ff. 16, 16v, 18v, 20v, 21, 22, 24v, 28, 32v, 33, 35, 36, 38, 43, 45, 48, 49, 50, 53, 58, 60, 60v, 63v, 64, 66v, 69, 72v, 74v, 82, 85, 99v, 105v, 106v, 109, 117v, 133v, 138, 139, 141. Beg.

الحمد لله ...... در تواریخ آمده که چون سکندر بن فیلقوس (*sic*) الخ

Ff. 144, S 215 × 120, 160 × 75, ll 11. Or. pap. Ind. nast. Cond. good.

281. اخبار حسینه در اخبار مدینه

AKHBĀR-I-ḤASĪNA DAR AKHBĀR-I-MADĪNA. D 23.

A Persian version of Abū'l-Ḥasan 'Alī b. 'Abdi'l-lah Samhūdī's (d. 911/1506) work *Khulāṣatu'l-wafā bi akhbār dāri'l-Muṣṭafā*, dealing with the history and topography of the holy places at Madina, abridged by the author himself in 893/1488 from his large work on the same subject *Wafā'u'l-wafā bi akhbār dāri'l-Muṣṭafā* (see Brockelmann II, 174). The translator does not mention his own name. See EIO 719, EB 138–139, Aum 144, H. Kh. II, 144 (No. 2302) and VI, 450 (No. 14294). *Ind. libr.* St. No. 66 on p. 24, (GC II 17). Cf. also Wüstenfeld, Geschichte der Stadt Medina, Abhandl. d. K. Geselsch. d. Wissensch. zu Göttingen, vol. IX (h.-ph. cl.), p. 1–156. Cf. also Wiener Jahrbücher, 1835, vol. 70, Auzeigeblatt, p. 88.

The work is divided into eight *bābs*. Copied in the XIIc. AH. Beg.

سپاس بسیار و ستائش بیشمار پروردگاریرا الخ

Ff. 122, S 270 × 145, 205 × 105, ll 23. Or. pap. Ind. nast. Cond. good. CFW 1809.

282.

هفت اقلیم

HAFT-IQLĪM. D 327.

A good copy of the well known and very important geographico-biographical encyclopaedia, completed in 1002/1594 by Amīn Aḥmad Rāzī. A complete table of the contents of this work is given in EIO 724. See GIPh 213, Bl I 642–643, EIO 724–726, Br 110, EB 416–420, R 335–337, etc. *Ind. libr.* Bk 636, St. No. 50 on p. 20, (GC II 433). Cf. also Sitz.-Berichte d. bayr. Acad., ph.-phil. cl., 1873, p. 626. Publ. in the Bibl. Indica, 1918 (thus far only one fasc. issued). Copied in 1166 AH., by Ghulām Naṣīru'd-Dīn. Beg.

خرد هر کجا گنجی آرد پدید الخ

Ff. (373), S 300 × 195, 220 × 115, ll 25. Old Eur. pap. Ind. nast. Cond. good. Vignette.

283.

The same. D 326.

Another copy of the same work, transcribed for H. Blochmann in (1288)/1871 by Muḥammad Amjad. An index is appended. Beg. as in the preceding No.

Ff. (657), S 275 × 225, 215 × 105, ll 21. Eur. pap. Modern Ind. nast. Cond. good.

284.

زينة المجالس

ZĪNATU'L-MAJĀLIS. D 211.

An extensive collection of anecdotes connected with geographical and historical matters. It was completed in 1004/1595 by

Majdu'd-Dīn Muḥammad Ḥusaynī, with the *takhalluṣ* Majdī. See GIPh 332, Br 317, RS 395, Pr 979–980, R 758–759, etc. (GC I 483). Cf. also Mélanges Asiatiques III, 679, V, 246, 519; Barbier de Meynard, Dict. Geogr., pref., p. 20; Elliott, Hist. of India II, 506. Lith. Tehran, 1262. The work is divided into 9 *bābs*: I (lacuna), II (f. 97), III (f. 146), IV (f. 166v), V (f. 183v), VI (f. 199v), VII (f. 214), VIII (f. 231), IX (f. 256v). A bad and defective copy, dating from the XIIc. AH. There are lacunas, partly restored in a more modern handwriting, in the beginning and after ff. 69, 149 and 295. Beg.

حمد بیحد و داد و شکر نا معدود الخ

Ff. 308, S 350 × 230, 205 × 170, ll 24. Or. pap. Ind. nast. Cond. bad. Dirty.

285. (سوانح)

(SAWĀNIḤ). D 217.

A collection of notes on various local saints buried in the vicinity of Aurangābād, together with a description of their graves, an account of the city, its remarkable buildings, etc. The author calls himself simply Khāksār-i-Sabzawārī, without giving any further details as to his name. He neither mentions the title of his work, nor the time of its composition. From various incidental allusions in his book it is possible to conclude that he wrote shortly after 1188/1774 (cf. f. 33v). Apparently no other copy of this work is known, as the one referred to in St. No. 108 on p. 31 is probably identical with the present. The work is divided into 31 *sāniḥas* (originally unnumbered):

1. Burhānu'd-Dīn Gharīb (d. 738/1337) (f. 3v–6v). —2. Muntakhabu'd-Dīn Zarzarī, surnamed Zarbakhsh (d. 719/1319) (f. 6v–8, 19, 9–11). —3. Zaynu'd-Dīn Dāūd (b.) Ḥusayn Shīrazī(d. 771/1370) (f. 11–14v). —4. Grave of Aurangzīb (f. 14v, 20–20v). —5. Shāh Rājū Qattāl (d. 731/1331) (f. 20v, 15–16). —6. Khwāja Ḥusayn (f. 16–16v). —7. Amīr Ḥasan Shā'ir, i.e. Najmu'd-Dīn Ḥasan (b.) 'Alāi's-Sanjarī ad-Dihlawī (f. 16v–18v, 21–22). —8. Sayyid Jalāl Ganj-i-Rawān (f. 22–23v). —9. Kalla Rawān (f. 23v–24). —10. Ḥājjī Niẓām (f. 24–24v). —11. Shāh Gharq (f. 24v). —12. Mu'min 'Ārif (f. 24v–25). —13. Description of the city of Aurangābād (f. 25v–27). —14. Description of the mosque Shāh-Ganj (founded in 1135/1723, chron. خجسته بنیاد) (f. 27–28). —15. The *chauk* of the city (f. 28–30v). —16. Grave of one of Aurangzīb's wives (f. 31–32). —17. Shāh Maḥmūd (d. 1175/1761) (f. 32–33v). —18. Shāh Sa'īd Palang Pūsh (d. 1120/1708) (f. 33v–34). —19. Niẓāmu'd-

Dīn Chishtī (d. 1144/1731) (f 34–34v). —20. Shaykhun-Ṣāḥib (d. 1151/1738) (f. 34v–35v). —21. Sayyid Ghulām Ḥasan (d. 1188/1774) (f. 35v–36). —22. Shāh ‘Alī Ṣāḥib-Nahr (d. 1176/1762) (f. 36–36v). —23. Shāh Nūr Ḥamāmī (d. 1104/1693) (f. 36v–37v). —24. Sayyid ‘Abdu'l-Qādir-Ṣāḥib (d. 1102/1691) (f. 37v–38). —25. Shāh Sirāju'd-Dīn Maghfūr (f. 38–38v). —26. Sayyid Qamaru'd-Dīn (still living in the author's time) (f. 38v–39). —27. Mīr Ghulām ‘Alī Ḥusaynī Āzād Balgrāmī (also still living) (f. 39–39v). —28. Miyān Muḥammad Shākir (still living) (f. 39v–40). —29. Shāh Farīdu'd-Dīn (still living) (f. 40–40v). —30. Miyān Muḥammad Ṣafdar (still living) (f. 40v–41). —31. Miyān Ghulām Ḥusayn (still living) (f. 41–42).

The copy was apparently transcribed in the author's time, as it dates from the end of the XIIc. AH. Beg.

حمد مبدعي که بيک کلمه کن الخ

Ff. 42 (correct order of folios 1–8, 19, 9–14, 20, 15–18, 21–42). S 200 × 120, 160 × 70, ll 13. Or. pap. Ind. nast. Cond. tol. good. CFW 1809.

286.

حديقة الاقاليم

ḤADĪQATU'L-AQĀLĪM.

D 140.

A modern imitation of the *Haft-iqlīm* (see above, No. 282), completed in 1202/1787–1788 by Qāḍī Murtaḍā Ḥusayn, surnamed Allahyār ‘Uthmānī Balgrāmī. This work, compiled at the request of Capt. Jonathan Scott, whose employee the author was, contains much information about the geography and history of India, especially for the more modern periods. See Bl I 670–672, EIO 730, EB 422 (where a detailed list of its contents is given), Pr 414–417, R 992–994 (where the biography of the author is given in detail), etc. *Ind. libr.* Bk 637–641. Cf. also Elliott, Hist. of India VIII, 180–183. Lith. several times in Lucknow. In the ‘Government collection’ (II) in the library of the A.S.B. there is a work with the same title, *Ḥadīqatu'l-aqālīm* (No. 402), forming an appendix to Allahyār's work, written by an author who does not mention his own name. It is compiled from English sources and chiefly deals with the European countries and America. The present copy is very defective, does not contain the introduction and has many lacunas in the middle of the text. It opens abruptly with the *first Iqlīm* (f. 1v); the *second* begins on f. 18; the beg. of the *third* apparently coincides with a lacuna; the *fourth*—on f. 95; the *fifth*—on f. 130; the beg. of the *sixth* also is lost; the *seventh*—on f. 128. Many blank spaces. Copied in 1211 AH., in Lucknow, by a scribe who did not realise that his ugly and dotless shikasta, though pretending to elegance, made this transcript quite worthless as numerous proper names became undecipherable. Beg.

(اقلیم اول) بزحل منسوب است الخ

Ff. 151, S 380 × 220, 285 × 150, ll 20. Or. pap. Ind. shikasta (in some places nast., diff. hands). Cond. tol. good.

287.

MANĀZIL-I-ḤAJJ.

منازل حج

D 306.

A concise account of a pilgrimage from Persia to the Shi'ite holy places in Mesopotamia and further to Mecca and Madina. It was composed in 1214/1799 (chronogram جادهٔ آخرت on f. 5v), by 'Alī b. Mirzā Khayrāt-'Alī, who dedicated it to the grandson of Ṭahmāsp II, the Safawide (1135–1144/1722–1731), Muḥammad Mirzā b. Ḥusayn. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله الذي جعل منازل الحج الخ

Ff. 26, S 195 × 105, 140 × 70, ll 12. Or. pap. Good Pers. nast. Cond. tol. good.

288.

TAFRĪḤU'L-IMĀRĀT.

تفریح العمارات

D 119.

A description of the remarkable buildings of Agra together with short historical notes of the persons with whom they are connected. Composed, in the most bombastic and inflated style, by Sīl Chand, who dedicated his work to J. S. Lushington, collector and magistrate in Agra in 1825–1826. Apparently the same work is described under the title احوال عمارات مستقر الخلافة in EIO 731, and R 1031 (حالات اکبراباد). *Ind. libr.* Bk 648. Copied towards the end of the XIIIc. AH. Six drawings are inserted, all in European style, of mediocre quality. Beg.

سبحان الله ذرهٔ بیتاب را الخ

Ff. 251, S 280 × 165, 195 × 100, ll 17. Or. pap. Modern Ind. nast. Cond. good.

289.

TA'RĪKH-I-YŪSUFĪ.

تاریخ یوسفی

D 82.

An account of a journey from India to Europe, with special descriptions of England. Comp. in 1259/1843 (chronogram چه حال غریب on f. 3), and dedicated to Her Majesty the late

Queen Victoria (f. 2v), by Yūsuf Khān Galīm Pūsh. He started his journey from Ḥaydarābād in (1244)/1828. Copied towards the end of the XIIIc. AH. Beg.

ستائش بیرون از قیاس مریکتائي را الخ

Ff. 235, S 170×120, 125×75, ll 11. Or. pap. Ind. nast. Cond. good. Bad vignette.

IV. FAIRY TALES, ANECDOTES, LEGENDS, ETC.

1. Moral, didactic and historical stories and anecdotes.

a. Versions of the book of Kalīla and Dimna.

290. انوار سهيلي

ANWĀR-I-SUHAYLĪ. E 21.

The well known modern version of the book of Kalīla and Dimna, comp. in a very bombastic and inflated style by Ḥusayn b. ʻAlī al-Wāʻiẓ al-Kāshifī (d. 910/1505). He based his work on an earlier Persian version by Naṣru'l-lah b. Muḥammad b. al-Ḥamīd (comp. *ca.* 539/1144–1145). It is divided into fourteen *bābs*. See Br. Lit. Hist. III, 504, GIPh 327, EIO 757–766, Br 310–313, EB 431–437, Ros 284–285, Pr 970–974, R 756, Aum 46, Dorn C. 409, Ḥ. Kh. V, p. 239. *Ind. libr.* St. No. 1 on p. 82–83. Printed and lithographed many times in India (Calcutta, 1804, 1816, 1824, etc.), and in England (Hertford, 1805, by Ch. Stewart, also 1851, by J. Ousley). Transl. into English in full by E. Eastwick, 1854, and by A. Wollaston, 1878. Extracts from this work have been printed and translated in many chrestomathies and similar publications. The present copy was transcribed in 1087 AH. at Mungipatam (مونكي پتن). Beg. as usual :

حضرت حكيم علي الاطلاق جلت حكمته الخ

S 245 × 145, 190 × 95, ll 19. Or. pap. Ind. nast. (diff. hands). Cond. good. CFW 1825.

291.

The same. E 71.

The *preface* to the same work, corresponding to ff. 1v–6v of the preceding copy (No. 290). Transcribed at Calcutta, 1251 AH. Beg. as above, in No. 290.

S 210 × 135, 130 × 75, ll 7. Or. pap. Ind. nast. and shikasta. Cond. tol. good.

292. عيار دانش

ʻIYĀR-I-DĀNISH. E 132.

A more modern version of the same translation, by Naṣru'l-lah, of the book of Kalīla and Dimna, compiled by Abū'l-Faḍl b.

Mubārak 'Allāmī (d. 1011/1602, cf. concerning his works Nos. 122-134 and 352–354 in this cat.). It was written in a more plain language than that of Kāshifī's version, at the request of Akbar, and completed in 996/1588. It is divided into 16 *bābs* and a *khātima*. See GIPh 328, EIO 767–777, Br 314–316, EB 438–440, Pr 974 sq., R 756–757, Aum 47, Fl III 286, etc. *Ind. libr.* Bh 445, Madr 153, (GC II 391). Cf. also Notices et Extraits X, 197–225. Lith. Cawnpore, 1879. It was translated into Urdu under the title of *Khirad-afrūz*. Lith. Lucknow, 1892. The present copy dates from the XIIc. AH. Beg. as usual:

سپاس ازل و ابد خداوندی را که الخ

Ff. (432), S 240 × 140, 170 × 85, ll 15. Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

293.

The same. E 133.

Another copy of the same work, defective at the beginning. It opens with the *sixth bāb*, corresponding to f. 217v of the preceding copy, No. 292. Transcribed in XIIIc. AH.

Ff. (192), S 220 × 150, 145 × 95, ll 14. Or. pap. Ind. nast. Cond. good.

b. Versions of the Çukasaptati.

294.

ṬŪṬI-NĀMA. طوطي نامه d 22.

The abridged version of the 'Tales of a Parrot,' by Muḥammad Qādirī, who composed it in the XI/XVIIc. It is based on the bombastic version of Ḍiyāu'd-Dīn Nakhshabī, comp. in 730/1330. See GIPh 324–325, EIO 752–754, EB 1975, 2028, R 754, Aum 54, etc. Edited and transl. into English by Gladwin, Calcutta, 1800, and London, 1801. Transl. into German by Iken, 1822. The present copy dates from the end of the XIIc. or beg. of the XIIIc. AH. Beg. as usual:

بعد از جنس جنس ثنا و صفت الخ

S 200 × 135, 160 × 90, ll 16. Or. pap. Ind. nast. Cond. tol. good. Notes in English by J. Hannay, 1800, etc. (faded).

295.

The same. d 21.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding copy, No. 294.

Ff. (90), S 205 × 135, 150 × 90, ll 12. Or. pap. Ind. nast. Cond. good.

c. Other collections of tales and anecdotes.

296. ترجمة الفرج بعد الشدة

TARJUMATU'L-FARAJ BA'DA 'SH-SHIDDA. E 221.

A collection of instructive anecdotes, dealing with cases of deliverance from difficult and dangerous situations. It was originally comp. by Abū 'Alī al-Muḥassin b. Abī'l-Qāsim, surnamed Qāḍī at-Tanūkhī (d. 384/994), with the title الفرج بعد الشدة و الضيقة. The authorship of this book, however, is attributed in all other known copies of this work, as in the present one, to Abū'l-Ḥasan 'Alī b. Muḥammad al-Madāinī (d. 224 or 225/839-840). The Persian version was compiled probably about the middle, or in the second half, of the VI/XIIc. (see EIO 733), by Ḥusayn b. As'ad b. al-Ḥusayn Dihistānī al-Mu'ayyadī, at the request of 'Izzu'd-Dīn Ṭāhir b. Zangī.[1] It is divided into 13 *bābs*. See GIPh 329–330, EIO 733–736, RS 389, Pr 981–982, R 752, Aum 56, Dorn C. 408, Fl III 451, etc. *Ind. libr.* St. No. 5 on p. 84. The present copy dates from the XIIc. AH. Beg. as usual :

حمد و ثنا قیومی را جل جلاله که عجز عقول ذریات آدم الخ

S 400 × 230, 270 × 145, ll 15 Or. pap. Coarse Ind. nast. Cond. good.

297. لطائف الطوائف

LAṬĀIFU'Ṭ-ṬAWĀIF. M 132.

Anecdotes about princes, amirs, saints and further of people belonging to different professions and classes of society. This collection, often also called *Laṭāifu'z-Zarāif*, divided into 14 *bābs*, was compiled shortly after 939/1532–1533 by 'Alī b. Ḥusayn al-Wā'iẓ al-Kāshifī, with the *takhallus* Ṣafī (the author of the *Rashaḥāt*, see Nos. 252–257 of this cat.), who died shortly after its completion. See GIPh 332, EIO 778–779, RS 100, EB 454–457, Pr 975–978, R 757–758, etc. *Ind. libr.* Bh 443–444, St. No. 74 on p. 26. Edited by Ch. Schefer in his Chrestomathie Persane, vol. I, 1883, pp. 106–130 (texts), with an introduction and notes on pp. 95–131. Lith. in Persia. The present copy is very good and dating from the end of the Xc. or beg. of the XIc. AH. Beg. as usual :

بعد از ادای لطائف تحمیدات الهی الخ

S 195 × 120, 135 × 70, ll 19. Or. pap. Khorasani nast. Cond. good. CFW 1809.

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[1] Zangī b. Maudūd, the Salgharide ruler of Fars, reigned in 557–571/1162–1175.

298. نکارستان

NIGĀRISTĀN. M 142.

A collection of didactic and historical anecdotes about various eminent men from ancient times to the beginning of the tenth c. AH., arranged chronologically under the respective dynasties. It was compiled in 959/1552 (chronogram نکارستان واقع) by Aḥmad b. Muḥammad b. ʻAbdi'l-Ghafūr al-Ghaffārī al-Qazwīnī (d. 975/1567–1568). A complete list of the contents of this work is given in EB 337. See GIPh 267, EIO 606–613, Br 59, EB 337–340, Pr 404, R 106–107, Dorn C. 276, Morl 50, etc. *Ind. libr.* Bh 7, Bk 470. Cf. also Elliott, Hist. of India, II, 504–506. Lith. Bombay, 1245, 1275 and later. Copied in the XIc. AH. (سنه ۳) by Muḥammad Kāẓim b. Muḥammad Mūsā Kākī. Beg. as usual :

ای طرازندهٔ بهارستان وای نکارندهٔ نکارستان الخ

Ff. (301), S 265 × 150, 175 × 85, ll 15. Or. pap. Good Ind. nast. Cond. good.

299.

The same. D 322.

Another copy of the same work, dating from the end of the XIIc. or beg. of the XIIIc. AH. Beg. as usual, see No. 298.

S 305 × 210, 210 × 120, ll 21. Or. pap. Ind. nast. Cond. good.

300. معدن الجواهر

MAʻDANU'L-JAWĀHIR. E 184.

A collection of didactic stories, compiled in 1025/1616 by Mullā Ṭarzī and dedicated to Jahāngīr. It is divided into 22 *bābs* and a *khātima*, each illustrating some particular moral virtue. A complete list of the contents is given in EIO 793. See GIPh 333, EIO 793–796, EB 464–465, Pr 983, R 1038–1039, Aum 60, etc. *Ind. libr.* Bh 447, Madr 182, St. No. 62 on p. 42. A bad copy, transcribed in 1153 AH. by Ḥusayn Kharman (?). Beg. as usual :

جهان جهان نیائش جهانداری را سزد الخ

S 215 × 145, 190 × 115, ll 13. Or. pap. Vulgar Ind. nast. Cond. good.

301. (جامع الحکایات)

(JĀMI‘U’L-ḤIKĀYĀT). d 16.

A collection of fairy tales, mostly with some moral maxim to be proved, compiled from various sources by an unknown author. It corresponds to a portion of the work described in EIO 797, which was composed in the middle of the XIc. AH. (different tales are dated there 1025/1616, 1028/1619 and 1046/1636). The copy in the India Office library, transcribed not later than 1055 AH., contains 52 stories. The present one, dating from the end of the XIIc. or the beg. of the XIIIc. AH., is much shorter and contains less than half that number of stories, their order being slightly different. The introduction and the initial tales are not to be found here and the narrative opens with the tale apparently corresponding to the *eleventh* story in EIO 797:

1. حکایت شاه جنیان و پسر او و شیخ صنعان و شیخ حسن بن شیخ محمود، (f. 1v).
2. (12 in I.O. copy). حکایت چهار کس رفیق، (f. 25).
3. (14 in I.O. c.). حکایت شاهزاده جوان بخت، (f. 42).
4. (15 in I.O. c.). حکایت بهرام کور و بهرام خارکش، (f. 63).
5. (16 in I.O. c.). حکایت شاهزاده نوجوان و دختر شاه یمن، (f. 69v).
6. (18 in I.O. c.). حکایت رضوان شاه الخ (f. 89).
7. (19 in I.O. c.). حکایت خلیفه هارون الرشید الخ (f. 102).
8. (6 in I.O. c. ?). حکایت شاهزاده مجید الملک، (f. 107v).
9. (20 in I.O. c.). حکایت آن پادشاهزاده که پدر و مادر را میفروخت الخ (f. 129).
10. (21 in I.O. c.). حکایت پادشاه زاده شمشیر بند، (f. 151).
11. The heading is illegible (-?). (f. 167).
12. (-?). حکایت شاهزادهای (sic) و صاحب شتر کور و قاضی الخ (f. 206).
13. (-?). حکایت عابد شب زندهدار الخ (f. 211).
14. (52 in I.O. c. ?). حکایت تاجر الخ (f. 217v).
15. (-?). حکایت جوان اصفهان و جوان هرات، (f. 222v).

Three short stories on ff. 164v–165v may correspond to Nos. 22–24 in the copy described in EIO 797, and there is an illegible heading on f. 33, which may belong to a separate tale. A bad copy, carelessly written in an illegible form of vulgar shikasta. Beg. of the first story:

آورده اند که در مغرب زمین جنلي بود الخ

Ff. 228, S 210–135, 170 × 100, ll 15. Or. pap. Vulgar Ind. shikasta. Cond. tol. good.

302.

بهار دانش

BIHĀR-I-DĀNISH.

E 34.

A collection of didactic tales interwoven with the story of Jahāndār Sulṭān and Bahrawar Bānū, comp. in 1061/1651 by ‘Ināyatu'l-lah Kanbū (d. 1082/1671), the brother of Muḥammad Ṣāliḥ Kanbū, see above, Nos. 152–154 in this cat. See GIPh 325, EIO 806–817, Br 320–322, EB 466–472, 1976, Pr 999–1000, R 765–766, Aum 54–55, Mehren 32, etc. *Ind. libr.* St. No. 4 on p. 84; (GC II 387). It was translated into English by A. Dow, 1768, and by J. Scott, 1799; into German by A. Hartmann, 1802. Many extracts from this work have been edited and translated, see the bibliography given in EIO 806. Often lith. in India. The present copy was transcribed in 1134 AH. by Muḥammad ‘Askarī b. Muḥammad Ibrāhīm b. Muḥammad Kāẓim b. Ṣafar Qulī Aqā, at Karnaul. Beg. as usual:

فاتحهٔ کتاب مستطاب آفرینش و پیرایهٔ صحیفهٔ دانش الخ

S 325 × 215, 270 × 160, ll 19. Or. pap. Ind. nast. and shikasta. Cond. tol. good. Many marginal notes and glosses.

303.

The same. E 35.

Another copy of the same work, dating from the XIIc. AH., defective at the beginning and at the end.

S 240 × 165, 190 × 100, ll 19. Or. pap. Ind. nast. Cond. good.

304.

داستان کنجشک و لعل پري

DĀSTĀN-I-GUNJISHK WA LA‘L-PARĪ.

d 9.

A collection of moral tales in the usual framework of a special story, this time of a sparrow and the fairy La‘l-parī. The author, Ranjīt-Rāy, completed it in 1144/1731, in the reign of

Muḥammad Shāh (1131–1161/1719–1748), as stated on f. 1v. He mentions in his preface his connection with Ḥusayn Qlich Khān Bahādur, Āṣaf-Jāh and other noblemen. Copied in the XIIc. AH. Beg.

کوهرین ثنائي که بانتظام سلک صفات ذات الخ

Ff. 144 (correct order of folios 1–18, 26, 19–25, 27–59, 69–74, 68, 60–67, 75–end), S 180 × 110, 120 × 60, ll 15. Or. pap. Bad. Ind. shikasta-nast. Cond. good.

305. بوستان خیال

BŪSTĀN-I-KHIYĀL. D 34.

An isolated vol. (only one out of the 15) of a huge collection of fairy tales, compiled between 1155 and 1169/1742–1756 by Mīr Muḥammad Taqī Aḥmadābādī Gujrātī, with the *takhalluṣ* Khiyāl, d. 1173/1760. His work, which is sometimes also called *Farmāish-i-Rashīdī*, was composed at the request of Nawwāb Rashīd Khān. It is divided into three *bihārs*, the second and third of which are sometimes called respectively the first and the second *gulistān*. To add still more confusion, the first *bihār* of this over-titled production is also called *Mahdī-nāma*, and so forth. See GIPh 320, EIO 833–845, EB 480 (where an almost complete copy of this work is described), Pr 993, R 770–772, Aum 57, etc. *Ind. libr.* Bh 448–461. Cf. also Spr 193. The present copy, dating from the XIIc. AH., contains the *first gulshan* of the *second bihār* or *first gulistān*, corresponding to the IV and V vols. of the whole work. It is the same as the one described in EIO 836 and Aum 57 (in addition to EB 480). Beg. as usual :

نخلبندان (نخلیدان here) حدائق (خلائق here) اخبار و کلشن آرایان
شقائق آثار الخ

Ff. (416), S 250 × 150, 190 × 105, ll 13–15. Or. pap. Ind. shikasta. Cond. good.

2. Fairy tales.

306. قصهٔ چار درویش

QIṢṢA-I-CHĀR DARWĪSH. d 10.

The well-known tales of the four darwīshes and Āzādbakht, sulṭān of Rūm, etc., usually ascribed to the authorship of the celebrated poet, Amīr Khusraw of Dehli, d. 725/1325 (see for his poetical works the section on poetry). See GIPh 324, EIO 739–742, Br 323, EB 443, R 762, Mehren 32, etc. *Ind. libr.* Bh 439. Cf. also the preface to Eastwick's translation of Bāgh-o-Bahār, 1852, p. VII. Copied in the XIIIc. AH. Beg. in a different way from the usual one : الهي در ديار مختم حشمت پناهي ده، الخ

Ff. 214, S 245 × 150, 145 × 85, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1808.

307.

كلريز

GULRĪZ. d 18.

The love story of Ma'ṣūm-shāh, Nūshlab and 'Ajabmalik, by Diyāu'd-Dīn Nakhshabī (d. *ca.* 751/1351), written in his usual extremely bombastic and inflated style. See GIPh 324, EIO 2852, etc. *Ind. libr.* St. No. 10 on p. 85. Cf. the article by W. Pertsch in ZDMG, XXI, p. 511. Publ. in the Bibliotheca Indica, 1912. The present copy, dating from the XIIc. AH., is defective at the beg. and end. The initial passage of the extant portion is found on p. 13, fourth line from the top, and the end—on p. 190, 12th line from the top, of the printed edition.

Ff. 109 (lacunas after ff. 50, 78, 100), S 230 × 120, 180 × 80, ll 15. Or. pap. Coarse Ind. nast. Cond. tol. good.

308.

قصهٔ حاتم طائي

QIṢṢA-I-ḤĀTIM ṬĀĪ. d 13.

The story of Ḥātim Ṭāī, the legendary Arab hero. The name of the author is not known. Apparently the same version is described in EIO 780–782, Br 319, EB 449 (2), 451, Pr 991, R 764, Aum 55, Mehren 33. Translated into English by D. Forbes, 1828, and since reprinted, Bombay, 1911. An abridged edition was published by J. Atkinson, 1818. Printed and lith. several times in Constantinople and India. For various other versions see GIPh 319. Copied in the beg. of the XIIIc. AH. Beg.

سپاس بيقياس مر پروردكار جل شأنه را الخ

Ff. (183), S 220 × 160, 160 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

309.

The same. d 11.

Another copy of the same tale, occasionally very slightly differing in wording from the preceding, No. 308. It was transcribed in 1187 AH., at Burdwan (?), by Kifāyatu'l-lah b. Muḥammad Ma'ṣūm b. Muḥammad Hāshim (حاشم). Beg. abruptly (corresponding to the 4th line from the top in the preceding copy) as in EB 449 (2):

قصهٔ حاتم، پدر آن دخترعم خود را در نکاح خود آورده الخ

Ff. 225, S 270 × 180, 190 × 100, ll 15. Eur. pap. Ind. modern nast. and shikasta. Cond. good.

310. قصهٔ مهر و ماه

QIṢṢA-I-MIHR-U MĀH. d 14.

A love story of prince Mihr and princess Māh. The author is unknown. See GIPh 321, EIO 805, EB 1241 (1), R 765, Dorn C. 410, etc. Cf. also Garcin de Tassy, Histoire de la littérature Hindouie, 2nd ed., II, 550. Copied towards the end of the XIIc. AH. Beg.

راویان اخبار ... چنین روایت میکنند که پادشاهي بود الخ

Ff. 146 (the last three ff. are misplaced, their proper order is 145, 146, 144), S 190 × 115, 150 × 75, ll 13. Or. pap. Good Ind. nast. Cond. good. Scrappy notes on fly-leaves.

311. گل بکاولي

GUL-I-BAKĀWALĪ. d 8.

A love story of Tāju'l-mulūk and Bakāwalī, translated from Hindustani into Persian *ca.* 1134/1722 by 'Izzatu'l-lah Bangālī. See GIPh 322, EIO 828–829, Pr 996–998, etc. Cf. also J. Gilchrist's preface to the edition of the Hindustani translation of this tale (with the title *Madhhab-i-'ishq*) (1804); also Spr 629, where another Hindustani version, in verse, with the title *Gulzār-i-nasīm*, is mentioned. Copied in 1215 AH. Beg. (as in EIO 829):

زینت دیباچهٔ سخن بنام سخن آفریني که الخ

S 225 × 155, 160 × 95, ll 18. Or. pap. Ind. nast. Cond. tol. good.

312. قصهٔ فیروز شاه

QIṢṢA-I-FĪRŪZ-SHĀH. d 17.

The story of the wonderful exploits of the son of the king of Badakhshān, apparently identical with the tale with the same title, described in EIO 803 (1) and 804. In the latter its authorship is ascribed to one 'Alī Naurūz Khān. Copied in 1207 AH., at Bihrūj, by Sayyid Maḥmūd b. Sayyid Bahāi'l-lah Riḍawī. Beg.

راویان اخبار و حاکیان اسمار چنین آورده اند که الخ

Ff. (32), S 205 × 125, 155 × 70, ll 15. Eur. pap. Modern Ind. nast. Cond. good.

313. قصهٔ اکر و کل

QIṢṢA-I-AGAR-U GUL. d 6.

A love story of Agar (female) and Gul (male). See GIPh 321, Pr 995–996, R 772, etc. Copied in 1207 AH. by ‘Abbās ‘Alī Khān. Beg.

الحمد لله ... راویان ... روایت کرده اند که در شهر خشخاش الخ

Ff. (18), S 225 × 130, 165 × 80, ll 15. Or. pap. Ind. shikasta. Cond. good.

314. قیصهٔ (قصهٔ) سمرون گدّهه

QIṢṢA-I-SUMRŪN-GAḎ'HA. d 15.

A short popular Indian tale, translated from Hindi into a curious form of Persian at the request of a little English girl:

قیصه سّمرون گدّهه که در زبان هندوی بود آنرا بموجب حکم میم صاحبه خورد در فارسي درست نموده شد؛

Neither the name of the translator nor the person for whom the translation was prepared are to be found in the text. The copy, or possibly autograph, dates from the XIIIc. AH. Beg. (as a continuation of the passage quoted above):

برین نوعه دارد که دیوان راجه سمرون گدّهه دو برادر حقیقي بود الخ

Ff. 6 (all misplaced! Correctly: 1, 4, 5, 2, 3, 6), S 240 × 155, 200 × 110, ll 13. Europ. pap. Ind. nast. Cond. tol. good. Worm eaten.

315. هشت کلکشت

HASHT GULGASHT. D 177.

One of the very numerous versions of the popular story of the adventures of Bahrām and Gulandām. Compiled in 1215/1800 (chronogram طربخانهٔ بهرام) by Sayyid Ḥusayn Shāh, and dedicated to Charles Byron. Cf. R 877. Copied in 1217 AH. Beg.

بعد حمد خدای که بهشت و دوزخ نمونه از لطف و قهر اوست الخ

Ff. (78), S 225 × 140, 160 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

316.

قصهٔ دزد و قاضی

QIṢṢA-I-DUZD-U QĀḌĪ. Ob 11.

A very popular Persian humorous story of the adventures of a judge and of a thief, which exists, and has often been lithographed, in various prose and verse redactions. The present one may be identical with that described in EIO 857. Cf. also GIPh 322–323, EB 490–491, Pr 117, R 773, etc. Copied in the XIIc. AH. Beg.

راویان اخبار ... چنین روایت کردہ اند الخ

Bd. v. S 310 × 180, 210 × 115, ll 23. Or. pap. Ind. nast. Cond. good.

317.

قصهٔ نوش آفرین

QIṢṢA-I-NŪSH-ĀFARĪN. d 4.

A story of the adventures of princess Nūsh-āfarīn and her lovers. The author remains unknown. It is extremely popular in Persia, and was lith. there at last once. See GIPh 322, Pr 989, etc. The present copy was transcribed in 1230 (or 1203) AH. Beg.

الحمد لله ... چون بوزرجمهر وفات یافت الخ

It contains very peculiar colophon, in the form of an incantation:

این کتاب نوش آفرین مال اقا رستم کلاهور، هرکس بدرد و یا طمع کند و یا
ببرد پس ندهد یا بفروشد یا در پیش خود بسیار نکاه دارد بلعنت خدا و نفرین
رسول کرفتار شود، امین،

There are 45 miniature pictures of very inferior quality, in the modern Persian style. Ff. 5, 8, 11v, 12v, 21v, 22, 28, 31, 38, 44v, 49, 55v, 65v, 72, 74v, 79v, 83, 89, 91v, 97, 104v, 107v, 113v, 117, 122, 125, 127v, 132, 139v, 140, 152v, 165, 173, 187v, 188v, 197v, 200v, 209v, 221, 224, 229, 240, 247v, 252, 255v.

Ff. 268 (correct order: 1—146, 148–150, 147, 151–217, lac., 218–253, 260–264, 254–259, 265–268), S 210 × 150, 150 × 100, ll 13. Eur. pap. Pers. nast. (diff. hands). Cond. tol. good, but decayed in several places, and some pictures effaced.

318.

(مجموعه)

(MAJMŪʿA). Oc 1.

A collection of short articles and fragments on various subjects. Several of them, containing fairy tales, are as follows:

1. (ff. 1v–39). *Qiṣṣa-i-Hazār-gīsū.* A popular Persian story of the adventures of a beauty, Hazār-gīsū, and her lovers. Cf. GIPh 322, Ros No. 108, etc. Beg.

راویان اخبار و ناقلان آثار و کذارندکان داستانها الخ

2. (ff. 39v–70v). *Qiṣṣa-i-Sayfu'l-mulūk wa Badī'u'l-jamāl.* Another popular Persian love story of prince Sayfu'l-mulūk and princess Badī'u'l-jamāl. See GIPh 320–321. Cf. EIO 788–792, EB 461, Pr 996, R 764, Fl II 27. One of these versions was lith. in Persia. Beg.

حکمای روزکار و فضلای نامدار در حکایت آورده اند الخ

3. (ff. 70v–88v). *Qiṣṣa az qaḍā wa qadr az (wa ?) sīmurgh.* A fairy tale in which king Solomon plays a prominent part. Beg.

در خبر است که روزي حضرت سلیمان الخ

4. (ff. 88v–126v). *Qiṣṣa-i-Bahrām-Gūr.* One of the numerous versions of the story of Bahrām Gūr (cf. No. 315 in this cat.), apparently the same as EIO 849–851. Cf. also Pr 989. Defective at the end. Beg.

راویان اخبار و ناقلان آثار ... روایت کرده اند الخ

5. (ff. 151–173). Some fragmentary epistolary specimens. In the beginning the following title is given: منشاء عبد الرسول. After the letters follows the story of Tamīm Anṣārī (here written توميم), a very popular tale, cf. GIPh 322, EIO 858, etc. It is not clear, where the epistles end and the story begins. Cf. No. 417 in this cat.

The MS. contains also other articles, described in their proper places in this cat. It was transcribed in the XIIc. AH.

Bd. v. (ff. 127–136 are left blank), S 325 × 160, 265 × 115, ll 21. Or. pap. Ind. nast. Cond. good.

319. (مجموعه)

(MAJMŪ'A). Na 99.

An accumulation of short tales and anecdotes in a Sufico-didactic strain. They form a small portion of a large album, containing chiefly extracts from various poets, and dating from the end of the XIc. or beg. of the XIIc. AH.

Bd. vol. Ff. 6–30v. S 430 × 255, 335 × 155, ll different, in 5 columns. Or. pap. Ind. nast, diff. hands. Cond. tol. good.

320. (مجموعة)

(MAJMŪ‘A). M 16.

Another album, chiefly filled with fairy tales, but containing also poetical extracts and scrappy notes on various subjects. Transcribed apparently in XIIIc. AH.

1. (ff. 1–14v). Scrappy specimens of epistolary style.

2. (ff. 15v–111v). A long collection of short tales, without title or author's name, in a moralizing strain. Beg.

در قديم الايام با قصى ممالک چين پادشاهى بود الخ

3. (ff. 111v–122). Another tale in similar style. Beg.

در قديم الايام درويشى كاسب بود الخ

4. (ff. 123–125). A few scrappy poems.

5. (ff. 128–134). *Naql-i-firmān-i-qal‘a-dārī.* A copy of a document regarding the title to some landed property, and *Firmān-i-fauj-dārī*, another document on some military appointment.

6. (ff. 134v–140). Fragments of various religious and moral anecdotes, a few *ḥadīthes*, etc. (ff. 140–143v are left blank).

7. (ff. 144–161v). Poetical and prose fragments, quite scrappy.

Ff. 161, S 150 × 105, varying numbers of lines. Or. pap. Vulgar Ind. shikasta and nast. Cond. good.

3. Old historical romances.

321. اخبار داراب

AKHBĀR-I-DĀRĀB. D 55.

A comparatively rare and old romance of Alexander and Darius, with enormous accretions of the most fantastic accidents, without any connection with the historical facts. Its authorship is ascribed in the text to Abū Ṭāhir Muḥammad b. Ḥasan b. ‘Alī b. Mūsā aṭ-Ṭarsūsī. The exact period when he lived is not known. The work was translated some time before 1026/1617, which year is the date of the India Office copy. See GIPh 318, EIO 787, RS 384, 385, etc. Cf. also Mohl, Le Livre des Rois, vol. I, preface, pp. 74–75, Dorn, Mélanges Asiatiques, VII, 174–175 and 406–407. On other works of the same Abū Ṭāhir Ṭarsūsī see EIO 787. The present copy dates from the XIc. AH. and is quite good. The language is somewhat peculiar, but not archaic. Beg.

الحمد لله ... راويان اخبار و ناقلان آثار و خداوندكان تواريخ استاد فاضل ابو طاهر ... الطرسوسي الخ

S 245 × 145, 195 × 100, ll 25. Or. pap. Good Ind. nast. Cond. good. Faded, but good vignette.

322. (قصهٔ مسعود سالار غازي)

(QIṢṢA-I-MAS'ŪD SĀLĀR-GHĀZĪ). D 47.

A historico-religious romance, narrating the miraculous exploits of Sulṭān Mas'ūd Ghāzī, a contemporary of Maḥmūd of Ghazna (388–421/998–1030), represented in popular legend as a saint and a martyr. The date of his death is usually fixed as at 424 1033. Cf. R 1015 where another copy of the same legend is described. Sālār-ghāzī is regarded as one of the most popular saints of India, both amongst Muhammadans and Hindus; he is one of the five *pīrs* of the widespread sect of Panjpīriyya. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

الحمد لله ... اما بعد اظهار فضل كريمهٔ و لقد كرمنا بني آدم الخ

S 225 × 180, 180 × 140, ll 17. Or. pap. Vulgar Ind. nast. Cond. good.

4. Religious legends.

323. تاریخ موسوی

TA'RĪKH-I-MŪSAWĪ. D 76.

A collection of the Muhammadan legends of Moses, completed in 904 1498–1499 by the well-known Mu'īnu'd-Dīn Muḥammad Amīn al-Farāhī al-Harawī, with the *takhalluṣ* Mu'īn Miskīn (d. 907/1501–1502). Cf. for other his works in this collection Nos. 50–52 and 325. This book is also called *Qiṣṣa-i-Mūsawī*, *Qiṣṣa-i-Mūsawiyya*, *Qiṣṣa-i-Ḥaḍrat-i-Mūsā*, and *Mu'jizāt-i-Mūsawī*. See GIPh 319, EIO 605, 2853–2854, etc. *Ind. libr.* Bh 24, St. No. 13 on p. 7. Copied towards the end of the XIIc. AH. Apparently defective at the end. Beg. as usual:

ربنا اتنا من لدنک رحمت (sic) ... و بعد همین کوید بندهٔ ضعیف الخ

S 200 × 115, 165 × 85, ll 15. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

324.

The same. D 75.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copy, see No. 323.

Ff. (181), S 205 × 110, 165 × 75, ll 21. Or. pap. Ind. nast. Cond. good. CFW 1809.

325. (قصهٔ معراج)

(QIṢṢA-I-MIʿRĀJ). D 222.

A work on traditional cosmogony, dealing with the usual legend of the creation of the world, and chiefly with the marvellous tales about various things seen by Muḥammad in his Miʿrāj. Neither the title nor the author's name appear in their proper places. In the text, however, there are many poetical quotations, and some of them contain the *takhallus* Muʿīn Miskīn (as on ff. 25, 185, etc.). Therefore it seems probable that this work is due to the same Muʿīn al-Farāhī, who is the author of the preceding one. It contains a lengthy and verbose preface and is divided into several *bābs*, subdivided into *faṣls*. The headings however number these sections only as far as on f. 95v (the third *bāb*). Copied in the XIc. AH. Beg. of the preface:

الحمد لله ...... اما بعد چنين كويد كه كتاب در تقرير الخ

Beg. of the work itself (f. 26):

لا اله الا الله ... حضرت سيد سادات الخ

Ff. (193), S 240 × 160, 165 × 95, ll 15. Or. pap. Ind. nast. Cond. tol. good.

326. قصص الانبياء

QIṢAṢU'L-ANBIYĀ. d 1.

Legends of the prophets from Adam to Muḥammad, compiled at Bījāpūr in 993/1585, by Aḥmad Munshī (f. 4). It is apparently the same work as the one described in EIO 591–592, EB 342 (there called *Tāju'l-qiṣaṣ*). Sometimes it is also called *Ta'rīkh-i-anbiyā*. The author gives a few details of his life in the preface and refers to his other work *Baḥr-i-la'ālī* (f. 4). Copied towards the end of the XIIc. AH. Beg.

الحمد لله الذي توحد بالملكوت و تعزز بالجبروت الخ

Ff. (198), S 310 × 210, 225 × 120, ll 19. Eur. pap. Ind. nast. Cond. good. CFW 1809. Index.

327. (انتخاب در قصص انبيا)

(INTIKHĀB DAR QIṢAṢ-I-ANBIYĀ). D 168.

Legends of the creation of the world, prophets, etc., together with some theological discussions. Neither the author's name nor the exact title are to be found in this copy. In the colophon the work is described as انتخاب اکثر از کتب نوادر متقدمین. Copied at Sād'hūra in 1027 (?) AH. Beg.

الحمد لله الذي جعل الحمد مفتاحاً لذكره الخ

Ff. (245), S 265 × 155, 185 × 95, ll 17. Or. pap. Ind. nast. Cond. tol. good.

328. مدينة الانبياء

MADĪNATU'L-ANBIYĀ. D 284.

Legends of the pre-Islamic prophets and Muḥammad, arranged in 82 *bābs* (unnumbered). The author's name is not to be found. The present copy, dates from the XIIc. AH. It may be an autograph, judging from the great number of emendations, alterations, marginal notes, etc. Beg.

ستائش و سپاس بیقیاس و شکر و حمد بیرون از حد احساس الخ

Ff. (173), S 235 × 130, 185 × 90, ll 27. Or. pap. Ind. nast. (diff. hands). Cond. bad. CFW 1809.

329. قصص الانبياء

QIṢAṢU'L-ANBIYĀ. d 2.

Legends of the creation of the world, pre-Islamic prophets, etc. There is no preface, and the work begins abruptly. The title is found in the colophon, where the author is also mentioned, and called Allahyār Khān Ghilzay. The work seems to be of quite modern origin. Copied in the XIIIc. AH. by 'Abdu'r-Rasūl b. Ḥājjī Aḥmad (who was a very bad scribe). Beg.

الحمد لله ... بلغنا عن صحيح البخارى الخ

Ff. 377 (lacunas after ff. 276, 306, 316), S 255 × 150, 185 × 90, ll 15. Or. pap. Vulgar Ind. nast. Cond. tol. good. CFW 1809.

330. (جنگ نامه)

(JANG-NĀMA). D 127.

A fairy tale with Muḥammad and 'Alī as principal *dramatis personae*, of their fight against Pādshāh-i-Zaqūm (or Zarqūm), etc. Neither the exact title, nor the author's name are mentioned. Copied towards the end of the XIIc. AH. Beg.

الحمد لله على نعمائه ... روزي آن سلطان انبيا و برهان اصفيا الخ

S 300 × 185, 210 × 120, ll 18. Or. pap. Ind. nast. Cond. tol. good.

331. (جنگ نامهٔ علي مرتضى)

(JANG-NĀMA-I-ʻALĪ MURTAḌĀ). D 338.

Fantastic stories about the adventures of ʻAlī. Neither the exact title, nor the author's name are to be found. Copied in the XIIc. AH. Beg.

آغاز داستان جنگنامهٔ حضرت امير المؤمنين علي الخ

Bd. v. S 230 × 155, 180 × 85, ll 15–12. Or. pap. Ind. nast. Cond. good.

332. جنگ نامهٔ حضرت امير محمد حنيف

JANG-NĀMA-I-ḤAḌRAT-I-AMĪR MUḤAMMAD ḤANĪF. D 128.

Similar fantastic tales about the adventures of the third son of ʻAlī, Muḥammad ibn Ḥanafiyya, and his love affairs with Zaytūn, or Zayfūn-i-Pāk-dāman, the daughter of Chandal Shāh. Cf. Bh 464. Copied at Farrukhābād, in 1188 AH. by Sayyid Mīr Asadu'l-lah Pishāwarī. Beg.

چنين آورده اند چون امير المؤمنين علي الخ

At the end there is another short story about the same Muḥammad ibn Ḥanafiyya, beg.

اما راويان اخبار ... چون اميرزاده محمد حنيف الخ

S 200 × 125, 150 × 85, ll 15. Or. pap. Ind. good nast. Cond. good.

333. قصهٔ اصحاب كهف

QIṢṢA-I-AṢḤĀB-I-KAHF. d 5.

A Persian version of the well known Coranic legend of the seven Ephesians, in the very popular form of questions put by Jews to ʻAlī or Muḥammad, and triumphantly replied to by them. In this book the revelation of the details of the story are ascribed to ʻAlī. Copied apparently in the XIIc. AH. Beg.

روايت ميكند علي كرم الله وجهه الخ

Ff. (25), S 275 × 150, 210 × 95, ll 17. Or. pap. Ind. nast. Cond. bad.

V. ORNATE PROSE, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC AND LOGOGRIPHS.

334. اعجاز خسروی

I'JĀZ-I-KHUSRAWĪ. M 75.

A work on elegant prose writing and epistolography, comp. in 716 or 719/1316–1319 by the famous poet Amīr Khusraw of Dehli, whose full name was Yamīnu'd-Dīn Abū'l-Ḥasan b. Lājīn (d. 725/1325). His treatise, which is often also called *Rasāilu'l-i'jāz* (cf. f. 42), is divided into a preface, an introduction and five *risālas*, and gives forms for private and official letters. This copy contains only the introduction and the *first risāla* (beg. on f. 42v). See GIPh 245, 338, Bl II 1053, EIO 1219–1220, EB 1337, Pr 1006, R 527, etc. *Ind. libr.* Bh 267–268, St. No. 10 on p. 89. Cf. also Elliott, Hist. of India, III, 566. Lith. several times in India. Copied in (1273)/1855 by Ganesh Rāy son of Ḥākim Rāy. Beg. as usual : هذا الكتاب بفضل الله ذی الكرم الخ

Ff. (156), S 125 × 100, 105 × 60, ll 12. French pap. Modern Ind. nast. Cond. bad, many pages half effaced.

335. ناموس اکبر

NĀMŪS-I-AKBAR. F 54.

A collection of elaborate poetical figures, epithets, etc., connected with descriptions of various parts of the human body. Compiled between 717 and 721/1317–1321 by Ḍiyāu'd-Dīn Nakhshabī (d. 751/1351), cf. above, No. 307. The work is also called *Juz'iyyāt wa kulliyyāt*, or *Chil nāmūs*. It is divided into 40 *nāmūs'es*, each dealing with a particular member or part of the body : 1. موی f. 9. —2. سر f. 15. —3. دماغ f. 18v. —4. پیشانی f. 22v. —5. ابرو f. 25v. —6. پلک f. 29. —7. مژه f. 33. —8. چشم f. 35v. —9. اشک f. 42. —10. بینی f. 47v. —11. رخساره f. 54. —12. گوش f. 58. —13. زلف f. 63v. —14. خط f. 66v. —15. لب f. 69v. —16. دهان f. 72v. —17. دندان

f. 76v. —18. زبان f. 82. —19. زنخ f. 86v. —20. روی f. 89v. —21. خال f. 94. —22. کلو f. 97v. —23. کردن f. 106v. —24. پشت f. 109v. —25. استخوان f. 113. —26. بازو f. 116v. —27. رک f. 120. —28. خون f. 127. —29. دست f. 131v. —30. انکشت f. 135. —31. ناخن f. 139. —32. سینه f. 143. —33. دل f. 147v. —34. جان f. 154v. —35. پهلوی f. 161. —36. شکم f. 164. —37. کمر f. 169. —38. زانو f. 173v. —39. ساق f. 175v. —40. پای f. 179v. See GIPh 335, EIO 2034, R 740, etc.

Copied in 1129 AH. by Sakat Sing'h, son of Tahtmal (?) bin (?) Rāyzāda Jūd'hrī. Beg. as in R 740:

تحمید حمید احمد که قل هو الله احد الخ

Ff. (189), S 295 × 185, 220 × 130, ll 17. Or. pap. Bold Ind. nast. Cond. good.

336.

The same. F 55.

Another copy of the same work, also dating from the XIIc. AH. It is defective at the beginning, probably only the first leaf being lost, and its first folio corresponds to f. 2 in the preceding copy. The work is called in the colophon *Ṭabaqāt-i-Akbarī* (!).

S 250 × 160, 175 × 90, ll 19. Or. pap. Good Ind. nast. Cond. good.

337. انیس العشاق

ANĪSU'L-'USHSHĀQ. M 1.

A collection of explanations of various metaphors, epithets, etc., dealing with the poetical descriptions of various parts of the human body, compiled by Ḥasan b. Muḥammad ash-Sharaf (or Sharafu'd-Dīn) Rāmī. He dedicated it to Shaykh Uways of the Īlkhānī dynasty (757–776/1356–1375) (this dedication is not found in the present copy). The work is divided into 19 *bābs*, arranged as in the *Nāmūs-i-Akbar*. See Br. Lit. Hist. III, 462 (where the date of composition is given as 826/1423, apparently according to Ḥ. Kh., I, p. 487, No. 1414), GIPh 335, EIO 2035, Br 182 (2), RS 420–421, EB 1339, Pr 85, R 814, Aum 122, Fl I 414, etc. *Ind. libr.* St. No. 87 on p. 71; (GC I 90, where it is called, as in EB 1339, *Anīsu'l-'āshiqīn*). Cf. also Wiener Jahrbücher, vol. 83, Anzeigeblatt, p. 23. Translated into French by C. Huart, Anīs-el-

ʿochchāq, Traité des termes figurés relatifs à la beauté, par Cherefeddīn Rāmī (Bibl. de l'école des hautes études, fasc. 25, 1875); also Pavet de Courteille, JA, 1876, 588–591. Copied in 1081 AH.. incomplete. Beg. as usual:

حمد و ثنا خالقی را علت کلمته که در مبداء خلقت وجود خاکیانرا الخ

Ff. 28, S 295×130, 180×85, ll 18. Or. pap. Coarse Ind. nast. Cond. not good. Index.

338. (منشئات ماهرو)

(MUNSHA'ĀT-I-MĀHRŪ). F 11.

An interesting, and apparently extremely rare collection of official documents and private letters dating from the end of the VIII XIVc. They were primarily intended by the author to serve generally as models for elegant official correspondence, and therefore some of them are either sufficiently vague, stating no definite facts, or the dates and the names of persons and places are intentionally omitted. But in spite of this the collection as a whole contains a great number of interesting allusions and references to many people who played a prominent part in the history of India in the second half of the eighth century AH. The student of the Indian life of that period could here find much information, especially with regard to conditions in Sind.

The author often mentions his own name, but usually in an abbreviated form, as ʿAyn-i-Māhrū, more rarely as ʿAbdu'l-lah Māhrū. But on two occasions his name is found in the book in a fuller form: on f. 16v it appears with his official titles as Maliku'sh-sharq wa'l-wuzarā ʿAynu'l-Mulk ʿAynu'd-Daula wa'd-Dīn . . . ʿAbdu'l-lah Māhrū. In another letter, on f. 209v he himself mentions his own name as ʿAbdu'l-lah Muḥammad Sharaf.

Almost no exact dates appear in his book, only on f. 47v a document concerning some *waqf* property is dated 11th Ṣafar 763/1362; in another place, on f. 227, the year 59 (possibly for 759/1358) is referred to. But there are many historical persons mentioned, such as: (f. 45v) Muʿizzu'd-Dīn Muḥammad Ghūrī (d. 602/1206); on f. 22v probably Shamsu'd-Dīn Iltutmish, sultan of Dehli, who d. in 607/1210 (here سلطان شمس الدین مرحوم); on f. 58v Sulṭān ʿAlāu'd-Dīn (d. 639/1242); on f. 113 Toghluq-Shāh, who reigned 720–725/1320–1325 (here فرمان تغلقشاهی); on ff. 33v–34v a letter gives an account of the death of the same Toghluq-Shāh, and conveys the glad tidings of the ascension of Muḥammad-Shāh, which precisely refers to the events of 725/1325 (see further in the list of the letters, No. 14); on f. 32 Fīrūz-Shāh III (752–790/1351–1388) is referred to.

Several letters are addressed by the author to the sons of Fīrūz-Shāh; one, on f. 3 (No. 2), to Fatḥ-Khān, who d. at Kanthūr in 775/1374, cf. Elliott, History of India, VI, 228, or in 776/1375, op. cit., IV, 12. Three others (Nos. 40–42, on ff. 110v–114v) are addressed to Ẓafar Khān Ḥasan, who d. in Gujrat in 773/1372, cf. Elliott, op. cit., IV, 12.

All this leaves no room for doubt as to the identity of the author with 'Aynu'l-Mulk, referred to several times in the *Ta'rīkh-i-Fīrūz-Shāhī* by Ḍiyāu'd-Dīn Baranī (see Elliott, op. cit., III, 246, 247, 248). Shams-i-Sirāj calls him 'Ayn-i-Māhrū, and even ascribes to him an important book with the title '*Aynu'l-mulkī* (ibid., III, 369); he also tells of Māhrū's appointment to the governorship of Sind (ibid., 370), which agrees precisely with the contents of document No. 4 on ff. 16–17.

Of this work apparently no other copies are known. It is only referred to in St. No. 24 on p. 91, but there can be little or no doubt that the copy mentioned there is the same as the present one. It is very defective at the beg., in the middle and end. The lost portions were partly restored in a more modern hand-writing and on more modern paper. It was transcribed towards the end of the IXc. or beg. of the Xc. AH., in India, in the peculiar nasta'liq of that time full of shikasta-like ligatures, sometimes almost illegible. The correct order of folios, as given at the end of this note, is to be taken into consideration when referring to the letters.

There are 124 letters in all, arranged more or less systematically: first are given the documents issued from the central government, and then the author's own letters, (*a*) addressed to divines, sufis, qāḍīs, etc.; (*b*) to princes, noblemen, officials; (*c*) to friends, relatives, and subordinates. Here is a list of them:

a. Letters from the central government:

1. (f. 1). The end of an official letter.
2. (f. 3). تفویض اقلیم سند بر مجلس عالی خان اعظم و خاقان معظم اعظم همیون فتحخان لا زال عالیا الخ

   (Apparently the son of Fīrūz-Shāh, who d. in 776/1375, see above).
3. (f. 11v). تفویض شغل وزارت از حضرت خدایکان بجانب مسند عالی اعظم همیون الخ
4. (f. 16). تفویض ثبات اقطاع ملتان که بجانب بندهٔ درکاه اعلی صادر شده بود'

   The order conferring the appointment of the author as a governor of Multān.

5. (f. 17v). Concerning the grant of a *khānqāh* :

مقرر داشت ... سيد محمد معجوني الخ

6. (f. 19). Another document of the same kind. The *khānqāh* is granted here to Shaykh-zāda Abū Bakr b. Shihābi'd-Din Yazdī, at Nahrwala.

7. (f. 20). بجانب ائمه و سادات و مشائخ و خانان و ملوک و کافة دعايا و عامة برايا ملک لکهنوتي

8. (f. 23). Appointment of an official at Multan for شغل داد بکي و احتساب خط ملتان, with instructions to watch over public morals which had become loose.

9. (f. 25). The petition of an amir with regard to his appointment as a military chief in Sind.

10. (f. 27v). Another document giving the appointment of an official. The dates and the names of persons and places are omitted and replaced by the word *fulān*.

11. (f. 28v) and 12. (f. 29v). Letters to various Hindu chiefs.

13. (f. 30). عهد نامة براى ملوک کاه و امراء نامدار و مخلصان درکاه و خوانين بارکاه،

14. (f. 33v). عرضه داشت از زبان ملک الوياق شهاب الدوله ... متضمن تعزيت سلطان شهيد و تهنيت جلوس محمد شاه،

(Toghluq's death is caused by the collapse of the *kūshk* at Afghānpūr).

It is said, further :

خداوند عالم خلد الله ملکه بعد تقديم رسوم عزل براى صلاح
کار جهانيان باستخارهٔ خانان و ملوک افسر جهانباني را بفرق
هميون نهاد،

b. From here almost all letters are composed by the author himself.

15. (f. 34v). عرضه داشت در جواب فتحنامهٔ جاجنکر که بجانب بندهٔ درکاه اعلى صادر بود،

(Apparently dealing with the victorious campaign of Fīrūz-Shāh in Behar in 761/1360. Cf. *Ta'rīkh-i-Mubārak-Shāhī* in Elliott, Hist. of India IV, 10).

16–36. (ff. 42–107) are occupied by letters to various divines, qāḍīs, etc. and deal with matters connected with *waqfs* and other similar questions (f. 42. Ṣadru'd-Dīn

Muḥammad Isma‘īl; f. 49. Raḍiyyu’d-Dīn; f. 61v. Sayyid Jalālu’d-Dīn Aḥmad Bukhārī; f. 67. Ḥasan Sar-barahna; f. 68. Qāḍī Minhāju’d-Dīn ‘Abdu’l-lah; f. 69. Jalālu’d-Dīn (perhaps the same as on f. 61v); f. 70v. Mu‘izzu’d-Dīn, governor of the town of Uchh; f. 72v. Qāḍī Ruknu’d-Dīn; f. 76v. Shamsu’d-Dīn Mutawakkilī; f. 89. Shihābu’d-Dīn; f. 99. Rafī‘u’d-Dīn; f. 100. Shamsu’d-Dīn Yaḥyā Gardīzī; f. 104v. A‘azzu’d-Dīn b. Quṭbi’d-Dīn).

37–39. (ff. 107–110v). To Nāṣiru’d-Dīn, governor of Lahore.

40–42. (ff. 110v–114v). To Ẓafar Khān, apparently the son of Fīrūz-Shāh (see above), judging from the titles: ‘بجانب مجلس عالی خان کبیر و خاقان کشور کیر اعظم ظفرخان’.

43–48. (ff. 114v–126v). To Farīdu’d-Dīn Ṣāḥib-Dīwān.

49–51. (ff. 126v–131v). To Shamsu’d-Dīn Maḥmūd, malik-mulūki’sh-Sharq, here sometimes called Shamsu’d-Daula Maḥmūd-Beg.

52–53. (ff. 131v–135). To Sayyidu’l-ḥujjāb Waḥīd Qurayshī.

54. (f. 135). To Sayyidu’l-ḥujjāb Naṣru’d-Dīn (or Naṣīru’d-Dīn).

55–56. (f. 136v–140v). To Burhānu’d-Dīn Akhaṣṣu’l-khawāṣṣ Ulugh Qutlugh Khāṣṣḥājib.

57–59. (ff. 140v–146). To Ḥājjī Dabīr.

60–63. (ff. 146–154v). To Nūru’d-Dīn, governor of the district (*khaṭṭa*) of Multān.

64. (f. 154v). To Tāju’l-Mulk.

65. (f. 155v). To Ṣāḥib-Dīwān.

66. (f. 156v). To Naṣru’d-Dīn Maḥmūd Beg (see Nos. 49–51).

67–69. (ff. 160v–170v). To Kamālu’d-Dīn Jājarmī.

70–74. (ff. 170v–180). To ‘Imādu’d-Dīn, son of the author.

75–76. (ff. 180–183). To Bahāu’d-Dīn, another son of the author.

77–124. (ff. 183–267). Letters to the friends, relations and subordinates of the author, as well as some official documents of local importance. In addition to two sons mentioned above, there was another, Kabīru’d-Dīn (f. 226). The author also refers to his brothers Fakhru’d-Dīn (f. 211), Mu‘izzu’d-Dīn (f. 212), Niẓāmu’d-Dīn (f. 211v). On f. 247 there is his letter to a local author Ḥusayn Multānī, or Kuhandizī (کهندری), whom he calls ‘the Second Ḥarīrī’ (جریری ثاني).

Ff. 267. (Correct order of folios: 1–30, 32–37, 31, 44, 38–40, lac., 45–86, 90, 89, 88, 87, 91–95, 97, 96, 98–174, 176, lac., 177–179, 175, 180–204, 207, lac., 205, 206, 208, lac. ?, 209, lac. ?, 210–250, 258, 252–257, 251, 259–267). S 265 × 150, 200 × 120, ll 13. Old Or. (Chinese ?) pap. Cond. still fairly good. Interlinear glosses in red ink throughout the copy, explaining the Arabic and obsolete Persian words in more simple terms.

339. شبستان نكات و گلستان لغات

SHABISTĀN-I-NUKĀT WA GULISTĀN-I-LUGHĀT. E 111.

A collection of elaborate word plays etc., compiled *ca.* 843/1439–1440, by Yaḥyā Sībak of Nīshāpūr, with the *takhalluṣes* Fattāḥī, Khumārī and Asrārī (d. 852/1448). This work is sometimes also called *Shabistān-i-khiyāl*, or *Shabistān-i-nukāt*, and is divided into 8 *bābs* and a *khātima*. See GIPh 335–336, EIO 2037–2039, EB 1344, Pr 986, Ros 283, R 741, Fl I 587, Fleischer 399, Mehren 31, etc. The first *bāb* was edited and translated into German by H. Ethé, 1868. Excellent copy, dated 1082 AH., with many notes and glosses. Beg. as usual:

حمد خدای را که چشمهٔ میم حمدش دریائیست در حد کمال کرم الخ

Bd. v. Ff. 1–89, S 235 × 130, 155 × 65, ll 16. Or. pap. Ind. calligr. nast. Cond. good. Scrappy notes on the fly-leaves.

340.

The same. E 110.

Another copy of the same work. The colophon contains the date 1080 AH., which is very suspicious. Beg. as in the preceding No.

S 200 × 125, 125 × 70, ll 23. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. CFW 1825.

341.

The same. E 109.

Another copy of the same work, dating from the end of the XIc. or the beg. of the XIIc. AH., defective at the end. Beg. as in No. 339.

S 270 × 160, 185 × 105, ll 15. Or. pap. Ind. nast. Cond. good.

342. مناظر الانشاء

MANĀẒIRU'L-INSHĀ. F 47.

An exposition of the theoretical principles of the elegant style in prose compositions, and of rhetoric, prosody etc., by 'Imādu'd-Dīn Maḥmūd b. Muḥammad Gīlānī, with the surnames Khwāja-i-Jahān or Khwāja Maḥmūd Gāwān (d. 886/1481). It is divided into a *muqaddima*, two *maqāmas* and a *khātima*. See GIPh 339, Bl II 1056, EIO 2042–2043, EB 1348, R 527–528, Fl I 237–240 (where a full description is given), etc. *Ind. libr.* St. No. 19 on p. 90. Cf. also Wiener Jahrbücher, vol. 62, Anzeigeblatt, p. 16 sq. Copied in 1187 AH. by Amīnu'd-Dīn Muḥammad Ḥusaynī. Many glosses and notes. Beg. as usual :

یا مبدیٔ الانشاء ببسط نور الوجود الخ

S 210 × 150, 160 × 100, ll 17. Eur. pap. Ind. nast. Cond. good.

343. ریاض الانشاء

RIYĀḌU'L-INSHĀ. F 30.

Another work by the same Maḥmūd-i-Gāwān, who comp. the preceding. It is sometimes also called *Rauḍatu'l-inshā*, and contains forms of various kinds of letters, showing methods for the practical application of the theoretical principles and instructions concerning the technique of composition, expounded in the *Manāẓiru'l-inshā*. The author's name is to be found on f. 6v and the title on f. 9. See GIPh 338–339, Bl I 689–690, EIO 2044–2045, EB 1349, R 983, Fl I 261–264, Dorn C. 416, Krafft 26. *Ind. libr.* St. No. 13 on p. 89 ; (GC II 326). Copied in the Xc. AH. in excellent Khorasani nast. Beg. as usual :

یا من توحد ببدائع الابداع و الانشاء الخ

Ff. (215), S 245 × 155, 175 × 100, ll 15. Or. pap. Good nast. of Khorasani type. Cond. good.

344.

The same. F 31.

Another copy of the same work. It is defective, and its beg. corresponds to f. 16, the 11th line from the top, in the preceding copy. The order of letters seems to be occasionally different from that in No. 343. Many lacunas, blank spaces ; folios are often misplaced. Transcribed towards the end of the XIc. or beg. of the XIIc. AH.

Ff. (192), S 240 × 150, 190 × 105, ll 17. Or. pap. Ind. Good nast. Cond. tol. good.

345.

The same. F 32.

Another copy of the same work, dating from the XIIc. AH. and slightly defective at the end. Beg. as usual, see No. 343. Scrappy notes and verses on the margins.

S 200 × 115, 150 × 65, ll 13. Or. pap. Bad Ind. shikasta. Cond. tol. good.

346. (کتاب معما)

(KITĀB-I-MU‘AMMĀ). M 104.

A collection of logogriphs for a number of names, titles etc., dedicated to Sulṭān Ḥusayn, the Timuride (873–911/1468–1506). Unfortunately the copy is defective in the beginning so that neither the author's name, nor the title of the work are to be found. On several fly-leaves it is called *Mu‘ammā-i-Ḥusaynī*, and it is very likely that this is the title, although at present this cannot be determined with certainty as there is no other copy of the work for collation. The *Mu‘ammā-i-Ḥusaynī* was comp. by Ḥusayn b. Muḥammad al-Ḥusaynī Nīshāpūrī (d. 904/1499). See for its description: Bl II 1070, EIO 2049, RS 191, 194, EB 1353–1355, Pr 81, R 650, Aum 43, etc. Cf. also Rückert's article in Wiener Jahrbücher, vol. 44, p. 89; Garcin de Tassy, JA, 1847, p. 357.

Copied towards the beg. of the XIc. AH.

Bd. v. Ff. 1–142v, S 200 × 105, 160 × 60, ll 15. Or. pap. Ind. nast. Cond. tol. good.

347. (رسالۀ معما)

(RISĀLA-I-MU‘AMMĀ). Na 52.

A treatise on the composition of logogriphs (*mu‘ammā*) and poetical figures, metaphors, etc. It is an imitation of Jami's and Ḥusaynī's well known treatises dealing with the same matters. The author's name is not to be found in this copy. From many references to various historical persons in whose honour several logogriphs are composed, such as Mīr ‘Alī Shīr Nawāī (f. 1v), Sulṭān Ḥusayn (f. 3), Bābur (f. 2) and others it may be concluded that the author belonged to the Herati circle of poets and writers of the end of the IXc. and beg. of the Xc. AH. There is in a piece of poetry at the end of the work (on f. 53) the *takhalluṣ* Mu‘īn, which may belong to him. The work was written *before* 898/1492, the year in which Jami died, because, as is stated on f. 53, Jami when seeing this treatise, improvised this *qiṭ‘a*:

این پارة کهر که کشته فائق ، بر هر کهری بنور بخشیست ،
هرکس که بدید آب و رنکش ، دانست که کوهر بدخشیست ،

The work is divided into 14 (unnumbered) ‘*amals*, each subdivided into several *ḍābiṭa*, with many poetical specimens. The ‘*amal* 1. (f. 4v) deals with تاليف; 2. (f. 10) with اسقاط; 3. (f. 13v) —قلب: 4. (f. 19)—تحليل; 5. (f. 22v)—تركيب: 6. (f. 24v)—تبديل; 7. (f. 28)—تخصيص and تنصيص; 8. (f. 30)—تسمية; 9.

(f. 31)—تلمیح; 10. (f. 36)—ترادف and اشتراک; 11. (f. 40v)—تصحیف; 12. (f. 42)—انتقاد; 13. (f. 46v)—تشبیه and استعاره; 14. (f. 49)—حسابي; (f. 53) *Khātima.*

Copied in excellent Indo-Herati nast. of the XIc. AH. It is defective, there are many lacunas, some places are rendered illegible by the bookbinder. Beg.

ای واسطهٔ جوهر اشیا نامت الخ

Ff. (53), S 170 × 90, 125 × 55, ll 15. Or. pap. Calligraphic Indo-Herati nast. Cond. tol. good.

348. نسخهٔ بابری

NUSKHA-I-BĀBURĪ. M 104.

A concise treatise on logogriphs (some of them in Jaghatai, or the Eastern Turkish language). Unfortunately the beginning of it is lost in the present copy and therefore the author's name, which was possibly mentioned there, cannot be ascertained. It was comp. in 930/1524 and dedicated to Bābur-Shāh (d. 932/1526), as stated in the concluding passage:

این نسخه بشاه بابر آمد منسوب ،   زان نسخهٔ بابری نهادم نامش ،
تاریخ تمامیش چه پرسي دیگر ،   نامش شده تاریخ چو بر اتمامش ،

Copied in the XIc. AH. by ʻAbdu'l-Ghafūr b. ʻAbdi'l-Mu'min.

Bd. v. Ff. 143–158v, S 200 × 105, 160 × 60, ll 15. Or. pap. Ind. nast. Cond. tol. good.

349. بدائع الانشاء

BADĀ'IʻU'L-INSHĀ. F 12.

The well known treatise on epistolography, comp. in 940/1534, by the eminent physician Yūsuf b. Muḥammad Harātī, surnamed Yūsufī. See GIPh 340, EIO 2057–2060, Br 183, EB 1364–1367, Pr 135, 1014, R 529, etc. *Ind. libr.* St. No. 20 on p. 90. Lith. at Dehli, 1843, under the title *Inshā-i-Yūsufī.* For his various medical works see the section on medicine in this Cat. Copied in the beg. of the XIIc. AH. Many glosses and marginal notes. On the spare leaves 208v–215, and occasionally in other places there are scrappy poetical extracts, medical prescriptions, etc. Beg.

زینت عنوان هر نامهٔ نامي و زیور دیباچهٔ هر صحیفهٔ کرامي الخ

Ff. (215), S 260 × 145, 170 × 90, ll 9. Or. pap. Ind. nast. Cond. tol. good.

350.

انشای قاسم طبسی

INSHĀ-I-QĀSIM ṬABBASĪ. F 9

A rare collection of official documents and private letters, written in an extremely flowery style. Many of them are written on behalf of, or addressed to, Ibrāhīm Quṭb-Shāh of Golconda (957–989/1550–1581). Some of them are state documents addressed to various princes, such as two letters (on ff. 14v and 38v) to Ṭahmāsp I, the Safawide (930–984/1524–1576); several of them (on ff. 64v, 93v, 100v, 106, 107, 130) are addressed to ʿAlī (I) b. Ibrāhīm, the ʿĀdil-Shāh of Bījāpūr (965–987/1557–1579); to Niẓām-Shāh (on ff. 68v, 130v), etc. Unfortunately, as in the majority of the collections of this kind, the original dates are omitted. I noticed only one chronogram for 956/1549 (on f. 33 کوکبي کرده طلوع از افق شاهي). There are very many letters from the ruling prince, or petitions addressed to him by various people, but his exact name (apparently Ibrāhīm Quṭb-Shāh), is usually omitted.

Of the other letters the greater part are connected with Muṣṭafā-Khān and Muḥtaram-Khān. The former possessed the title of Mīr Jumla (cf. f. 82v), and was a very strict Shiʿite (he directs in his will to be buried at Kerbela, cf. f. 120; a passport for him for the purpose of proceeding to Mekka on pilgrimage is given on f. 108).

There are many letters to various other amirs, divines and persons whose names are not mentioned. One is addressed to a poet Khiyāl (f. 46). Amongst the Sufis the one more frequently mentioned is Niʿmatu'l-lah Bāqī, apparently identical with a descendant (in the sixth generation) of the celebrated saint Nūru'd-Dīn Niʿmatu'l-lah (d. 834/1430), Naʿīmu'd-Dīn, called Niʿmatu'l-lah Thānī, who enjoyed great influence in the reign of Ṭahmāsp. Two letters of Quṭb-Shāh (ff. 71, 102v) are written to this Niʿmatu'l-lah, as also a *wakālat-nāma* (f. 117). Muṣṭafā-Khān, mentioned above, also wrote to the same on many occasions (ff. 103v, 123, 127, 134v, and others).

In his *ʿarīḍas* to the Quṭb-Shāh the author calls himself Qāsim Ṭabbasī[1] (cf. ff. 58v, 59v, 60v, 62v, 63v, 76v, 78v). In poetry his *takhalluṣ* is Qāsim (cf. ff. 19v, 20, etc., frequently). The title of his work is written on f. 5 (the initial), in the same handwriting as the whole of the book. It is plainly stated there that this is only the *first* part of it (*juz'*). A copy of the same work (or, probably, a fragment), is mentioned in EIO 2107 ("an anonymous treatise on epistolography'). St. No. 5 on p. 88 refers evidently to the present copy.

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[1] There are several places in Persia with the name Ṭabbas. Here perhaps the old town in the Central Desert, half-way Mashhad to Yazd is alluded to.

Transcribed apparently towards the end of the XIc. or beg. of the XIIc. AH. by Barīmalik (?) b. Manākhān (بریملک بن مناخان), who unfortunately forgot to put the date of the year in the place reserved for it in the colophon. Glosses and marginal notes throughout the copy. Beg. (exactly as in EIO 2107):

سپاس بیقیاس و اجناس ستائش قویم الاساس الخ

The four initial folios of the volume are occupied with what may be the beginning of another work in ornate prose. Neither the author's name, nor the title are mentioned, and the usual accumulations of flowery phrases convey no indication as to the real content of the work. Beg.

خداوند جهان آفرین ذات بیعوض الخ

Bd. v. Ff. 1–143, S 240 × 140, 155 × 85, ll 15. Or. pap. Good Ind. nast. Cond. tol. good.

351.

چهار باغ

CHAHĀR BĀGH. F 48.

A treatise on epistolography, comp. towards the end of the X/XVIc. by Masīḥu'd-Dīn Abū'l-Fatḥ b. 'Abdi'r-Razzāq Gīlānī (d. *ca.* 997/1589). See EIO 2063; cf. also Pr 902–903 and R 667, 1090, etc. *Ind. libr.* St. No. 15 on p. 90. Copied in the XIIIc. AH. Many scrappy notes and poetical quotations on the fly-leaves. Beg.

چار باغ دنیا حضرت حق سبحانه و تعالی الخ

S 200 × 130, 140 × 75, ll 11. Eur. pap. Ind. shikasta. Cond. good.

352.

مکتوبات علامي

MAKTŪBĀT-I-'ALLĀMĪ. F 46.

The *first daftar* of the well known collection of letters and epistolographic specimens, comp. by Abū'l-Faḍl b. Mubārak 'Allāmī (d. 1011/1602), but finally arranged after his death by his nephew 'Abdu'ṣ-Ṣamad b. Afḍal Muḥammad between 1011 and 1015/1602–1606. The work is divided into three *daftars*, and often called *Inshā-i-Abū'l-Faḍl*, or *Maktūbāt-i-Abū'l-Faḍl*, or *Mukātabāt-i-'Allāmī*. See GIPh 341, Bl I 694–700, EIO 271–286, Br 184–186, EB 1378–1383, Pr 1012, R 396, Aum 18, 124, Morl 109, Mehren 26, etc. *Ind. libr.* Madr 165, St. No. 1 on p.

87. Several times lith. in India. Copied in the XIIIc. AH. Defective in the middle, badly written, dirty and damaged. Beg. as usual :

كوناكون نيائش مرداورى را كه وجود بشررا الخ

Bd. v. Ff. 1–85v, S 200 × 125, 155 × 95, ll 11. Or. pap. Vulgar Ind. nast. Cond. bad.

353.

The same. F 44 (*bis*).

The *second daftar* of the same work, copied in 1265 AH. Many glosses on the margins. Beg.

دفتر دوم، بحضرت شاهنشاهى ظل الهى نوشته اند الخ

S 200 × 155, 150 × 90, li 13. Eur. pap. Modern Ind. nast. Cond. good.

354.

The same. F 45.

Another copy of the *second daftar*, dating from the XIIIc. AH., beg. as usual :

آغاز دفتر دوم كه عرائض و خطوط خود بحضرت خاقان الخ

S 300 × 205, 140 × 90, ll 11 and a margin-column. Eur. pap. Modern Ind. nast. Cond. bad. Perishing.

355. بساتين اللغة

BASĀTĪNU'L-LUGHAT. B 11.

A commentary and a collection of glosses on *Mukātabāt-i-'Allāmī*, explaining the difficult passages and rare terms found in that book. The author calls himself Muḥammad Sa'd, and does not mention the date of composition. Cf. also No. 541. A modern copy, dating from the XIIIc. AH., unfinished. Beg.

سپاس بيقياس دادار بيهمتائى را كه صناعت انشا الخ

Ff. 166, S 225 × 165, 160 × 90, ll 15. Or. pap. Ind. shik.-nast. Cond. good.

356. (تصنيفات ظهوري)

(TAṢNĪFĀT-I-ẒUHŪRĪ). F 5.

A collection of compositions in bombastic ornate prose by Nūru'd-Dīn Muḥammad Ẓuhūrī, who came to India from Turshīz (not Tarshīz as written in some catalogues), or Turshīsh, as pronounced locally (a district immediately south of Nishapur), and died in the Deccan *ca.* 1025/1616. See GIPh 309, EIO 1500–1514, EB 1076–1080, 1241, Pr 909–910, 1006–1007, Ros 264, R 678–679, and 741–742, etc. *Ind. libr.* Bh 376, Bk 284–287, Spr 580, St. No. 8 on p. 89. Lith. several times in India. (For Ẓuhūrī's poetical works see the section on poetry). The present copy, transcribed in 1170–1173 AH. (see ff. 119v and 92v) by Muḥammad Kāẓim, contains :

I. (ff. 8v–24). دیباچۀ نورس A flowery introduction to a treatise on Indian music. Besides the references given above, see EB 1241, Pr 15, 33, 1006, R 741, etc. Beg. as usual :

سرود سرایان عشرتکدۀ قال الخ

II. (ff. 24–42). خطبۀ گلزار ابراهیم. Another similar production, sometimes also called *Muqaddima* (or *dībācha*)*-i-Gulzār-i-Ibrāhīm.* Beg. as usual :

خرمي چمن سخن بطراوت حمد بهار الخ

III. (ff. 42v–92v). مقدمۀ خوان خلیل (also called *khuṭba* or *dībācha-i-Khwān-i-Khalīl*). Another composition in ornate prose, similar to the preceding one. Beg. as usual :

ای از تو بر اهل تخت و اکلیل سبیل، الخ

IV. (ff. 93v–119v). رقعات ظهوري (sometimes also called *Panjruq'a*, or *Inshā-i-Ẓuhūrī*). A collection of love letters, utterly bombastic and flowery. See EIO 1509 (4), EB 1080, Pr 1007, R 742, etc. Cf. Br 187. *Ind. libr.* Apparently the same work is alluded to in St. No. 8 on p. 89; (HC 232/12). Beg. as usual :

شهید تبسم دیت عشوۀ خونبها الخ

Bd. v. S 180 × 95, 90 × 70, ll 9. Or. pap. Ind. nast. Cond. good.

357.

The same. F 4.

Another copy, dated also 1170 AH., Muḥammadpūr, of the same three popular works by Ẓuhūrī, i.e. I. *Dībācha-i-Nauras* (f. 1v), II. *Gulzār-i-Ibrāhīm* (f. 11), and III. *Khwān-i-Khalīl* (ff. 21–39v). Beg. as usual, see the preceding No.

Bd. v. S 205 × 120, 160 × 70, ll varied. Or. and Eur. pap. Ind. nast. Cond. good.

358.

The same. Oa 47.

Another copy, dated 1223/1846, containing the same three works, as above: I. *Dībācha-i-Nauras* (f. 1v); II. *Gulzār-i-Ibrāhīm* (f. 14v); and III. *Khwān-i-Khalīl* (ff. 29v–58). Beg. as usual, see No. 356.

Bd. v. S 175 × 110, 125 × 70, ll 11. Or. pap. Modern Ind. nast. Cond. not good, paper is decaying.

359. مقدمهٔ خوان خلیل

MUQADDIMA-I-KHWĀN-I-KHALĪL. F 52.

Another copy of this work by Ẓuhūrī. Transcribed in 1070 AH., as other dated articles in the same volume. It is called here, in the beginning, خطبهٔ نورس مسمي بخوان خلیل. Beg. as usual, see No. 356. On f. 60 there is added a petition to government from several persons, containing a complaint about some irrigational matters.

Bd. v. Ff. 60–77, S 255 × 150, 145 × 70, ll 14. Or. pap. Good Ind. nast. Cond. good.

360.

The same. F 22.

Another copy of the *Khwān-i-Khalīl*, dating from the XIIc. AH. Beg. as usual, see No. 356.

Ff. 15, S 225 × 170, 180 × 85, ll 17. Or. pap. Bad Ind. shikasta-nast. Cond. good.

361. (مجموعه)

(MAJMŪʻA). Oa 73.

Various extracts and specimens of flowery ornate prose, chiefly from the same Ẓuhūrī (ff. 341v–343). There are also scrappy extracts from other writers, such as Naṣrā-i-Hamadānī (d. 1015/1606), and Muḥammad-Qulī Salīm (d. 1057/1647), on ff. 269–271 and 324–333v. Copied in the beginning of the XIIc. AH. (The introduction to this anthology was transcribed by ʻAbdu'l-Ghafūr Andijānī in 1108 AH).

Bd. v. S 280 × 160, 245 × 135, ll varied. Or. pap. Ind. nast. (diff. hands). Cond. rather bad.

362. شرح (تصنیفات) ظهوری

SHARḤ-I-(TAṢNĪFĀT-I-) ẒUHŪRĪ. F 34.

A commentary on Ẓuhūrī's prose works, composed in 1210/1796 (see f. 2), or, as expressed in the chronogram كلام ظهوري (ibid.) 1212/1797–1798, by Abū'l-Yamīn 'Abdu'r-Razzāq b. Muḥammad Isḥāq Ḥusaynī Sūratī, cf. EIO 1500. Lith. Cawnpore, 1873. In his introduction the author gives a biographical account of Ẓuhūrī, explains various Indian musical terms and generally discusses stylistic matters :

مقدمۀ اول، در ذکر احوال مصنف و تألیف خطبۀ کتاب
f. 2. نورس وغیره،
f. 6v. „ دوم، در بیان کلمات موسقی،
„ سیوم، در ایراد برخي از صنائع و بدائع نظم و سر تاره
(sic) از تراکب و مضمون بندی متأخرین
که استطلاع بران موجب نصرت است مر
f. 10. لطافت معاني و صناعت کلامي،

The commentary on *Dībācha-i-Nauras* begins on f. 19v ; on *Dībācha-i-Khwān-i-Khalīl* (f. 51) ; on *Dībācha-i-Gulzār-i-Ibrāhīm* (f. 102v) ; on *Mīnābāzār* (f. 119) ; on *Panj-ruq'a* (f. 151). Copied in 1231 AH. Beg.

الحمد لله الذي تعالى شأنه عن الشرح و البيان الخ

Ff. (169), S 250 × 150, 250 × 205, ll 17. Or. pap. Ind. nast. Cond. good.

363. انشای هرکرن

INSHĀ-I-HARKARAN. F 46.

The well known collection of bombastic epistolographic models, comp. between 1034 and 1040/1625–1631, by Harkaran, son of Mat'huradās Kanbū Multānī. See GIPh 341, Bl II 1062, EIO 2069–2076, 2932, Br 188, EB 1384, Pr 124, 129, R 530, Aum 124, Mehren 28, Leyden Cat. I 175, etc. *Ind. libr.* (GC II 317). Lith. several times in India. Edited and transl. into English by F. Balfour, The Forms of Herkern, Calcutta, 1781, repr. 1831. It is interesting to note that in the present copy several letters are found dated 1055/1645. The work is sometimes called *Irshādu'ṭ-ṭālibīn*. Copied in the XIIIc. AH. Beg. as usual :

بعد از حمد و ثنای مر حضرت ایزد متعال ذوالجلال الخ

Bd. v. Ff. 86v–136. For measurements see No. 352. Cond. bad, perished.

364. (رقعات عبد اللطيف)

(RUQ‘ĀT-‘ABDU’L-LAṬĪF). F 6.

A rare collection of official letters, apparently so far unnoticed in other libraries, which may be of some use for the detailed study of the history of Jahāngīr’s reign and the beginning of that of Shāhjahān. It was compiled by ‘Abdu’l-Laṭif b. ‘Abdi’l-lah ‘Abbāsī Gujrātī, generally known through his works on the *Mathnawī* of Jalālu’d-Dīn Rūmī, *Ḥadīqa* of Sanāī (see in the section on poetry), as well as his corrections of the *But-khāna*, etc. He died in 1048–1049/1638–1639. For his biography see EB 663, and especially R 589. The majority of letters in his collection belong to the correspondence of Lashkar-Khān, a governor of Kabul, in whose employment the author was for some time. There are several epistles to and from Khānkhānān ‘Abdu’r-Raḥīm (d. 1036/1627) (ff. 5v, 7v, 9, 10v etc.), to Āṣaf-Khān (d. 1051/1641, f. 13), to Mahābat-Khān, Fīrūz-Jang, Hāshim-Khān, etc. There are also documents of other kinds, such as an account of the interview with the Persian embassy (f. 75v). Of letters to private persons those to ‘Abdu’l-Wahhāb Ma‘mūrī are especially numerous (ff. 28, 29, 31v, 32, 33v, 35, 35v, etc.). Very unfortunately the headings of the letters, usually written in red ink, are omitted in a great many cases (although space is reserved for them). Therefore it is difficult to make an analysis of these documents without undertaking detailed study of the work.

The reference in St. No. 14 on p. 90 apparently belongs to the present copy. Transcribed towards the end of the XIc. AH., defective at the end. There is no introduction and the book begins with a letter (without a heading) :

داعی تحقیقی و خیر اندیش حقیقي عبد اللطیف عباسي الخ

Ff. 82, S 225 × 125, 170 × 90, ll 15. Or. pap. Good Ind. nast. Cond. good.

365. (رسالهٔ معما)

(RISĀLA-I-MU‘AMMĀ). M 103.

A short treatise on logogriphs, dedicated to Shāhjahān. It was comp. by ‘Alī Muḥammad Mu‘ammāī, probably in the first half of the XIc. AH., because the numerous chronograms, which are given there, mostly refer to that time : on f. 17, 1021/1612, the death of ‘Alī Mardān (علي مردان بهادر نقل کرد) ; 1023/1614 (f. 16) ; 1026/1617 (f. 16v) ; 1030/1621 (f. 16), etc. Copied towards the end of the XIIc. AH. Beg.

بنام آنکه آدم کل اسما الخ

In the beginning (f. 1v–2) there is a very short extract from *Ḥilal-i-muṭarraz* by Sharafu'd-Dīn 'Alī Yazdī (d. 858/1454, see Nos. 72–80 in this cat.), a treatise on logogriphs, see Bl II 1067, RS 193, EB 1345, Pr No. 32, etc. Beg.

این فقرهٔ چند است از کتاب حلل مطرز در فن معما الخ

Bd. v. Ff. 1–36 (correct order: 1–26, lac., 28, 30, 31, 27, 29–36), S 250 × 145 160 × 85, ll 19. Or. pap. Ind. nast. Cond. bad. Many glosses and notes.

366. (تصنیفات منیر)

(TAṢNĪFĀT-I-MUNĪR). F 52.

Prose works of Abū'l-Barakāt b. 'Abdi'l-Majīd Multānī with the *takhallus* Munīr (d. 1054/1644), written in highly bombastic style. A good copy, transcribed in 1070 AH. (this date belongs to some other articles in the same volume, written in the same handwriting). There are:

I. (ff. 122v–147). نوباوه. Specimens of ornate prose, completed in 1051/1641. See GIPh 341, EIO 2079–2082, 2935. Beg. as usual:

این منتخب از بخت نکو فرجامش الخ

II. (ff. 147–247). کارستان. Love story of prince Wālā Akhtar, in ornate prose, comp. in 1050/1640 at Jaunpūr, and dedicated to Shāhjahān. See GIPh 341, EIO 2083–2087. Beg.

ستائش کونا کون پادشاهی را سزاوار است الخ

III. (ff. 248v–278). Another copy of *Naubāwa*, beg. as on f. 122v. The transcript is of a later date, made on different paper probably in the middle of the XIIc. AH. This part of the MS. may have been bound together at a later period.

IV. (ff. 278v–287). (*Mukātabāt-i-Munīr*). A few letters by the same Munīr, addressed to various noblemen, such as Ṣafī-Khān, I'tiqād-Khān (d. 1082/1671) (f. 284), and others. Beg.

عنایت ایزد بیچون و سعادت روز افزون الخ

(A short poem by Munīr, with the title *Āīna-i-rāz*, placed on the margins of ff. 122v–125 will be referred to in the section on poetry). On f. 247 there is a short poem, and the name of Mīrzā Muḥammad Hāshim b. Qizilbāsh Khān-i-marḥūm is mentioned, perhaps as of its author.

Bd. v. S 255 × 150, 145 × 70, ll 14. Or. pap. Good. Ind. nast. Cond. good.

367.

نوباوه

NAUBĀWA. Oa 59.

Another copy of this work, apparently slightly defective at the end. Transcribed possibly in (1225)/1810, which is the date of some other articles in the same vol. Beg. as in No. 366 (I).

Bd. v. Ff. 44v–96v, S 235 × 150, 155 × 95, ll 11–13. Or. pap. Ind. nast. Cond. good.

368.

منشئات برهمن

MUNSHA'ĀT-I-BRAHMAN. Oa 59.

Epistles, addressed to Shāhjahān and various noblemen of his time, written in very flowery style. Compiled by Chandarbhān Brahman, who was a secretary to Shāhjahān and his son Dārā-Shikūh, and died some time between 1068 and 1073/1657–1063. See GIPh 341, EIO 2094, 2940, EB 1385–1386, Pr 1017, R 397–398, etc. Copied in (1225)/1810 at Lahore for هنری بایلو. Beg. as usual :

چون از عنفوان شباب این برهمن الخ

Bd. v. Ff. 105v–199, S 235 × 150, 155 × 95, ll 11–13. Or. pap. Ind. nast. Cond. good.

369.

The same. F 50.

The beginning of the same work, written in a bad form of *shikasta*, apparently in the beg. of the XIIIc. AH. Beg. as above, see No. 368.

Ff. 16, S 205 × 130, 155 × 90, ll 11. Or. pap. Ind. nast. Cond. tol. good.

370.

(مکاتبات مقیما)

(MUKĀTABĀT-I-MUQĪMĀ). F 52.

A collection of letters and official documents in flowery style by Muḥammad Muqīm b. Muḥammad Sharīf al-Ḥasanī, with the *takhalluṣ* Muqīm or Muqīmā (cf. f. 36v), a poet of Shāhjahān's time, known through his version of the *Yūsuf-u Zulaykhā*, cf. GIPh 232, 246. There are many chronograms to be found in his work, the latest being 1068/1658 (f. 52v سر خیل قطب مهي) (the copy itself is dated 1070/1660). The author's name is found almost in every letter: ff. 8, 19, 21, 36v, 48, 53v etc. 'Urfī

(d. 999/1591) is quoted on f. 8, also Ẓuhūrī (d. 1025/1616). On f. 58 in a letter the author asks someone to send him the *Ilhāmiyya* by Ṭughrā (d. 1078/1667, see further on, No. 371). Therefore it may be concluded with a high degree of probability that Muqīmā died some time after the beginning of Aurangzīb's reign.

His collection contains 36 letters, 'arḍa-dāshts, etc. It begins, on f. 1v, with a report about the occupation of the fortress اودکیر, sent to 'Abdu'l-lah Quṭb-Shāh (1020–1083/1611–1672). On f. 7 there is a note in praise of a palace of Muḥammad Mīr-Jumla-Shāhī (who d. in 1073/1663), with a chronogram for 1051/1641. Also another letter is addressed to the same official (ff. 10v). There are many letters to various friends and relatives of the author, such as his brother Ḍiyāu'd-Dīn Ḥasan (ff. 12, 14, etc.), his son Ḥaydaru'l-mulk (f. 25v), etc. Ḥakīm Karīmā (f. 18), Maulānā Fauqī (f. 20v), Maulānā Ḥukmī and Shāh Mu'ayyadā (on ff. 27, 34), are probably poets of that time, while Qāḍī Muḥammad Ṣāliḥ (f. 56v) was a calligraphist. There are also epistles to Islām-Khān (d. 1057/1647) (f. 32), Nawwāb Sayyid Muẓaffar (d. 1096/1685) (f. 49v) and others.

A very good copy dated 1070 AH. Many marginal notes. Some fragmentary epistolary extracts in the beg. There is no introduction and the collection opens with letter No. 1. Beg.

فتحنامه که بجهت عالیحضرت الخ

Bd. v. Ff. 1v–59v, S 255 × 150, 145 × 70, ll 14. Or. pap. Good Ind. nast. Cond. good.

371.

(تصنیفات طغرا)

(TAṢNĪFĀT-I-ṬUGHRĀ). F 52.

Works in ornate prose by Mullā Ṭughrā of Mashhad who came to India towards the end of Jahāngīr's reign and died there *ca.* 1078/1667. See GIPh 336–337, EIO 1586–1591, EB 1389–1390, R 742–744, 875, Gotha C. 24, etc. *Ind. libr.* Bk 333, St. No. 17 on p. 90; (a collection of his 32 prose treatises is found in GC II 283). Lith. Cawnpore, 1871, Lucknow, 1885. The present copy forms a portion of an album, in which an article, transcribed by the same hand, is dated 1070 AH. If this may be relied upon, it must have been written within the author's lifetime. There are :

I. (ff. 94v–111). Letters and small prose writings by Ṭughrā, beg.

رقعهٔ طغرای مشهدی که بمیرزا بزمي در طلب سیرباغ نوشته ‘

Next (f. 97) follows his *'Ibrat-nama*, beg. as in EIO 1586 (XXIII):

در حالتي كه تيغ جان خراش را الخ

On f. 98 there begins a laudatory description of a water tank (طالاب كمم) in the Carnatic. On f. 100 appears *Dībācha-i-Mi'yāru'l-idrāk* (which is also called *Āhang-i-bulbul*, *Jūsh-i-bulbul*, etc.), see EIO 1586 (X), R 742, etc. Beg as usual:

پيشرو ساز سخن ترانهٔ حمد صانعيست الخ

On f. 103 is a letter of apology addressed to Mīrzā Ḥamza; on f. 104v is a letter to Mīrzā Rūzbihān; on f. 106 a short *dībācha*; other letters on ff. 107, 107v, 108, 109 (to Ṣāib), 109v.

II. (ff. 111v–122v). *Ilhāmiyya*, beg. as in EIO 1586 (III), etc:

در نزد محبت همه جا خصل حكست الخ

Bd. vol. Ff. 94v–122v. For measurements etc. see No. 370.

372.

(تصنيفات طغرا)

(TAṢNĪFĀT-I-ṬUGHRĀ). F 5.

Two more compositions in ornate prose by Ṭughrā. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Miscellaneous notes at the end.

I. (ff. 130v–166v). *Tadhkiratu'l-atqiyā* (which often is also called *Tadhkiratu'l-akhyār* or *Tadhkiratu'l-uḥibbā*). See EIO 1856 (XXIV), etc. An eulogy of various contemporary Sufis of Kashmir. Beg. as usual:

طغرا تا كي زبان خود تيز كني الخ

II. (ff. 166v–180). *Tāju'l-madāiḥ*, in praise of prince Murādbakhsh, son of Shāhjahān. See EIO 1586 (II). Beg.

سرخ روئ قلم بنگارش ثناى شهنشاهيست كه الخ

Bd. v. Ff. 130v–180. For measurements see No. 356.

373.

فردوسيه

FIRDAUSIYYA. F 57.

Ṭughrā's eulogies of Kashmir, see EIO 1586 (I), R 742, etc. (Cf. references in No. 371). Copied in 1171 AH. Beg. as usual:

ثناى بهار پيرائي كه انكشت سبزه را بدانهاى شبنم الخ

Bd. v. Ff. 1–81, S 205 × 145, 160 × 100, ll 15. Europ. pap. Ind. nast. Cond. tol. good.

374. (مجموعهٔ مکتوبات)

(MAJMŪ‘A-I-MAKTŪBĀT). F 52.

A collection of official letters, belonging to the state correspondence of the Mogul court in the XIc. AH.

1. (f. 77). A *fatḥnāma* from the government of Shāh ‘Abbās I, the Safawide (995–1037/1587–1628) to Jahāngīr, informing the latter about the occupation of Baghdad.

2. (f. 79). Reply to the above.

3. (f. 81). A letter (*firmān*) from Aurangzīb to a Quṭb-Shāh.

4. (f. 84). نشاني كه شاهزاده اورنكزيب بپادشاه بيجاپور مسمى بمحمد عادلشاه نكارش يافته. The ‘Ādil-Shāh in question reigned in 1035–1070/1626–1660.

5. (f. 86). Another letter from Aurangzīb, not yet emperor at that time, to Aḥmad Beg, concerning the military operations in Bidar.

6. (f. 87). Reply to the above.

7. (f. 87v). A letter from Ulfatī, a poet (d. *ca.* 1050/1640) to Mushkīn Qalam, a calligraphist and poet (d. 1025/1616).

8. (f. 88v). An official epistle to Shāh ‘Abbās of Persia.

9. (f. 92v–94). A letter from Aurangzīb, also then not yet an emperor, to ‘Abdu’l-lah Quṭb-Shāh (1020–1083/1611–1672), dated 1069/1659 :

نقل فرمان شاهزاده اورنک زیب که در زمان فتور سلطنت و تغییر حال
شاه جهان بسلطان عبد الله قطب شاه ... نوشته در سنه ۱۰۶۹،

Copied apparently in 1070 AH., because the other portion of the same volume, bearing that date, is written by the same hand.

Bd. v. Ff. 77–94. For measurements etc. see No. 370.

375. جامع القوانين

JĀMI‘U’L-QAWĀNĪN. Oa 4.

A collection of epistolary forms compiled in 1085/1674 by Khalīfa Shāh Muḥammad Qanūjī. His work, divided into four *faṣls* and a *khātima*, is sometimes also called *Inshā-i-Khalīfa.* See GIPh 343, Bl I 705, EIO 2097–2105, 2941, Br 191–192, EB 1391–1394, Pr 72, 126, 146, 1008, R 414, Aum 123, Mehren 27, Leyden Cat. I 176, etc. (GC II 322–323). Print. Calcutta, 1834. Lith. several times in Lucknow, Cawnpore, etc. The present copy is very defective at the end; it dates from the XIIc. AH. Beg. as usual:

ستائش و نیائش مر داوری را سزد که کاتب فصاحت الخ

Bd. v. Ff. 61v–68v, S 250 × 145, 185 × 105, ll 13. Or. pap. Ind. bad shikasta. Cond. bad. Dirty, often illegible. Scrappy notes.

376. (مکاتبات)

(MUKĀTABĀT). Oa 54.

A few specimens of flowery epistles, apparently by different authors. One of them is dated 1100/1689, and one Fatḥu'l-lah son of Ḥājjī Pāband is mentioned in terms which seem to imply that he is the author. The letters selected here show how to write to one's father, mother, superiors, equals, etc. This collection is apparently the same as the one noticed in EB 1407, because the initial words in both coincide exactly. Copied in the XIIIc. AH. Beg.

جناب ابوابي (*sic*, for ابوی) اعزی مخدومي الخ

Bd. v. S 200 × 130, 160 × 85, ll 13. Or. pap. Ind. nast. Cond. tol. good.

377. دوحة الصنائع

DAUḤATU'Ṣ-ṢANĀ'I'. M 103.

A treatise on logogriphs by Imāmu'd-Dīn b. Abī'l-Makārim Nu'mānī al-Bīdūlūī (? البيدولوی), with the *takhalluṣ* Imāmī. He dedicated it to Aurangzīb. It is divided into three *shu'bas*, each subdivided into many *thamaras*. Copied apparently towards the end of the XIIc. AH. Beg.

الحمد لله الواحد الاحد الملک الصمد الخ

Bd. v. Ff. 37v–67v. For measurements etc. see No. 365. Many glosses and notes.

378. آداب عالمگیری

ĀDĀB-I-'ĀLAMGĪRĪ. F 2.

Official letters and various documents belonging to the reign of Aurangzīb, written in his name by his secretary Abū'l-Fatḥ Qābil-Khān, collected and arranged by Ṣādiq Muṭṭalibī (d. 1129/1716). The collection was completed in 1115/1703–1704. See GIPh 342, EIO 371–372, R 399, etc. (GC I 463). Cf. also Elliott, Hist. of India VII, 205–206. Lith. several times in India. Copied in the 16th year of Muḥammad Shah, i.e. 1146 AH. Beg. as usual :

خداوند علیم حکیم خرد بخش سخن آفرین را الخ

Ff. (424), S 270 × 175, 190 × 105, ll 20. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

379.

The same. F 1.

Another copy of the same work, also dating from the XIIc. AH. Beg. as usual, see No. 378.

Ff. (284), S 305 × 195, 230 × 135, ll 23. Or. pap. Ind. nast. Cond. tol. good Slightly injured by 'repairs.'

380. انشای عجیب

INSHĀ-I-'AJĪB. Oa 59.

A treatise on epistolography, comp. in 1118/1707 (chronogram on f. 43v نسخهٔ والای دلکشا) by Muḥammad Ja'far b. Muḥammad Fāḍil, an inhabitant of Bajnūr (بجنور) near Lucknow. The work is divided into three chapters : 1. مکاتبات (f. 4) ; 2. مراسلات (f. 25), and 3. رقعات (f. 39). Copied at Lucknow in 1225/1810. Beg.

منت های بی منتها و ستائشهای لا انتها مر خالقي را الخ

Bd. v. Ff. 1v–43v, S 235 × 150, 155 × 95, ll 11. Or. pap. Ind. nast. Cond. good.

381. دستور العمل

DASTŪRU'L-'AMAL. D 163.

A collection of official notes regarding various local chiefs etc., with many extracts from different historical works. They are arranged in a chronological order, beginning with the pre-Muhammadan Rājas of Dehli and ending with 1126/1714. The name of the compiler is not stated. See GIPh 343, R 989 (where a transcript of the present copy is discussed). Copied by Ghulām Rasūl in 1271/1854 (here 1266 of the Bengali era), beg. and ending abruptly. Beg.

فهرست تواریخ راجهای دهلي و غیره الخ

S 325 × 205, 230 × 120, ll 15. Blue Eur. pap. Bad Ind. shik.-nast. Cond. good.

382.

کلمات طیبات

KALIMĀT-I-ṬAYYIBĀT. F 27.

A collection of Aurangzīb's official letters, notes, etc., arranged and edited in 1131/1719 by one of his secretaries, 'Ināyatu'l-lah b. Mīrzā Shukri'l-lah (d. 1139/1726–1727). See GIPh 342, EIO 373–374, EB 248–251, R 401, 1087, etc. *Ind. libr.* Bh 272. Cf. Elliott, History of India VII, 203. Copied in the XIIc. AH. Beg.

الهی از قلم شکسته و زبان خسته چه آید الخ

Ff. (149), S 180 × 105, 125 × 60, ll 13. Or. pap. Good Ind. nast. Cond. good. Vignette.

383.

رقائم کرائم

RAQĀIM-I-KARĀIM. M 2.

Another collection of Aurangzīb's epistles, containing only his private letters to one of the favorite amīrs, Amīr-Khān Sind'hī (d. 1131/1719). They were arranged after the latter's death by his son Ashraf-Khān Mīr Muḥammad Ḥusaynī. See GIPh 342, EIO 375–378, EB 253, R 400, etc. Cf. also Elliott, Hist. of India VII, 204. Copied towards the end of the XIIc. AH., as a part of a large collection of poetical and other works by various authors. Beg. as usual:

سخن جانست و دیکر کفتکو جانان ز من بشنو الخ

Bd. v. Ff. 195–205v. For measurements see No. 221.

384.

نکات بیدل

NUKĀT-I-BĪDIL. E 214.

A collection of *nuktas*, or short discussions in a Sufic strain written in an exceedingly bombastic and very obscure style. The author is 'Abdu'l-Qādir b. 'Abdi'l-Khāliq with the *takhalluṣ* Bīdil (d. 1133/1720). See concerning this work R 745, etc. (The *Nukāt* are rare in European libraries but common in the East). Lith. Lucknow, 1281, and later. For biographical information about the author, and for his other works, see GIPh 300–301, 337, EIO 1676–1686, Br 193, EB 1169–1170, Pr 938–941, Ros 167, R 706–707, etc. *Ind. libr.* Bk 381–388, Spr 119, 213, 378–380, etc. Cf. Garcin de Tassy, Histoire de la littérature Hindouie, vol. I, p. 312. Several poetical works by the same Bīdil are described in the section on poetry in this Catalogue. Copied in 1169 AH., at Muḥammadpūr. Beg. as usual.

اکر منکر نبوت ذلک الخ

S 180 × 120, 150 × 90, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1809.

385.

The same. E 213.

Another copy of the same work, transcribed in 1182 AH. by Ghulām Aḥmad. It contains a preamble, unfortunately fragmentary, beg. abruptly with '... ز دو جای نرسید' The usual beginning, as in the preceding copy, opens here a *nukta*, perhaps the first, on f. 1v.

Bd. v. Ff. 1–45v, S 210 × 150, 160 × 105, ll 17. Or. pap. Ind. nast. Cond. good.

386.

The same. F 23.

Another copy of the same work, transcribed in 1228 AH. by Dātārām. Beg. as usual, see above, No. 384.

S 240 × 195, 200 × 125, ll 12, and a marginal column. Eur. pap. Ind. shik.-nast. Cond. good.

387. چهار عنصر

CHAHĀR ʻUNṢUR. F 17.

Another super-bombastic production by the same prolific Bīdil, also in a Sufic strain. See EIO 2115, etc. (GC II 278). The present copy, dating from the XIIc. AH. contains only the *first* and the *second* ʻ*unṣurs* (out of four). The preface to the whole of the work begins :

خداوندا زبان معذور بیصرفه سرائیست الخ

The *first* ʻ*unṣur* begins :

ابجد اشتعال شعلهٔ مقال و کرمهای صحبت الخ

The *second* ʻ*unṣur* begins :

روائح شکفتکي بهار عالم منظوم و نسیم فیض غنائم الخ

S 200 × 110, 160 × 80, ll 17. Or. pap. Ind. nast. (diff. hands). Cond. tol. good. CFW 1825. Scrappy notes on the blank leaves and on the margins.

388.

The same. F 17.

Another copy of the same work, containing the *first* and the *fourth* ʻ*unṣurs*. Copied in 1164 AH. by ʻAẓīmu'd-Dīn.

The *first* ‘*unṣur* (and the usual preface) beg. as above, see No. 387.

The *fourth* ‘*unṣur* begins:

غبار فشانئ بساط صور عجائب الخ

S 205 × 105, 170 × 55 (or 40), ll 13 and less. Or. pap. Ind. shik.-nast. Cond. good. CFW 1825.

389.

The same. F 16.

Another copy of the same work, transcribed in 1160 AH. It contains only the *second* and the *third* ‘*unṣurs*.

The *second* ‘*unṣur* begins as in No. 387.

The *third* ‘*unṣur* begins:

طراوت شبنمستان مراتب منشور الخ

S 220 × 135, 170 × 60, ll 15. Or. pap. Ind. nast. Cond. good.

390. مجمع الانشاء

MAJMA‘U’L-INSHĀ. M 35.

A rare collection of official letters dating from the XIIc., as well as various epistles belonging to the correspondence of eminent poets and other notable men. Only a few copies of this work were hitherto known: Bl I 708, EIO 2122, 2943 and R 1067. A detailed account of the contents is given in EIO 2122. It was compiled either in 1138/1725–1726, or in 1146/1733–1734, by Muḥammad Amīn, surnamed Banī-Isrāil, and is divided into 30 *faṣls*. A great many interesting letters are found in it, some of them connected with the diplomatic relations of the Safawides with India. The present copy, defective and disorderly, does not contain the introduction, and begins abruptly with the *first faṣl* (f. 109v):

در توحید قادر وحید محمد رفیع الخ

The beginning of the other *faṣls* are not properly marked. The letters end abruptly on f. 188, but it seems highly probable, that some more flowery epistles (mostly by various poets), found on ff. 23v–68, also belong to this work. Copied towards the end of the XIIc. AH.

Bd. v. Ff. 23v–68 and 109v–188. S 105 × 190 (*biyāḍ* form). Or. pap. Ind. nast. Cond. tol. good.

391. (مکاتبات عابد خان)

(MUKĀTABĀT-I-‘ĀBID-KHĀN). F 18.

An accumulation of copies of letters, without any arrangement or system, transcribed by different hands and on different paper. The majority are official documents belonging to the correspondence of ‘Ābid-Khān, an official of the reign of Aurangzīb and Muḥammad Shāh (1131–1161/1719–1748), addressed to various amīrs of that time, such as Ḥusayn-‘Alī-Khān, Mubāriz-Khān and others. It is difficult to come to a conclusion as to whether this collection is a fragment of what once has been a work on epistolography, or whether it is a hap-hazard mass of notes, made by a lover of florid epistles. The bulk of these fragments were transcribed towards the end of the XIIc. AH., but a few folios are of more recent origin.

Bd. v. Ff. 1–46v and 58–67v, S 215 × 125, 160 × 75, ll 14. Or. pap. Ind. shik.-nast. Cond. tol. good. Many folios misplaced. Notes and poetical extracts on ‘blank leaves and margins.

392. گلشن عجائب

GULSHAN-I-‘AJĀIB. F 40.

A collection of official letters chiefly pertaining to the correspondence between Farrukh-Siyar (1124–1131/1713–1719) and Muḥammad Shāh (1131–1161/1719–1748) on one side and Niẓāmu'l-Mulk Āṣafjāh (d. 1161/1748), and other amīrs on the other, compiled by Rām Sing'h, a munshī of Āṣafjāh apparently still in his master's lifetime. See R 402–403, etc. *Ind. libr.* St. No. 9 on p. 89. Copied at Burhānpūr in 1172 AH. by Mūhan Sing'h. Beg. (as in R 402):

آرائش دیباچهٔ سخن بستائش صانعي الخ

Ff. (139), S 210 × 115, 135 × 70, ll 11. Or. pap. Ind. shik.-nast. Cond. good. Bad vignette.

393. داد سخن

DĀD-I-SUKHAN. Oa 45.

A short treatise on various questions of style, versification etc., by the well known Sirāju'd-Dīn ‘Alī Khān Arzū (d. 1169/1756). For his other works see Nos. 231 and 394 in this Cat. The title is found on f. 16v. The author states that he undertook an analysis of a *qaṣīda* by Abū'l-Barakāt Munīr (d. 1054/1644), and tried to be as impartial as possible. He refers also to Muḥammad Jān Qudsī (d. 1056/1646), and others. Beg.

حق آنست که حمد و ثنائی که سزاوار جناب حق الخ

Ff. 1–10 are partly left blank and partly occupied with scrappy notes and verses. Copied apparently in 1176 AH. by Muḥammad Amīr b. Muḥammad ‘Umar Kanbū, because another article in the same volume, transcribed in the same handwriting, is so dated.

Bd. v. Ff. 1–39, S 200 × 130, 160 × 90, ll 12. Or. pap. Ind. vulgar shik.-nast. (diff. hands). Cond. tol. good.

394. عطيهٔ كبرى

‘AṬIYYA-I-KUBRĀ. C 19.

A treatise on the principles of rhetoric (بيان), by the same Sirāju’d-Dīn ‘Alī Khān Ārzū (d. 1169/1756). His name is found on f. 1, and the title of the work—on f. 2. Copied in the XIIc. AH. Beg.

ديباچهٔ بيان معاني، سپاس حضرت سخن آفريني كه الخ

Ff. 15, S 225 × 150, 180 × 100, ll 18. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten.

395. حدائق البلاغة

ḤADĀ’IQU’L-BALĀGHAT. I 4.

A large work on rhetoric, poetics and other cognate matters, by Shamsu’d-Dīn ‘Abbāsī, with the *takhalluṣes* Faqīr, or Maftūn (d. *ca.* 1181/1767). He completed his work in 1168/1754, for which year he gives at the end of his book no less than five chronograms : تقويم دانشوران، خزائن تكميل، بساتين مستفيدان، زينت گفتار and مخزن نكات. It is divided into five *ḥadīqas* (I on بيان, II on بديع, III on عروض, IV on قوافي and V در فن معما) and a *khātima* در سرقات شعريه. They contain a large number of illustrations taken from ancient and modern poets. His two other shorter works on the same subjects, incorporated in *Riyāḍu’sh-shu‘arā* by ‘Alī Qulī Khān Wālih, i.e. *Khulāṣatu’l-badī‘* and *Al-wāfiyya fī ‘ilmi’l-‘arūḍ wa’l-qāfiyya*, were mentioned above under No. 230. For his poetical works see the section on poetry. Cf. GIPh 254, EIO 1710–1711, etc., etc. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

حمديكه رخسارهٔ شاهد بيان را الخ

S 210 × 130, 145 × 75, ll 11. Or. pap. Legible Ind. nast. Cond. good.

396.

The same. I 4*a*.

Another copy of the same work, transcribed in 1270 AH. Beg. as in the preceding copy.

S 200 × 155, 135 × 85, ll 11. Eur. pap. Ind. nast. Cond. not good; rapidly decaying. Presented in 1915 by Nawwāb ‘Azīz Jang, of Haydarabad.

397. تحقيق السداد في مذلة الآزاد

TAḤQĪQU’S-SADĀD FĪ MADHALLATI’L-ĀZĀD. Oa 45.

Another attack upon Ghulām ‘Alī Āzād’s (d. 1200/1786) well-known *Ma’āthiru’l-kirām* and *Sarw-i-Azād*, cf. above, No. 277. This time it is not the historical trustworthiness of these works which is attacked, but the style and the poetry of Āzād are subjected to criticism. From the explanations found in the work described under the next number, and which seem to deserve confidence, an insignificant and unknown local poet of Balgrām, Muḥammad Ṣadīq b. Muḥammad Aḥsāni’l-lah Balgrāmī (also styled as ‘Uthmānī, Kāzirūnī, etc.), surnamed Sukhanwar, was greatly displeased on finding in Āzād’s book only a brief note on himself, with a quotation of a few of his verses, which are bad even from the point of view of the degenerate Persian poetry in India of the XIIc. AH. In revenge he pours the worst invective upon Āzād, without any sense of measure or perspective. Composed soon after 1167/1754. The title is found on f. 40v. Copied in 1176 AH. by Muḥammad Amīr b. Muḥammad ‘Umar Kanbū. Beg.

الحمد لله الذي نبهنا عن نومة الغافلين الخ

Bd. v. Ff. 39v–48, S 200 × 130, 160 × 90, ll 12. Or. pap. Ind. vulgar nast. Cond. good.

398. تأديب الزنديق في تكذيب الصديق

TA’DĪBU’Z-ZINDĪQ FĪ TAKDHĪBI’Ṣ-ṢADĪQ. Oa 45.

The reply of a partisan of Āzād, ‘Abdu’l-Qādir Samarqandī Dihlawī, to the preceding abusive criticism by Muḥammad Ṣadīq Balgrāmī. The tone is more sober and reasonable, and the author tries to prove the falsity of the accusations. Comp. apparently shortly after the preceding work. The title is found on f. 58v. Copied in 1176 AH. Beg.

سپاس ايزدي كه از همه عيبها مبرا ست الخ

Bd. v. 50v–79v. For measurements etc. see No. 397. Good Ind. nast. Cond. tol. good.

399. المواهب الانشائية في المكاتيب الابداعية

AL-MAWĀHIB AL-INSHĀ'IYYA FĪ'L-MAKĀTĪBI'L-IBDĀ-'IYYA.

F 53.

(Here, in the colophon مواهب الانشائيه في مكاتيب الابداعيه). A treatise on epistolography, and various rhetorical devices, composed in 1170/1756, as stated in the colophon. The author's name is not mentioned. The work is divided into 40 *mawhibas*, each dealing with some special question of the technique of composition. The preface is lost, or was not written, and the work opens with the first *mawhiba* :

و لو ان ما في الارض من شجرة اقلام الخ

Judging from the colophon this copy may be an autograph.

Ff. (57), S 205 × 120, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. not good. Index. Notes and glosses.

400. (انشای میرزا مهدی خان)

(INSHĀ-I-MĪRZĀ MAHDĪ KHĀN).

F 51.

A collection of epistolary models, in an exceptionally flowery style. The author's name, the real title of the work, the date of composition. are all omitted and all proper names in the letters are expunged and the word *fulān* is substituted for them. There is an English note on the fly-leaf, in an old handwriting, dating from the beginning of the last century : 'The forms of Epistolary correspondence by Mirza Mehdee Khan Moonshee ool Mamalik to Nadir Shah. The author died about 35 years ago.' There are no proofs to support or refute this statement. Muḥammad Mahdī b. Muḥammad Naṣīr Astrābādī, the author of *Ta'rīkh-i-Nādirī* (comp. in 1171/1757, see Nos. 94–97 in this Cat.), who is apparently here alluded to, wrote a treatise on epistolography, which is described in Ros 159 ; cf. also C. Schefer, Chrestomatie Persane, vol. II, p. 235 ; but I could not ascertain if both works are the same. The treatise occupies ff. 13v–130, and begins :

كلكونه حمدى كه عذار عذراى ورق الخ

On ff. 1v–8 there are several petitions (*'arḍa-dāsht*) from various people. One of them, dated 1202/1788, deals with some disputes about the landed property belonging to the shrine of Amīr 'Alī b. Ḥamza b. Mūsā al-Kāẓim, at Shīrāz. The others are undated. On ff. 10v–12v a specimen of a marriage contract is given, but the proper names are also expunged from it.

Copied apparently just in the beg. of the XIIIc. AH., in Persia.

Ff. (130), S 170 x 105, 120 x 70, ll 15. Europ. blue pap. Persian shik.-nast. Cond. would be tol. good, if there were no ‘repairs,’ quite recently undertaken, and executed with exceptional carelessness.

401. (مجموعهٔ مکاتبات)

(MAJMŪ‘A-I-MUKĀTABĀT). D 172.

A hap-hazard collection of official documents and various epistolary specimens. They are included in a volume composed of treatises of different contents. Copied in the XIIc. AH.

1. (ff. 116v–124v). Several private letters, of no importance.

2. (ff. 125–125v). The beginning of a treatise on Arabic grammar, by Ẓahīr b. Maḥmūd b. Mas‘ūd al-‘Alawī, see R 524, called زبده. Beg. الحمد لله الموصوف با لتصريف الخ

3. (ff. 126–128 are blank; ff. 129–140v). A collection of some important official letters (the first is defective at the end):

(۱) عالمگیر اورنگ زیب بعد فتح گلکنده بیکی از امرای خود نوشته بود الخ (f. 129).

(۲) رقم احمد شاه ابدالي که هنگام ورود هندوستان به میر محمد جعفر خان صوبه دار بنگالا نوشته، (f. 130).

(Aḥmad Shāh Abdālī reigned in 1160–1187/1747–1773).

(۳) رقم احمد شاه ابدالي که هنگام ورود هندوستان در سنهٔ ۱۱۷۳ هجری ۱۵ صفر نوشته بود، (f. 131).

(۴) نامهٔ عالمگیر اورنگ زیب که بفرزند خود محمد اکبر نوشته بود، (ff. 133–135v).

Follows a list of the Mogul emperors to Shāh-‘Ālam; a note القاب شجاع الدوله.

(۵) نامهٔ عالمگیر اورنگ زیب در جواب نامهٔ شاه عباس والئ (*sic !*) ایران نوشته، (f. 136v).

(‘Abbās II, the Safawide, alluded to here, reigned in 1052–1077/1642–1667).

(۶) نامهٔ اورنگ زیب عالمگیر که بشجاع بعد جلوس نوشته، (ff. 138v–140v).

4. (ff. 141v–165). Another collection of interesting state documents :

(۱) نامهٔ شاه عباس ثاني تخت نشين كشور ايران كه بمصحوب تربيت خان بمحمد اورنگ زيب پادشاه هندوستان نوشته ' (f. 141v).

(۲) نقل عرضداشت عبد الله قطب شاه (1020–1083/1611–1672) پادشاه حيدراباد كه بشاه عباس (II) پادشاه ايران نوشته ' (events of 1075/1665) (f. 143).

(۳) نامهٔ شاه طهماسپ (II, 1135–1144/1722–1731) داراى ايران كه بمصحوب عليمردان خان ايلچي بپادشاه جمجاه محمد شاه (1131–1161/1719–1748) فرستاده ' (f. 146).

(۴) رقيمهٔ وزير الممالك قمر الدين خان در جواب طهماسپ قلي خان افشار سپه سالار داراى ايران مرقوم شد ' (f. 155).

(۵) نامهٔ شاه عباس (III, 1144–1148/1731–1736) پسر شاه طهماسپ داراى ايران كه بمصحوب محمد عليخان ايلچي به محمد شاه پادشاه هند نوشته ' (f. 157).

(۶) مراسلهٔ عاليجاه طهماسپ (قلي) خان افشار بعاليجاه محمد عليخان بيكلربيكئ فارس بعد از فتح داز السلطنة هرات نوشته ' (f. 160).

(۷) نامهٔ كه علي مردانخان ايلچئ ايران از طرف طهماسپ و نادر شاه آورده بود الخ (ff. 163–165).

5. (ff. 166–168v). A note on Muḥammad Bāqir Dāmād, surnamed Ishrāq (d. 1001/1593) in a highly flowery style. Beg.

زلال چشمه سار سخن حمد سخن آفرين الخ

6. (ff. 170v–180v). Some other extracts of a similar kind, mostly fragmentary.

7. (f. 181v). A petition ; on f. 182v there is منظومهٔ محمد دانش دربيان لطافت.

Bd. v. S 215 × 140, different number of lines, diff. handwriting and paper. Cond. generally good.

402. پیام الفت

PAYĀM-I-ULFAT. F 13.

A collection of flowery epistles, liberally interspersed with versified passages. The title is given on f. 5, but the author's name appears only in the form of his *takhallus* 'Urūj (عروج), in many letters. The epistles contain no reference to definite persons except Ghulām 'Alī Āzād to whom two of them are addressed (ff. 10v, 13v). Therefore they must have been written towards the end of the XIIc. AH., because Āzād died in 1200/1786. Copied apparently in the beg. of the XIIIc. AH., and left unfinished. There are many blank leaves at the end, which were probably also intended to be filled afterwards. Beg.

ای نام تو سرنامهٔ انشای سخن الخ

Ff. 31, S 220 × 145, 140 × 80, ll 11. Or. pap. Ind. bad shik.-nast. Cond. hopeless. The ink apparently contained some acid which destroyed the paper.

403. طلسمات الخیال

ṬILISMĀTU'L-KHIYĀL. F 37 and F 38.

A large collection of state documents, official and private letters, specimens of flowery ornate prose, *qaṣīdas* in praise of saints, etc , all in much inflated style. The author, Nawal Kishūr (نول کشور, see f. 2v), who in his poetical pieces uses the *takhallus* Nazākat, states (f. 4) that he commenced his work in 1197/1783 (chronogram طلسمات خیال وری), and divided it into seven *ṭilisms*. It was probably completed in the early years of the XIIIc. AH., because there are letters dated 1200 AH. The present copy, in 3 vols., transcribed in the beg. of the XIIIc. AH., does not contain the second *ṭilism*, which, as stated in the preface, should deal with private correspondence of princes and amīrs. Beg.

سواد دیدهٔ معنی و کلگونهٔ عارض حمد الخ

Vol. I. (F 37) contains the *first ṭilism*, comprising a large number of official documents from the middle and the second half of the XIIc. AH., which might be of some use in research into the history of the fall of Mogul empire. Beg. (f. 5).

طلسم اول مشعر بر عرائض و صحائف که بجانب حضرت اعلی الخ

Vol. II contains only the *fourth ṭilism*, which consists of a very large accumulation of letters to various nawwābs, amirs, and, towards the end, to British officers. Many of them are dated, and possibly could contribute also to historical research. Beg.

طلسم چهارم متضمن بر مکاتبات فصاحت الخ

Vol. III. (F 38), contains the *third* and 5--7 *ṭilisms*, which do not follow each other in proper order:

(*a*) The *fifth ṭilism*, deals with forms of documents in various judicial and business transactions. Beg.

طلسم پنجم محتوی بر بعض اسناد و قبالهای شرعی الخ.

(*b*) What, from its contents, must be the *third ṭilism*, contains letters of introduction, congratulation, condolence, etc. The heading is omitted in the text.

(*c*) The *seventh ṭilism*, consists only of *qaṣīdas* in praise of ʻAlī. There is no doubt that the author was not a Muḥammadan. It is difficult to find therefore a sound explanation for his desire to teach the followers of Islam the proper manner of praising their own saints. Beg.

طلسم هفتم مشعر بر بعض قصائد منقبت الخ

(*d*) The *sixth ṭilism*, contains compositions in ornate prose on various subjects, such as a laudatory description of Jīnagar (در تعریف جی نگر), a letter condemning an old and saddle-backed horse (هجو اسپ کودن پالانی), riddles (چیستان), an imitation of *ʻIyār-i-dānish* (see above, No. 292 in this Cat.), and a short composition in inflated style, called *Mir'ātu'l-jamāl*, probably imitating the well known productions of Ṭughrā. Beg.

طلسم ششم ، مدائح دلفرا (*sic*) سراپای محبوب الخ

3 vols, S 240 × 150, 170 × 100, ll 14. Or. pap. Legible Ind. nast. (different hands in the second vol.). Cond. very good.

404. انشای صبیان

INSHĀ-I-ṢIBYĀN. F 3.

A treatise on all possible kinds of letters, arranged in 36 bābs, in models suitable for beginners. The author does not mention his name. Some of these letters contain dates, ranging between 1180 and 1200/1766–1786. At the end some notes on account-keeping. Cf. St. No. 23 on p. 91. Copied towards the beg. of the XIIIc. AH. Beg.

حمد بیحد خدائی را که منشيء عقل همه دان الخ

Ff. (228), S 285 × 130, 175 × 80, ll 15. Or. pap. Ind. nast. Cond. rather bad.

405. (مجموعهٔ مکاتبات)

(MAJMŪ‘A-I-MUKĀTABĀT). F 56.

A collection of official documents, probably extracted from various epistolographic compilations. They belong to different periods and are arranged without any order. The earliest are those by Abū’l-Faḍl b. Mubārak (cf. ff. 17, 61v, etc.), ‘Abdu’l-Mu’min-Khān (d. 1006/1598, cf. f. 11v), ‘Alī-Mardān Khān (d. 1021/1612, cf. ff. 53), etc. Many letters belong to the private correspondence of various princes, such as one by Aurangzīb written to his father (f. 27v), several letters from Muḥammad Akbar to Aurangzīb (cf. ff. 1, 31, etc.). Of a much latter date are letters from Muḥammad-Shāh (1131–1161/1719–1748), such as his official note to Nādir Shāh, on the latter’s occupation of Dehli, dated 7 Ṣafar 1152/1740 (on f. 23v), with the heading: فرمان محمد شاه در رسیدن نادر شاه بدهلي. On f. 29 there is a reply by Nādir (also called *firmān*), etc. Several letters from Āṣaf-Jāh (d. 1161/1748) are probably copied from his originals (on ff. 37, 42v بدستخط آصفجاه). On f. 66 there are some scrappy verses and notes and, at the end (ff. 67–74), there are some more letters in which Shāh-‘Ālam, possibly the Second (1173–1221/1759–1806), is mentioned. The compiler’s name is not given; there is no introduction, no title, and, as the copy is written in a bad form of careless shikasta, it seems probable that the present transcript is merely a note book of a lover of flowery writing. Copied apparently towards the end of the XIIc. AH. Beg. abruptly:

در جواب پادشاه عالمگیر ... عرضداشت احقر فرزندان محمد اکبر الخ

Ff. (74), S 210 × 120, 160 × 90, ll 12. Europ. pap. Bad Ind. shikasta. Cond. bad. Dirty, lots of opaque ‘transparent’ paper all over the pages.

Treatises of uncertain date.

406. دستور شگرف

DASTŪR-I-SHIGARF. F 20.

A treatise on epistolography, comp. (as stated in some copies) by Bhupat Rāy, who lived after 1025/1616, the death of Ẓuhūrī, whose poems he quotes (cf. EIO 2138). There is nothing, however, to suggest a more precise date. See EIO 2138–2139, R 1043, etc. Copied in the XIIc. AH. Beg. as usual:

ای از تو بر اهل صنعت آمد توفیق الخ

S 225 × 125, 165 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

407.

The same. F 18.

Another copy of the same work, dating from the XIIIc. AH., slightly defective in the middle and at the end. Beg. as in No. 406. (This copy reads تحقیق for توفیق in the first line).

Bd. v. S 215 × 125, 160 × 75, ll 14. Or. pap. Ind. shikasta-nast. Cond. not good.

408.

انشای خان محمد

INSHĀ-I-KHĀN-MUḤAMMAD. F 18.

A short treatise in ornate prose, verbosely discussing love, presumably Divine and spiritual. The title and the author's name, Khān Muḥammad Mashāikh (?), are given in the colophon. Copied in 1158 AH., and therefore must have been written before that date. Beg.

حدیث عشق شد زیب بیانم الخ

Bd. v. Ff. 47–58 (the proper order 58, 48–57, 47). For measurements see No. 407. Good Ind. nast. Cond. good.

409.

آساس الفضل

ĀSĀSU'L-FAḌL. I 1.

A treatise on various kinds of embellishments of speech (محاسن سخن), rhetorical figures, tropes, etc., as well as an analysis of the defects of style (در معائب سخن) (f. 23v). The name of the author is not mentioned. Copied in the XIIc. AH. Beg.

حمادای حمد جزیل و قصارای ثنای جمیل الخ

Ff. 28, S 235 × 135, 155 × 85, ll 21. Or. pap. Ind. nast. Cond. good.

410.

رقعات معز الدین

RUQ'ĀT-I-MU'IZZU'D-DĪN. E 213.

A small number of epistolary models, *ruq'āt*, without an introduction. The title, written in red ink, is رقعات عبد القادر المتخلص عرب (all without diacritical dots). The last word is apparently to be read عزت. On f. 57v it is stated تمت الرقوعات (*sic*) معزالدین (also without diacritical dots. If these readings are correct it may be concluded that the author was called Mu'izzu'd-

Dīn ʻAbdu'l-Qādir, with the *takhalluṣ* ʻIzzat. An ʻIzzat who lived in Aurangzīb's time, is mentioned in Spr 126, but he was called ʻAbdu'l-ʻAzīz. Two more ʻIzzats appear in Spr 158, but both were Hindus. The work begins abruptly رقعه‌ ' امروز ندانم کل اقبال که کل کرد الخ. On f. 57v there is a short extract in ornate prose, unfinished, with the heading من تصنيفات اقا حسين, beg سبحان الله اين چه کوهر کرانمايه الخ. On the last page (f. 58v) there is written, apparently in the same handwriting as that of the bulk of the MS: انشاء بيدل ناقص, but these epistles are not found in the lith. edition (Lucknow, 1261) of Bīdil's *Ruqʻāt*. Copied towards the end of the XIIc. AH. (perhaps by the same hand as that of *Nukāt-i-Bīdil*, contained in the same volume, and transcribed in 1182 AH., by Ghulām Aḥmad).

Bd. v. Ff. 47–58. For measurements etc. see No. 385. Cond. good.

411. تحفهٔ سلطانيه

TUḤFA-I-SULṬĀNIYYA. F 14.

A treatise on epistolography, comp. by Ḥasan b. Gul-Muḥammad b. Qulī Muḥammad. He dedicated his work to a prince, whose name, after a long list of usual titles, he omits to mention. (Blochet, in Bl II 1063, thinks that he was Shāhjahān). All proper names etc. are carefully avoided in this work and therefore there is no chance of finding the date of composition. See EIO 2142; cf. Bl II 1063. Perhaps the same work is alluded to in St. No. 18 on p. 90. The treatise is divided into 3 *bābs*, I (f. 3) deals with general correspondence; II (f. 17v)—with official orders and letters; III (probably beginning on one of the lost leaves which should follow f. 27)—with forms for legal documents, مکتوبات شرعيه. Copied towards the end of the XIIc. AH. Beg.

اولنامه (*sic*) بنام کردکاري که نکارندهٔ لوح و قلم الخ

Bd. v. Ff. 1–33, S 200 × 120, 165 × 80, ll 17. Or. pap. Ind. nast. Cond. bad. Worm-eaten, dirty. Many scrappy notes.

412. رقعات محمد مکارم

RUQʻĀT-MUḤAMMAD MAKĀRIM. F 29.

Sixty letters by Muḥammad Makārim b. Jalāli'd-Dīn Tālgrāmī, addressed to his friends etc. No indications as to the period in which the author lived were noticed, but a detailed study of this work would perhaps reveal some allusions which might decide this question. Copied towards the end of the XIIc. AH., by Bhupat Ray of Tālgrām, in the fourth year of a prince's reign. Beg.

شکر بیحد و مدح بیعد مر حضرت عزت الخ

Ff. (47), S 235 × 110, 170 × 80, ll 12. Or. coloured paper. Vulgar Ind. shik.-nast., very bad and illegible. Cond. bad.

413.

انشای قدسي

INSHĀ-I-QUDSĪ. F 10.

A treatise on epistolography, containing only specimens of various tricks, such as writing an epistle without using a certain letter of the alphabet, and other similar matters. The author calls himself Ātham Qudsī Munajjim (f. 2v) and gives no reference to the time of composition of his work. Apparently the same treatise is referred to in St. No. 17 on p. 90. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

و علي الله في كل امور توكل الخ

At the end there is a collection of letters of various popular ornate prose writers, such as Naṣīrā, Bīdil, etc.

S 205 × 130, 160 × 90, ll 16. Eur. pap. Good Ind. nast. Cond. tol. good.

414.

The same. F 14.

Another copy of the same work, also dating from the end of the XIIc. or the beg. of the XIIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 35-53v, S 200 × 120, 145 × 80, ll 17. Eur. pap. Ind. nast. Cond. tol. good.

415.

دارلخلد

DĀRU'L-KHULD. F 19.

A collection of epistolary models by Ghulām Muḥyī'd-Dīn with the *takhalluṣ* Dhauqī. There are apparently no allusions as to the period in which the author composed his work, and his poetical surname is so common that there is no possibility of identifying him without undertaking special research. He belonged to the Qādirī affiliation of the Sufis and his letters deal chiefly with Sufic matters, being addressed to various Sufic shaykhs.

On the whole the work seems to be quite modern. Copied in the beg. of the XIIIc. AH. Beg.

بنای ثنای منشيء که بدائع نجوم در صحيفهٔ سپهر الخ

S 200 × 120, 150 × 80, ll 14. Or. pap. Ind. nast. Cond. good.

416.

Collectanea.

(مجموعه)

(MAJMŪ‘A). M 2.

Epistolographic specimens, some of them being important historical documents, found in a large collection of articles on different subjects. Copied in the second half of the XIIc. AH.

On ff. 12v–15 there are two state letters. One of them (f. 12v) is from Sulṭān Ḥusayn, the Safawide (1105–1135/1694–1722), to Muḥammad Shāh of Dehli (1131–1161/1719–1748). As the reigns of these two princes only coincide for the period of 1131–1135/1719–1722, it is obvious that the document in question was written at that time :

نامهٔ شاه سلطان حسين که بسفارت ميرزا اسمعيل باغاتي از براى محمد
شاه پادشاه غازي فرستاده ،

The second letter (f. 13), was sent by Shāh Ṭahmāsp II (1135-1144/1722–1731) to the same Muḥammad Shāh :

نامهٔ سيد السلاطين شاه طهماسپ ثاني که بسفارت على مردان خان
شاملو ... بپادشاه ... محمد شاه غازي فرستاده ،

There are a few specimens of doxologies on ff. 136–136v, and several letters, in Sufic strain, received by the poet Sinjar (d. 1032/1623) from a shaykh, Muḥammad Ja‘far, and others. Beg.

رقعهٔ که ... اقا محمد جعفر ببندهٔ حقير سنجر قلمي نمود ،

Bd. v. For measurements see No. 221. Cond. good.

417.

(مجموعة)

(MAJMŪ‘A). Oc 1.

Epistolographic scraps contained in a large collection of articles on various subjects, chiefly tales. Copied in the XIIc. AH.

1. (ff. 137–143). Several letters, some of them by well known persons such as Mūsawī-Khān Fiṭrat (d. 1054/1644), ‘Abdu’l-Laṭīf-Khān (d. 1048–1049/1638–1639), etc.

2. (ff. 143–145v). A letter from Sharīf Āmulī, written in the 36th year of the Ilahī era.

3. (ff. 145v–150v). Several petitions (*arḍa-dāshts*) addressed by various persons to Aurangzīb.

4. (ff. 151–156v). *Munsha'āt-i-'Abdu'r-Rasūl Istighnāī*, containing only a few letters which, in a strange way, although there is no apparent break in the text, suddenly pass into a fairy tale, the story of Tamīm Anṣārī, see No. 318 (5) in this Cat. Cf. EB 1396. Beg.

امروز آفتاب ازین طلعت نیکنامی الخ

Bd. v. S 325 × 160, 265 × 115, ll 21. Or. pap. Ind. nast. Cond. good.

418.

(مجموعة)

(MAJMŪ'A). M 35.

A scrap-book, containing chiefly epistolographic fragments. Copied in the XIIc. AH.

1. (ff. 1–2v). Some prayers and magic formulas.

2. (ff. 9–13v). A few letters, beg.

این منشور الاداب الهي و این دستور العمل کار آکهي الخ

3. (ff. 13v–22). *Mukhtaṣar dar 'ilm-i-siyāq*. A concise treatise on the mode of addressing different classes of persons.

4. (ff. 22v–23). Scrappy notes.

5. (ff. 69–83v). Scrappy fragments of a religious and magic nature.

6. (ff. 84–94v). A few official letters from and to Āṣaf-Jāh (d. 1161/1748), Mūsawī-Khān (d. 1054/1644), Lashkar-Khān, Nāṣir Jang, etc.

7. (ff. 94v–107). Medical prescriptions. Mourning poems deploring the fate of the Shi'ite Imāms, etc.

Bd. v. S 105 × 190 (*biyāḍ*). Or. pap. Ind. nast. Cond. tol. good.

419.

(مجموعة)

(MAJMŪ'A). M 15.

A scrap-book, containing short and fragmentary extracts from works on various subjects, but chiefly those on epistolography. There are also many scrappy poetical quotations but they will be dealt with in the section on anthologies in this Cat. Copied towards the end of the XIIc. or beg. of the XIIIc. AH.

1. (ff. 1–13v). Miscellaneous short petitions and letters, some of them containing a complaint about an official.

2. (ff. 14–15). A prayer, in Arabic.

3. (ff. 16v–17). A *firmān* of Aurangzīb, dated the 3rd year of his reign (1072/1662).

4. (ff. 38v–43). A few more letters, without dates.

6. (ff. 75v–77). دیباچهٔ بیاض شیخ نظامی. A doxology, consisting of vague and verbose passages without any definite purport.

7. (ff. 77–78). Explanation of a saying of Muḥammad.

8. (ff. 95v–99). Extracts from the ornate prose compositions of Naṣīrā (d. *ca.* 1015/1606).

9. (ff. 123v–131). A few official and private letters. One of them is dated 1028/1619, i.e. فتحنامهٔ شهر محمداباد لمولانا غیاث الدین دبیر, etc.

Bd. v. S 165 × 120, *biyāḍ*. Or. pap. Ind. vulgar shik.-nast. Cond. bad. Perishing.

420.

(مجموعه)

(MAJMŪ‘A). M 12*a*.

A scrap-book, chiefly containing epistolographic and poetical extracts and fragments. Quite modern, some parts dated 1853. There are:

1. (f. 18v). Some fragments in ornate prose, ascribed to Muḥammad Ṣāliḥ Kanbū

2. (f. 20v). A few letters of Naṣīrā-i-Hamadānī (d. *ca.* 1015/1606).

3. (f. 22v). Several fragments in ornate prose, one of them called دیباچهٔ حال.

4. (f. 24v). An obscene letter by Fiṭrat.

5. (f. 25v). Several letters, etc., some of them ascribed to Sirāju'd-Dīn 'Alī Ārzū (d. 1169/1756).

6. (f. 34). Several chronograms.

7. (f. 35). Several petitions, a list of various dynasties, a letter of Mīrzā Muḥammad Qizilbāsh, etc.

8. (f. 40v–42). Scrappy notes, fragments of poems, etc., some of them in Urdu.

Bd. v. S 110 × 205 (*biyāḍ*). Or. pap. Ind. nast. Cond. tol. good.

VI. POETRY.

421.

شاهنامه

SHĀHNĀMA. Na 69.

A valuable old copy of the great work of Abū'l-Qāsim Ḥasan (or Aḥmad, or Manṣūr) Firdausī Ṭūsī, whose death is variously fixed at between 411 and 421/1020–1030. The literature about the poet and his work, in all European languages, is very extensive. The principal works are: T. Nöldeke, Das Iranische Nationalepos, in Grundriss der Iranischen Philologie, vol. II, pp. 130–211; the same, Persische Studien II, Sitzungsberichte d. Kais. Akad. d. Wissenschaften zu Wien (phil.-hist. Cl.), vol. 126 (1892): Encycl. of Islam, II, 110–111, Br. Lit. Hist. II, 129–148, GIPh 229–231; P. Horn, Geschichte der Persischen Litteratur, pp. 81–114; It. Pizzi, Storia della Poesia Persiana, I, 77–79, 137–140, and II, 41–76, 93–133. Cf. also J. Darmesteter, in the Revue Critique, 1890; H. Ethé, Die höfische und romantische Poesie d. Perser, 1887, etc. *Editions and translations* of the *Shāhnāma*: Lumsden, edited only the first volume (of eight), Calcutta, 1811; Turner Macan, vols. 1–4, Calcutta, 1829 (reprinted and lithographed several times); J. Mohl, Le Livre des Rois, an edition and a good French translation, slightly incomplete, 7 vols, Paris, 1838–1878; J. Vullers, Firdusii liber regum (the best extant edition, although unfinished), 3 vols., Leyden, 1877–1884. The only complete translation into an European language is that by Italo Pizzi, Il Libro dei Rei, 8 vols., Torino, 1886–1888 (in Italian). Of the numerous translations of extracts from the *Shāhnāma* the more important are: by J. Görres, Berlin, 1820; A. v. Schack, ibid. 1851; F. Rückert, ibid. 1895; A. Warner, London, 1905–1915; A. Rogers, ibid. 1907; etc. For other editions, translations etc. of Firdausī's poems see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 248–254. Concerning the poets who imitated the *Shāhnāma* see GIPh 233–239. Concerning the *lyric poems* of Firdausī see GIPh 229, also H. Ethé, Firdūsī als Lyriker, Sitzungsberichte d. K. Ak. d. W., München, 1872, pp. 275–304; ibid. 1873, pp. 623–653, etc. Concerning his poem *Yūsuf-u Zulaykhā* see further on, No. 425.

Other copies of the *Shāhnāma* are described in: EIO 860–892, 2858–2859, 2992, Br 196–199, RS 195–199, 263, EB 493–503, Pr 732 sq., Ros 169, R 533–539, Aum 6, Fl I 492, etc. *Ind. libr.* Bh 276–277, Bk 1–9, Spr 405–407, St. No. 1 on p. 54; (GC I 508). Lith. many times in Persia, India, etc.

The date of the completion of the *Shāhnāma* is variously stated as 400/1009–1010, or 389/999 (as given in the rare epilogue found in the copies in the British Museum, R 535, and in India Office, EIO 878). In some passages, quoted in R 535 a still earlier date is mentioned, 384/994. The present copy also contains a *khātima* (unfortunately very defective) with a heading جند در ختم کتاب کوید......The concluding verses, although slightly different from those quoted in R 535, contain the same date, 384/994

سر آمد کنون قصهٔ یزد کرد ، بماه سفندار بد روز اُرد ،
زهجرت سه صد سال وهشتاد وچار ، بنام جهان داور کردکار ،

The prose preface here is evidently the same as the one described in R 536, EB 497 and EIO 872, as it coincides in its contents. It is defective at the beginning and some folios are misplaced. On f. 3v there is a portion of the well known satire on Maḥmūd the Ghaznawide, beg.

ایا شاه محمود کشور کشای ، ز کس کر نترسي بترس از خدای ،

On ff. 5–6 a short list of the early dynasties of Persian kings is given. The poem itself is divided into four sections. It contains over 50,000 distichs, and ends with the narrative of the last Sasanide prince Yazdagard (III, 632–651 AD).

Beg. of the Ist book (f. 7v) (the order of folios here is 7, 10, 11, 8, 9, 12):

بنام خداوند جان و خرد ، کزین برتر اندیشه بر نکذرد ،

Beg. of the IInd book (f. 181v):

بنام خداوند خرشید و ماه ، کي دل را بتاهش (*sic*) خرد داد راه ،

Beg. of the IIIrd book (f. 357v):

خداوند بیروزي و فرهی ، خداوند دیهیم شاهنشهي ،

Beg. of the IVth book (f. 484v) is the same as that of the IInd. Instead of the word بتاهش (for the usual بنامش) here بناهش is quite clearly given.

Transcribed in 882/1477 by Bud'han b. Qiwāmi'd-Dīn b. Kamāli'd-Dīn Yūsuf ʿAlamdār, surnamed Amīr Bulghārī (?): بلعاري ىلعادي ، بلعادي, as he is called in both colophons, on f. 483 (Tuesday, 9 Jumādi'l-ākhir), and on f. 629v (Friday, Shawwāl of the same year). The *second* part is slightly incomplete at the end.

The copy is written in the old Indian shikasta-nast., full of peculiar ligatures. It contains four double *'unwāns* (in the beginning of each of the four books), which may be interesting for the student of the Muhammadan art in India. They are executed with great care, as are also the numerous minor ornaments in secondary headings, almost on every page ; but they all display a peculiar taste for the use of contrasting and gaudy colours, avoided by Persian artists.

Ff. (629), S 310 × 240, 215 × 185, ll 21 (four columns). Old or. (Chinese ?) paper. Old Indian calligraphic shik.-nast. Cond. generally good, but in some portions the lower part of the leaves is injured by dampness.

422.

The same. Na 70.

Another copy of the same poem, probably dating from the end of the XIc. AH. (XVIIc. AD.), written calligraphically and containing 8 full page miniature paintings in the style of the latter Safawide period (ff. 161v. 290v, 352v, 378v, 395v, 476, 526v, 538), of no very high artistic value. This version contains approximately 55,000 distichs. The so called pre-Bāysunqarī preface (ff. 1v–7) begins as usual :

حمد و سپاس و آفرین خدایرا که این جهان الخ

The well known satire on Maḥmūd of Ghazna (a portion of which is included in the preface), is given in full before the poem itself (ff. 9v–11) :

بدان شهریارا که این روزگار، نماند همي بر کسي پايدار،

The poem begins on f. 11, with the usual distich (see in No. 421). There is no division into sections as in the preceding copy. At the end the folios are misplaced, and a few of them belong to an earlier part of the narrative. The final folio is of more modern origin.

Ff. (888), S 240 × 140, 190 × 90, 33 *bayts* on a page (two columns in the centre and one on the margins). Or. pap. Ind. calligr. nast. Cond. very good. Purchased by H.A. Darell, Lucknow, the 27 June, 1792 (cf. No 122).

423.

تاریخ دلکشای شمشیر خاني

TA'RĪKH-I-DILGUSHĀ-I-SHAMSHĪR-KHĀNĪ. D 52.

A condensed exposition of the *Shāhnāma*, in prose and extracts from the original poem. Compiled in the 26th year of Shāhjahān's reign (1063/1653) by Tawakkul (Beg) b. Tūlak-Beg al-Ḥusaynī, in Kabul, for Shamshīr-Khān, an official under Dārā-Shikūh. The work is variously designated as *Muntakhab-i* or

Khulāṣa-i-Shāhnāma, or *Ta'rīkh-i-Shamshīr-Khānī*. See T. Nöldeke, Das Iranische Nationalepos, in Grundriss d. Iranischen Phil., II, p. 207, EIO 883–890, Br 200–201, EB 504, Pr 740, R 539, Mehren 540, etc. *Ind. libr.* Bh 278, Bk 10, St. No. 52 on p. 20; (GC I 130 and II 358). Cf. also Mohl, Le Livre des Rois, vol. I, preface, p. 79. Translated by J. Atkinson, The Shahnamah of Firdausi, London, 1832. The present copy, dating from the XIIc. AH. is defective at the end. Beg. as usual:

حمد بیغایت و ثنای بی نهایت الخ

Ff. (248), S 230 × 135, 170 × 80, ll 15. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. CFW 1809.

424. فهرست شاهنامه

FIHRIST-I-SHĀHNĀMA. D 256.

A versified table of the contents of the Shāhnāma, compiled in 1147/1735 (chronogram فهرست شاهنامه), by Bhīm-Sen, with the *takhalluṣ* Muḥibb. It is divided into two *maqālas*, subdivided into several *faṣls*. Copied at Arkāt in 1177 AH. Beg.

الا ای صاحب دانش خردور، درین نامه بفکر ژرف بنکر،

Ff. (96) S 210 × 120, 180 × 90, ll 17. Or. pap. Ind. nast. Cond. tol. good.

425. یوسف و زلیخا

YŪSUF-U ZULAYKHĀ. Na 170.

The famous romantic poem (of which MSS are rather rare) by the same Firdausī, having for its theme the Coranic version of the story of Joseph, which was so often imitated by Persian and Turkish poets of all subsequent periods. See Br. Lit. Hist., II, 146–147, GIPh 230–231, Horn 110–112; RS 200, EB 505–506, R 545–546, etc. *Ind. libr.* Bh 279, Bk 12, Spr 407 (apparently mentions this particular copy), St. No. 3 on p. 55. Cf. also Mohl, Le Livre des Rois, pref., p. 42, 46; H. Ethé, Firdausī's Yūsuf und Zalīkhā (Acts of the Seventh International Congress of Orientalists, Semitic section), Vienna, 1889, pp. 20–45. A critical edition of the text by H. Ethé in Anecdota Oxoniensa, Aryan Series, II. Very important is M. Grünbaum, Zu 'Jussuf und Suleicha,' ZDMG, vol. 43, pp. 1–29, and vol. 44, pp. 445–477. *Translations* (partial): Schlechta-Wssehrd, Ubersetzungsproben aus Firdussi's religiös-romantischem Epos 'Jussuf und Suleicha' (Acts of the same seventh congr., as above), pp. 47–72, and ZDMG, vol. 41, pp. 577–599; (complete):

by the same Schlechta-Wssehrd, Jussuf und Suleicha, romantisches Heldengedicht, Wien, 1889. Lith. several times in India.

The present copy, as stated in the colophon, was transcribed in 877/1472–1473, by ‘Alī b. Muḥammad Sīstānī. This may be a true statement, and the copy may be one of the oldest extant, but its state of preservation is deplorable, the text being effaced through moisture. Beg.

بنام خداوند هر دو سرای، که جاوید باشد همیشه بجای،

Ff. (55), S 235 × 130, 175 × 110, ll 25. Old or. pap. Pers. nast. Cond. bad, almost everywhere the ink, apparently under the influence of dampness, is faded or has spread over the page.

426. رباعیات ابو سعید

RUBĀ‘IYYĀT-I-ABŪ SA‘ĪD. Oa 62.

Sufic quatrains ascribed to the authorship of the celebrated shaykh of Khorasan, Abū Sa‘īd Faḍlu’l-lah b. Abī’l-Khayr, a native of Mayhana, a village in the district of Ābīward, d 440/1049. Their genuineness is generally accepted and Abū Sa‘īd is even regarded as a ‘great quatrain writer,’ the inventor of a new form in Persian literature and the originator of Sufic symbolism (cf. GIPh 273–275, Br. Lit. Hist. II, 261–269, Horn 148–149, Pizzi, I, 202, 208–211; H. Ethé, Die Rubā‘īs des Abu Sa‘īd bin Abul Chair, in Sitz.-ber. d. bayrischen Akad., phil.-philolog. Cl., 1875, pp. 145–168, and 1878, pp. 38–70, etc.). All these theories seem to be one gross misunderstanding. One of the earliest known biographies of Abū Sa‘īd, namely *Asrāru’t-tauḥīd fī maqāmāti’sh-shaykh Abī Sa‘īd* (ed. by V. Zhukovski, St. Petersburg, 1899), composed between 552 and 599/1157–1203, i.e. only about one hundred years after the saint’s death, by his great-great-grandson, states clearly, in terms leaving no room for doubt, that the Shaykh never pretended to be a poet, and that there is *only one* quatrain which belongs for certain to his authorship (p. 263):

جماعتی کمان برند که بیتهای که در میان سخن بر زبان مبارک شیخ ما رفته است او کفته است، و نه جنان است که اورا جندان استغراق در حالت خود بمشاهدهٔ حق بودی که اورا بروای تفکر در بیت نبودی در همه عمر او الا این یک بیت ... دیکر هر چه بر زبان او رفته است همه آن بود ست که از بیران خویش یاد داشته است،

It is improbable that the admiring biographer of his own holy ancestor should have missed an opportunity to add to the fame of the Shaykh by corroborating the general belief in the latter's poetical talents. If he has done otherwise there cannot be any doubt that this was due to the fact that memory was still fresh and the real state of things could not be misrepresented.[1] Only special research may reveal the real date and perhaps authorship of these poems.

This particular copy is referred to in Spr 309-310 (see also R 738. Lith. several times in Persia). Transcribed in the XIIc. AH. Beg.

دنیا جم را و قیصر و خاقان را ، تسبیح ملکرا و صفا رضوانرا ،

Bd. v. Ff. 40v–65, S 225 × 125, 150 × 75, ll 13. Or. pap. Calligraphic Ind. shikasta. Cond. good. Vignette.

427. دیوان عنصری

DĪWĀN-I-‘UNṢURĪ. Nb 108.

Poems of Abū'l-Qāsim Ḥasan b. Aḥmad ‘Unṣurī, of Balkh. The date of his death is variously placed at 431/1039-1040 and 441/1049-1050. See Br. Lit. Hist., II, 120-123, GIPh 224, Horn 80, 177, Pizzi, I, 80-81, 142-143 and II, 162-163; RS 204, 205, 212, EB 521, R 1031, etc. *Ind. libr.* Spr 528. Lith. at least twice in Persia. Copied in the XIIc. AH. Beg.

دل مرا عجب آید همي ز کار هوا ،
که مشک بوی صلب شد ز مشکبوی صبا ،

Ff. 96, S 200 × 115, 135 × 70, ll 15. Or. pap. Pers. nast. Cond. bad, greatly injured by ‘repairs’.

428.

The same. Nb 98.

Another copy of the same dīwān, mentioned by A. Sprenger (Spr 528). Transcribed towards the end of the XIIc. or the beg.

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[1] There is no doubt that the form of the quatrain has always been very popular amongst the Persians from times immemorial (it may be traced in the Gathas), till nowadays. The professional singers, *qawwāls,* who played so important a rôle in the assemblies of Sufis, according to the unanimous evidence of the early hagiologists, must have been exactly the class of people who greatly contributed to the creation, selection and development of these poems as well as to the introduction of new fashions in them. Even nowadays this profession is not entirely extinct and in many villages of Persia and Turkestan no wedding or other solemn occasion is celebrated without attendance of special singers, whose songs almost exclusively consist of pupular quatrains. It is remarkable that the inexhaustible stock of most elegant ghazals and other poems of the best poets of Persia, usually so much admired in the cities, is in no demand amongst the peasants and nomads.

of the XIIIc. AH. A note by Blochmann, to the effect that in this dīwān there are found poems of another poet عضایر . This is apparently based on a misreading, as appears from the collation with the preceding copy in which all the poems referred to by Blochmann are also found. Beg.

تونکـری و بزرکي و کام دل بجهـان ،
نکرد حاصل کس جز بخدمت سلطان ،

Ff. 90, S 235 × 135, 190 × 95, ll 15-16. Or. pap. Coarse Ind. nast. Cond. not quite good.

429. ویس و رامین

WĪS-U RĀMĪN. Na 164.

A *mathnawī* version of an ancient romantic legend, which existed in the Pahlavi language, and resembles the story of Tristan and Isolda. Composed sometime between 434–447/1042–1055, or, as H. Ethé states in GIPh 240, *ca.* 440/1048, by Fakhru'd-Dīn As'ad al-Astrābādī al-Fakhrī al-Jurjānī (d. *ca.* 447/1055). See Br. Lit. Hist. II, 274–275, GIPh 240–241, Horn 179. Pizzi, II, 87–90, 139; EB 522, R 822, etc. *Ind. libr.* Spr 338 (this particular copy is referred to). Cf. also K.H. Graf, ZDMG, vol. 23, pp. 375–433. Publ. in the Bibl. Indica, 1864. Copied apparently towards the end of the Xc. AH. Beg.

سپاس و شکر را زیبا مرانست ، که در ملکش سرائي جاودانست ،

S 180 × 95, 135 × 55, ll 16. Or. pap. Good Ind. nast. Cond. tol. good, although some portions are damaged and worm-eaten.

430. دیوان قطران

DĪWĀN-I-QAṬRĀN. Nb 111.

The rare dīwān of Qaṭrān b. Manṣūr Tabrīzī, a poet of the beg. and the middle of the Vc. AH./XIc. AD. (*Majma'u'l-fuṣaḥā* gives 465/1072 as the date of his death). See Br. Lit. Hist. II, 271–272, GIPh 255–256, Horn 114, Pizzi, I, 85; RS 204, 207–208. Some poems of Qaṭrān were edited in C. Schefer's Chrestomathie Persane, v. II, 240–247. It is interesting to note that the dīwān consists of two collections of poems, just as in the copies in the British Museum. That in the centre of the pages corresponds to RS 207, and that on the margins—to RS 208. Moreover, as in RS 207, the poems are ascribed in the beginning to Rūdagī (his name is also mentioned on ff. 94, 99v), but at the end, in a defective colophon, it is stated, that 'it became known' (معلوم شد) that the poems are from the pen of Qaṭrān (cf. RS 204, III). The initial poem of RS 207 is here found on f. 88v, and that in RS 208—on f. 94v (*in margine*). Unlike the British Museum copy the present one contains headings, indicating the persons in whose praise poems are composed. The copy is very bad, written without diacritical dots, in shikasta. In the beginning, and especially at the end there are a large number of poems without the author's *takhallus*, also composed by Qaṭrān, if we may trust the statement in the last colophon, mentioned above. Copied in 1018 AH., by Taqī Auḥadī Balyānī, at Aḥmadābād (?) (see colophon on f. 99). The last leaves are partly torn, and the date of what may be some later additions is illegible: 24, perhaps 1024 AH.

Beg. of the first complete *qaṣīda* in the *central* columns (almost without diacritical dots) (f. 1):

به بين آن روى اكر بر سرو نازانت قمر بايد ؛
به بين آن زلف كر بر ماه مشكينت نظر بايد ؛

Beg. of the first complete poem in the *marginal* column (f. 2, top):

اكرچه جانان كس را عزيز جون جان نيست ؛
مرا جهان و سر و جان بجاى جانان نيست ؛

Ff. (129). S 190 × 95, 165 × 70, ll 17 and irregular number on the margins. Ind. shikasta. Cond tol. good, except at the end, which is badly injured, the left edge of the leaves being torn off.

431.

ديوان ابو الفرج رونى

DĪWĀN-I-ABŪ'L-FARAJ RŪNĪ.

Nb 155.

Poems of Abū'l-Faraj b. Mas'ūd Rūnī, a court poet of the Ghaznawides Ibrāhīm (451–492/1059–1099), and his son Mas'ūd III (492–508/1099–1114). The exact date of his death is unknown, but cannot be earlier than 492/1099. See Br. Lit. Hist. II, 390, GIPh 256, Pizzi, I, 86–87; EIO 905, RS 211 (I), EB 523, R 547–548, etc. *Ind. libr.* Bh 280, Spr 308–309 (where this particular copy is referred to); (GC II 264). Transcribed in 1078 AH. at Aḥmadābād, Gujrāt, by Muḥammad Anṣārī. Beg. (as in EIO 905):

سپهر دولت و دين آفتاب هفت اقليم ؛ ابو المظفر شاه مظفر ابراهيم ؛

Ff. 44, S 245 × 135, 165 × 65, ll 17. Or. pap. Ind. nast. Cond. fairly good. CFW 1832.

432.

The same. Nb 5.

Another copy of the same dīwān, dating from the end of the XIc. AH. This MS. also is referred to in Spr 309. Beg. differently from the preceding copy :

نظام عالم و خورشید ملک و ذات هنر، نصیر دولت و پشت هدي وروی ظفر،

Ff. (62), S 185 × 110, 140 × 65, ll 15. Or. pap. Bad Ind. shikasta, almost entirely without diacritical dots. Cond. fairly good.

433. رباعیات خیام

RUBĀ'IYYĀT-I-KHAYYĀM. Nc 20.

The famous quatrains of Ghiyāthu'd Dīn Abū'l-fatḥ 'Umar b. Ibrāhīm Khayyām, d., as generally accepted, *ca.* 517/1123. See Br. Lit. Hist. II, 246–261, GIPh 275–277, Pizzi I, 241–243 ; EIO 906–907, Br 202, EB 524–525, Pr 86, R 546–547, Fl II 496, Pertsch, Gotha Cat. 25, etc. *Ind. libr.* Bk 16, Madr p. 111, Spr 464, etc. The bibliography of Khayyām's quatrains is very large, but contains little of value except a few critical works, editions and translations : Garcin de Tassy, JA, 1857 ; V. Zhukovski, Al-Muẓaffariyya (a jubilee volume in honour of Prof. Baron V. Rosen, 1897, cf. also JRAS, 1898, pp. 349–366) ; A. Christensen, Recherches sur les Rubaiyat d'Omar Khayyam, 1900, in Hartmann's Materialen etc., vol. III. Editions and translations : J. Nicolas, 1867, an edition and a French translation ; E. Whinfield, 1883, an edition and an English translation. A lith. ed. (under V. Zhukovski's supervision) St. Petersburg, 1888 ; German translations by A. Schack, 1878, Bodenstedt, 1881. The version of E. Fitzgerald first appeared in London, 1859, and has been reprinted ever since, with increasing frequency. For other editions, translations, etc. see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 699–713.

The present copy, according to a long note by A. J. Pringle (dated the 27th May 1898), was transcribed in (1316)/1898 from another quite modern copy in the possession of the late Prof. E. B. Cowell. It contains a short prose preamble on Khayyām, and 503 quatrains, arranged alphabetically. Beg.

ای سوختهٔ سوختهٔ سوختنـــي، وی آتش دوزخ از تو افروختني،

Ff. (54), S 205 × 165, 150 × 100, ll 12. Europ. pap. Modern Ind. nast. Cond. good. A number of quatrains are written on the margins.

434.

The same. M 6.

A few more quatrains of Khayyām, found on ff. 27–29v of a scrap book containing chiefly extracts from various poets. Transcribed towards the end of the XIc. or beg. of the XIIc. AH.

S 230 × 115. Irregular number of diagonal lines. Or. pap. Ind. shikasta-nast. Dirty and worm-eaten.

435. دیوان مسعود سعد سلمان

DĪWĀN-I-MAS‘ŪD-I-SA‘D-I-SALMĀN. Nb 123.

Poems of Sa‘du’d-daula Mas‘ūd b. Sa‘d b. Salmān, a native of Hamadān or Ghazna, according to different biographers, d. 515 or 525/1121–1131, a court poet of the later Ghaznawides, Ibrāhīm (451–492/1059–1099) and his son, prince Sayfu’d-Dīn. See Br. Lit. Hist. II, 324–326, GIPh 256–257, Horn 168, Pizzi I, 87; EIO 908, 2862, EB 526, R 548–549, Aum 8, etc. *Ind. libr.* Spr 485 (where this particular copy is referred to). Cf. also A. Sprenger, JASB, vol. XXII, p. 442–444, and Bland, JA, 1853, p. 356–359. A good and apparently very complete copy dating from the end of the XIc. or the beg. of the XIIc. AH. The poems are arranged alphabetically, but the folios are often misplaced.

Qaṣīdas (which occupy the greater portion of the dīwān). begin on f. 1v:

دوش در روی گنبد خضـــرا ، مانده بود این دو چشم من عمیا ،

Tarkīb-bands and *qiṭ‘as* begin on f. 224v; *ghazals* on f. 230; *quatrains* on f. 276v.

Ff. 307, S 200 × 120, 140 × 70, ll 21. Or. pap. Ind. nast. Cond. fairly good.

436. دیوان احمد جام

DĪWĀN-I-AḤMAD-I-JĀM. Nb 8.

Poems of Abū Naṣr Aḥmad b. Abī’l-Ḥasan Nāmiqī Jāmī, with the *takhalluṣ* Aḥmad or Aḥmadī (d. 536/1142), a Sufico-lyric poet. See for a detailed bibliography about him No. 245 in this Cat. His dīwān is described in EIO 910, 2863, R 551–552, etc. *Ind. libr.* Bk 23, Spr 323–325 (where this particular copy is referred to); (GC II 209). Lith. several times in India. The copy is modern, dating from the end of the XIIc. AH. The poems are all mixed without any arrangement, and include also two short *mathnawīs* (on f. 83v and f. 108v). The *takhalluṣ* is omitted in the second half of the book, some space being left for it. Wherever it should appear in the form of *Aḥmadī* instead of *Aḥmad*, alone the final ى is, however, written. Beg.

ای جمالت تا بشی در انس و جان انداخته ؛
پرتو روئتو (*sic*) نوری در جهـان انداخته ؛

Ff. 111, S 210 × 115, 145 × 65, ll 15. Or. pap. Ind. nast. Cond. good.

437. دیوان معزی

DĪWĀN-I-MU‘IZZĪ.

Nc 16.

Poems of Abū ‘Abdi’l-lah (or Abū Bakr) Muḥammad b. ‘Abdi’l-Malik Burhānī Mu‘izzī (d. 542/1147–1148), a court poet of Malikshāh (465–485 1072–1092) and Sinjar (511–552/1118–1157), the Saljuqides. See Br. Lit. Hist. II, 327–330, GIPh 260, Horn 200, Pizzi I, 88, 214–215; EIO 912–913, R 552, Fl I 497, etc. *Ind. libr.* Bh 287, Spr 501–502 (where the present copy is referred to). The poems are all mixed, without any arrangement. Copied probably in the XIc. AH. Beg.

باز آمد و آورد خـزان لشکـر سرما ؛
بشکست و هزیمت شد ازو لشکر گرما ؛

Ff. 507, S 235 × 140, 170 × 75, ll 15. Or. pap. Ind. nast. Cond. tol. good, although paper has decayed along the marginal lines. Notes on the fly-leaves. Vignette.

438. کلیات سنائي

KULLIYYĀT-I-SANĀĪ.

Nd 9.

Poetical works of Abū’l-Majd Majdūd b. Ādam Sanāī Ghaznawī, whose death is variously fixed at 525–576/1131–1181 (the most probable date is 545/1150). See Br. Lit. Hist. II, 317–322, GIPh 282–283, Horn 158, Pizzi I, 92–93, 215–216; EIO 914–928, Br 203–204, RS 214, 215, EB 528–537, Pr 747 seq., R 549–551, Aum 9, Fl I 498, Dorn C. 326, etc. *Ind. libr.* Bh 281–286, Bk 17–22, Madr 135, Spr 557–559 (where the present copy is referred to; St. No. 19 on p. 57. Copied apparently towards the end of the Xc. or the beg. of the XIc. AH. Many folios are misplaced.

1. A prose preface (ff. 1v–5v), by the author himself, usually prefixed to the *Ḥadīqa*, beg. (as in EIO 915):

سپاس و ستائش مبدعي را که سخن پاک الخ

2. *Dīwān* (ff. 6–276v), arranged alphabetically. See EIO 928, EB 537, R 551, etc. Beg.

ای در دل مشتاقات (*sic*) از عشق تو بوستانها ،
بر حجت بیچونی از صنع تو برهانها ،

3. A fragment of a *mathnawī* by the same Sanāī (probably some misplaced leaves from the *Ḥadīqa*) (ff. 350-359v). He refers to some contemporary poets such as Mu‘izzī (f. 355v), Sayyid Ḥusayn (f. 356v) and Mukhtārī (f. 357). Folios 277–349 (according to the original numeration) are lost.

4. *Ḥadīqa* (ff. 360v–585v), or, with its full title حديقة الحقيقة و شريعة الطريقة, sometimes also called كتاب الفخرى or فخر نامه. This is the well known mystical poem, in ten *bābs*, comp. in 524–525/1130–1131, or, as in other copies, 534–535/1139–1141. It was often lith. in India, and the first *bāb* was edited and translated in the Bibl. Indica by J. Stephenson (1911). Defective at the end, apparently many lacunas. Beg. as usual.

ای درون پرور برون آرای ، وی خرد بخش بیخرد بخشای ،

Ff. 585, S 145 × 260, 70 × 205 (*biyāḍ* form), ll 25. Or. pap. Ind. nast. Cond. tol. good. Vignettes.

439. حديقة

ḤADĪQA. Oa 35.

Another copy of the *Ḥadīqa*, slightly defective, transcribed apparently in the XIc. AH. It contains a prose preface (def. at the beg.), and a prose epilogue with dedication to Abū'l-Maḥārib Bahrām Shāh b. Mas‘ūd b. Ibrāhīm b. Maḥmūd (511–547/1118–1152). The date of composition is here given as 524–525/1130–1131 (f. 320). Beg. of the poem, on f. 13v, as usual. On ff. 1–4v, and 370–373v there are lists of words with explanations, without a heading. They may be special glossaries of the obsolete and difficult idioms in the poem.

Bd. v. Ff. 1–322v, S 180 × 90, 135 × 55, ll 17. Or. pap. Ind. nast. Cond. almost good.

440.

The same. Na 32.

Another copy of the same poem, dating from the beg. of the XIIc. AH. It is defective at both ends and corresponds to ff. 13v–245v of the preceding No.

S 185 × 115, 135 × 60, ll 19. Or. pap. Ind. nast. Cond. bad. Injured by ‘repairs.’

441.

The same. Na 31.

Another copy of the same poem, dating from the middle of the XIIc. AH. Apparently only two folios are lost at the beg. (the initial verse is found on f. 13v, line 4 of the copy described in No. 439).

S 265 × 160, 185 × 75, ll 19. Or. pap. Ind. nast. Cond. tol. good.

442.

The same. Na 33.

Another copy of the same poem, apparently complete, transcribed in 1186 AH. (13th of ‘Ālam-Shāh’s reign). No preface, beg. as usual. The date of composition is given as 534–535/1139–1141.

Ff. (396), S 225 × 145, 175 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

443.

The same. Na 34.

Another copy of the same poem, dating from the end of the XIIc. AH. Beg. as usual. It contains a prose preface, different from the one found in No. 439 (ff. 1v–14v), beg. (somewhat illegible and ‘corrected’ by a modern hand) :

الحمد لله الخبير بخفيات (*sic ?*) الضمائر الحكيم الخ

The author’s original *dībācha* beg. on f. 12 (his name is given here in the form of ابو المحمد المحمود بن آدم).

S 225 × 140, 165 × 90, ll 15. Or. pap. Very bad Ind. nast. Cond. tol. good.

444.

The same. Na 174.

The *first* book of the *Ḥadīqa*. An excellent calligraphic copy dating from the XIc. AH. No preface. Beg. as usual.

S 245 × 170, 200 × 75, ll 21, two centre and one margin columns. Or. pap. Calligraphic Ind. nast. Cond. good. The first leaf is of a more modern origin.

445.

شرح حديقه

SHARḤ-I-ḤADĪQA. Na 76.

A revised edition of the same poem, with short prose explanations and glosses, by ‘Abdu’l-Laṭīf b. ‘Abdi’l-lah al-‘Abbāsī

(d. 1048 or 1049/1638–1639, see Nos. 364, 495, 500, 507). The notes constitute the condensed version of a larger work of ‘Abdu’l-Laṭīf on the same subject, under the title *Laṭā’ifu’l-ḥadā’iq*. The present edition was completed in 1044/1634. See for details EIO 923–924, etc. Copied in the 38th year of Aurangzīb’s reign, i.e. 1107 AH., by Muḥammad Jān. This MS. contains only the *second half* of the work, and, besides, there are some lacunas. Of the original numbering only ff. 274–528 remain.

Ff. 254, S 230 × 130, 170 × 75, ll 17. Or. pap. Ind. nast. Cond. good.

446. منتخب حديقة

MUNTAKHAB-I-ḤADĪQA. Oa 28.

1001 *bayts* from the *Ḥadīqa*, extracted and arranged, as is generally accepted, by Farīdu’d-Dīn ‘Aṭṭār (see later on, Nos. 477–487 in this Cat.). Cf. EB 536, Fl I 501. *Ind. libr.* Bk 19, Spr 353, St. No. 20 on p. 58. Copied in the 33rd year of Aurangzīb’s reign, or 1101 AH. It was lith. at Lucknow. Beg.

حمد بيحد صفات يزدانرا ، مدح بيقدح ذات سحبانرا ،

Bd. v. Ff. 91v–122, S 230 × 140, 165 × 80, ll 17. Or. pap. Ind. nast. Cond. good.

447. مفتاح الحديقة

MIFTĀḤU’L-ḤADĪQA. Oa 35.

A versified glossary to the *Ḥadīqa*. The name of the author and the date of composition are unknown. Transcribed in the XIc. AH., defective at the end. Beg.

بسم الله الرحمن الرحيم ، هست كليد در كنج حكيم ،

Bd. v. Ff. 323v–369v. For measurements etc. see No. 439. Marginal glosses.

448. ديوان عبد الواسع جبلي

DĪWĀN-I-‘ABDU’L-WĀSI‘ JABALĪ. Nc 8.

Poems of ‘Abdu’l-Wāsi‘ b. ‘Abdi’l-Ḥāmī from Jabal (not the hilly track south of Qazwīn, usually understood by that name, but the hills of Gharchistān in the Western ramifications of the Hindukush range). He was a court poet of the Ghaznawide prince Bahrām (511–547/1118–1152), and died in 555/1160. See Br. Lit. Hist. II, 341–342, GIPh 261, RS 217, EB 538–540, etc.

Ind. libr. Spr 443–444 (where this particular copy is referred to). Lith. Lucknow, 1862. Copied in 1224/1809, for an Englishman whose name is given as ماملو صاحب. The poems are left without arrangement. A short prose preamble (written by the same hand as that of the poems themselves) is prefixed to the dīwān. Beg. of the first *qaṣīda* :

که دارد چون تو معشوق نگار و چابک و دلبر،
بنفشه زلف لاله روی نرکس چشم نسرین بر،

Ff. 193, S 320 × 210, 220 × 135, ll 15. Or. pap. Ind. modern nast. Cond. good. CFW 1825.

449. دیوان سوزني

DĪWĀN-I-SŪZANĪ. Nb 71.

Poems of Shamsu'd-Dīn Muḥammad b. ʻAlī Sūzanī, a native of Naṣaf (or Nasaf, or Nakhshab, now Qarshī), d. 569/1173. See Br. Lit. Hist. II, 342–343, GIPh 266, Horn 133, Pizzi I, 93 ; EB 541–542, Pr 716, etc. *Ind. libr.* Spr 573–574 (where this particular copy is referred to) ; St. No. 22 on p. 58. A very good copy, containing *qaṣīdas*, *qiṭʻas* and about 100 *quatrains*, transcribed by 'Abdu'l-Ḥayy Qurayshī at Bandar-i-Sūrat, 1011 AH. Beg.

سلطان کسی بود که ز پیلان آبکش، میدان خاکرا ز هوا بخشد آب خوش،

Ff. (178), S 190 × 115, 125 × 65, ll 15. Or. pap. Khorasani nast. Cond good. Vignette.

450. دیوان انوري

DĪWĀN-I-ANWARĪ. Nb 18.

Poems of Auḥadu'd-Dīn ʻAlī Anwarī, a court poet of Sinjar, the Saljuqide (511–552/1118–1157). The date of his death is variously fixed at 540–587/1145–1191, but the most probable is 585 or 587/1189–1191. See Encyclopædia of Islam, I (1910), p. 362, Br. Lit. Hist. II, 364–391, GIPh 261–263, Horn 195 sq., Pizzi I, 99–101, and 162–166, V. Zhukovski, Ali Auhad-ed-Din Enveri, etc., St. Petersburg, 1883 ; M. Ferté, JA, 1895, p. 235 sq.; EIO 935–949, 2864–2865, Br 205–207, RS 211, 215, 218–220, EB 543–558, 1980, Pr 743 sq., Ros 170, R 554 sq., Aum 10, Fl I 502, Dorn C. 319, Krafft 62, etc. *Ind. libr.* Bh 290, Bk 25–27, Spr 331–333 (where the present copy is referred to), St. No. 16 on p. 56. Lith. several times in Persia and India. The poems are all mixed without any arrangement. Copied apparently in the Xc. AH. A good transcript, although slightly defective at the beg. and end. First are given the *qaṣidas*, as usual. *Qiṭ‘as*, *ghazals* etc. begin on f. 198v. *Quatrains*, interspersed with *qiṭ‘as*, are arranged alphabetically, beg. (on f. 338):

ای هجر مکر نهایتي نیست ترا، وی وعدهٔ وصل غایتي نیست ترا،

Ff. 285 (the correct order: 1–47, 50, 48, 49, 51–118, 120, 119, 122, 121, 123, 124, 148–162, 138–147, 131, 137, 132–136, 163–285), S 195 × 120, 125 × 55, ll 21. Old or. pap. Khorasani nast. Cond. good.

451.

The same. Nd 2.

Another copy of the same dīwān, transcribed in 1008 AH. by Muḥammad Qazwīnī Jūsaqī. The poems are not arranged. Beg.

صبا بسبزه بیاراست دار دنیا را، نمونه کشت زمین مر عذار عقبا را،

Ff. 363, S 240 × 145, 155 × 85, ll 15. Or. pap. Khorasani nast. Cond. tol. good, but a number of leaves are perished. Vignette.

452.

The same. Nd 1.

Another copy of the same dīwān, transcribed apparently towards the middle of the XIc. AH. This copy is referred to in Spr 332. Beg. as usual:

مقدری نه بآلت بقدرت مطلق، کند ز شکل بخاری جو کنبد ازرق،

Ff. 268, S 305 × 180, 180 × 90, ll 19. Or. pap. Ind. nast. Cond. tol. good. Vignette. Notes on the margins.

453.

The same. Nc 3.

Another copy of the same dīwān, transcribed in the 14th year of Aurangzīb's reign, i.e. 1083 AH., by one Chandarbhān. Beg. as in the preceding copy, No. 452.

Ff. (267), S 250 × 145, 180 × 95, ll 23. Or. pap. Ind. nast. Cond. tol. good.

454.

The same. Nb 17.

Another copy of the same dīwān, bad and defective, also referred to in Spr 332. It dates from the XIIc. AH. and is badly written in a particularly illegible form of shikasta. The first 15 folios contain scrappy extracts from various poets.

Ff. (249), S 230 × 120, 175 × 85, irregular number of lines. Or. pap. Ind. shikasta. Cond. tol. good.

455. شرح ديوان انورى

SHARḤ-I-DĪWĀN-I-ANWARĪ. Nc 24.

A commentary on Anwarī's poems, comp. towards the end of the XIc. AH./XVIIc. AD., by Abū'l-Ḥasan Ḥusaynī Farāhānī (his name is given in the introduction to the second part in this copy). See GIPh 263, EIO 948–949, RS 219, EB 557, R 556, etc. *Ind. libr.* Bk 30. Spr 332–333 (where the present copy is referred to). (GC I 525). Cf. also Mél. Asiatiques, IV, 54.

The *first part* (ff. 1v--77) contains a commentary on the *qaṣīdas*, beg. abruptly :

باز اين چه جواني و جمالست جهانرا ' الخ

The *second part* (ff. 77v–107v) deals with the *qiṭ'as*, etc. Beg. as usual :

اى نام تو قالب عبارت را روح ' الخ

Copied in 1118 AH., at Iṣfahān, by Sulṭān Muḥammad-i-Āstāna.

Ff. (107), S 200 × 120, 145 × 70, ll 20. Eur. pap Pers. nast. Cond. good.

456. ديوان خاقاني

DĪWĀN-I-KHĀQĀNĪ. Nb 49.

Poems of Afḍalu'd-Dīn Badīl Ibrāhīm b. 'Alī Najjār Khāqānī Shīrwānī (who used also the *takhalluṣ* Ḥaqāiqī). The date of his death is variously given as 582–595/1186–1199, but the latest date is the most probable one. See Br. Lit. Hist. II, 391–399, GIPh 263–265, Horn 200–201, Pizzi I, 96–98, 216–217 ; C. Salemann, The quatrains of Khāqānī, St. Petersburg, 1875 ; N. Khanykov, Mémoire sur Khacani, JA, 1864, pp. 137–200 and 1865, pp. 296–367 ; the same, in Bulletin de la Classe Historico-philologique, vol. XIV, pp. 353–370, and Mélanges Asiatiques, III, 114 ; EIO 950–970, Br 208–209, RS 221, EB 560–581, Pr 768 sq., R 558 sq., Fl I 508, Dorn C. 329, etc. *Ind. libr.* Bh 291–292, Bk 31–32, Spr 461–462 (where the present copy is referred to), St.

Nos. 14–15 on p. 56; (GC I 835, II 224). Lith. several times in India. Copied in the Xc. AH. Beg. as usual:

دل من پیر تعلیم است و من طفل زبان دانش،
دم تسلیم سر عشر و سر زانو دبستانش،

Ff. (243), S 235 × 130, 180 × 75, ll 23–25. Or. pap. Excellent Khoras. nast. Cond. good. Marginal notes, some of them in English.

457.

The same. Nc 5.

Another copy of the same dīwān, dating from the XIc. AH. The poems are arranged alphabetically: *qaṣīdas* begin on f. 1v; *tarkībs* etc.—f. 212v; *qiṭ‘as*—f. 265; *ghazals*—f. 307; *quatrains* (unarranged)—f. 365v. Beg.

عروس عافیت آنگه قبول کرد مرا، که عمر بیش بها دادمش بشیر بها،

The poem which stands first in the preceding copy is found here on f. 98v. This copy is referred to in Spr 462.

Ff. 385, S 320 × 180, 225 × 90, ll 19. Or. pap. Ind. nast. Cond. not good. Vignette. Marginal notes.

458.

The same. Nc 6.

Another copy of the same dīwān, transcribed towards the beg. of the XIIc. AH. It is defective at the end, the poems are unarranged. Mentioned in Spr 462. Beg. as usual, see No. 456.

Ff. (243), S 240 × 135, 160 × 85, ll 19. Or. pap. Ind. nast. Cond. good.

459. شرح دیوان خاقانی

SHARḤ-I-DĪWĀN-I-KHĀQĀNĪ. Nc 23.

A commentary on Khāqānī's dīwān, by Muḥammad b. Dāūd b. Muḥammad b. Maḥmūd ('Alawī) Shādī'ābādī (f. 1v), sometimes also written Shāhābādī, or, as in the following copy, Shāhī'ābādī, شاه یابادی, a native of Mandū, in Mālwa. He flourished towards the first half of the Xc./XVIc. See GIPh 263, EIO 968–970, EB 572–573, R 561, etc. *Ind. libr.* Bh 293, Bk 34–35, Spr 462–463 (where the present copy, as well as the next one, are referred to). Copied in the beg. of the XIIc. AH. Defective at the end. Beg.

جواهر زواهر سپاس بي قياس الخ

Ff. (197), S 270 × 170, 175 × 95, ll 23. Or. pap. Ind. nast. (different hands). Cond. good. A lacuna after f. 1.

460.

The same. Nc 22.

Another copy of the same commentary, also slightly defective at the end. Transcribed towards the end of the XIIc. AH. Beg. as in the preceding copy. Ff. 482–507 contain scrappy extracts from various poets. On the margins (ff. 3–51v) are notes on various idioms, every group being similarly introduced by the same expression : پارسي و اصطلاح پهلوی و ترکي و عبری الخ. On ff. 52–60 is a short list of the ancient kings of Persia followed by explanations of a few old Persian words. Another short *farhang* begins on f. 83v and breaks off on f. 112v. Beg.

بدانکه عرب بجيم و کاف و ژا مثل چه الخ

Ff. 507, S 190 × 105, 110 × 55, ll 19. Or. pap. Coarse Ind. nast. Cond. good.

461.

تحفة العراقين

TUḤFATU'L-'IRĀQAYN. Na 16.

The famous *mathnawī* poem by the same Khāqānī. See the references given in No. 456, also GIPh 264, EIO 950, 952–959, 2866, RS 221, EB 560, 574–579, R 560, 809. etc. *Ind. libr.* Bk 33, Spr 463 (where the present copy is referred to) ; (GC II 273–275). Cf. also Wiener Jahrbücher, vol. 64, Anzeigeblatt, 16–18. Lith. several times in India. Copied towards the end of the XIIc. AH. Beg. as usual :

مائيم نظارکان غمناک، زين حقهٔ سبز و مهرهٔ خاک،

Ff. (108), S 240 × 140, 165 × 75, ll 15. Or. pap. Ind. nast. Cond. tol. good. Copious glosses and notes on the margins.

462.

The same. Na 17.

Another copy of the same poem, slightly defective at the beg., where, according to the preceding copy only 15 *bayts* are lost (the first extant verse is found on f. 2 of No. 461), and at the end (corresponding to f. 108 of the same preceding copy) only five *bayts* are lost.

S 235 × 125, 185 × 85, ll 19. Or. pap. Ind. nast., bad and illegible. Cond. tol. good. Many glosses on the margins.

463. دیوان ظهیر فاریابی

DĪWĀN-I-ẒAHĪR-I-FĀRYĀBĪ. Oa 73.

A small portion of the dīwān of Ẓahīru'd-Dīn Abū'l-Faḍl Ṭāhir b. Muḥammad Fāryābī, a court poet of the Atabegs of 'Irāq, d. 598/1201. See Br. Lit. Hist. II, 412–425, GIPh 268–269, Horn 194, Pizzi I, 102–103 ; EIO 971, Br 210, RS 222–224, EB 582–584, Pr 720, 773, Ros 205, R 563, Krafft 62, etc. *Ind. libr.* Bk 36, Spr 579–580, St. No. 123 on p. 77. Lith. several times in India. Copied towards the beg. of the XIIc. AH. (Some portions of the same volume are transcribed by 'Abdu'l-Ghafūr Andijānī in 1108 AH.). Beg.

سبیده دم که شدم محرم سرای سرور، شنیدم آیهٔ توبوا الی الله از لب حور،

Bd. vol. Ff. 330–340, S 280 × 160, 245 × 135, irregular number of lines (as usual in albums). Or. pap. Ind. nast. different hands. Cond. rather bad.

464.

The same. Od 1.

Another short extract from the same dīwān, forming a portion of an anthology. Transcribed in 1098 AH. At Burhānpūr. Beg.

کیتی که اولش عدم و آخرش فناست، در حق او کمان ثبات و بقا خطاست،

Bd. vol. S 170 × 100, 120 × 65, ll 16. Or. pap. Ind. nast. Cond. good.

465. دیوان شرف

DĪWĀN-I-SHARAF. Nb 13.

A good, although slightly defective copy of a very rare dīwān of Shufurwa Iṣfahānī, so far known only in a fragmentary MS. in the British Museum, described in RS 239 (III). The author, Sharafu-'d-Dīn Muḥammad Faḍlu'l-lah (or 'Abdu'l-Mu'min) Shufurwa, with the *takhalluṣ* Sharaf, a native of Iṣfahān, died *ca.* 600/1203–1204. He was a court poet of the last princes of the Saljūq dynasty who ruled in 'Irāq and Kurdistān, i.e. Arslān-Shāh (556–

573/1161–1177) (mentioned in poems on ff. 36v, 65, 65v, 93v), and especially of Ṭoghrul II (573–590/1177–1194) (cf. ff. 14, 32v, 33, 34, 34v, 39, 60, 62v, 63v, 64, 64v, 65, 65v, 66v, 67, 101v, 126, 140v, etc.). Numerous eulogies are also dedicated to the Atabegs of Adharbayjan (who were also the de facto rulers of ‘Irāq) such as Shamsu’d-Dīn Īldigiz (531–568/1136–1172), and his son Muḥammad (568–582/1172–1186) (cf. ff. 24v, 26v, 30, 41, 43v, 45, 51v, 76v, 83, 84v 95, 98, 101v, etc.). Many other noblemen and high officials were eulogised by the poet. On ff. 134v (*bis*), 135, 137–137v, etc., are given his satires on a contemporary poet Mujīru’d-Dīn of Baylaqān, who died in 594 1198 (see Br. Lit. Hist. II, 397, 413, 540, GIPh 268, R 562, etc.). The author seems to be not only a great admirer of the Saljūq dynasty, but especially a great lover of his native city, Iṣfahān (written سباهان, or اصفهان), which he eulogises in a great many poems. About details of his life little is known, see ‘Aufī, ed. Browne, I, 268–273; *Ta’rīkh-i-guzīda* (*text*), p. 821 (cf. Browne, JRAS, 1900, pp. 758-759); Daulatshāh, pp. 154–155; *Haft-iqlīm*, EIO 724 No. 867, or No. 282 in this Cat., ff. 211v-213; *Riyāḍu’sh-shu‘arā*, No. 230 in this Cat., ff. 238–238v; *Majma‘u’l-fuṣaḥā*, I, 302, etc. Cf. also Browne, Account of a rare MS. history of Isfahan, JRAS, 1901, pp. 678–680. See also Br. Lit. Hist. II, 540, GIPh 268–269, RS 239 (III). Cf. also EIO 934, where a dīwān of his cousin, Ẓahīru’d-Dīn ‘Abdu’llah Shufurwa is described.

The present copy is slightly defective at the end, but otherwise quite good, transcribed probably in the beginning of the XIc. AH. It contains not only *qaṣīdas* and *qiṭ‘as*, as does the MS. in the British Museum, but also *ghazals* and *quatrains*.

Qaṣīdas (ff. 1v–107), 134 in number, alphabetically arranged. Beg.

حمد و ثنا خالق زمین و زمانرا، صانع بی آلت همین و همانرا،

(The *qaṣīda* which stands first in RS 239 III, is found here on f. 83v).

Tarkīb-bands (ff. 107–122v), not arranged alphabetically. Beg.

ای صدر هر دو عالم و سر خیل انبیا،
نعت جمال خوب تو و الشمس و الضحی،

Qiṭ‘as (ff 122v–135). Also unarranged. Beg.

ای ز فیض کرمت جاه طمع مالا مال، بر بساط سخنت شهد و شکرتو بر تو،

Ghazals (ff 135–179). Beg.

ای رخ تو حیرت جن و بشر، دو لب تو غیرت شهد و شکر،

Rubā'iyyāt (ff. 179–224v), 548 in number, without any arrangement. Beg.

سازندهٔ کار مرده و زنده توئي ، دارندهٔ این خلق براکنده توئي ،

Ff. 224, S 210 × 115, 155 × 60, ll 17. Or. pap. Ind. legible nast. Cond. tol. good, but occasionally injured by dampness.

466. خمسهٔ نظامي

KHAMSA-I-NIẒĀMĪ. Na 140.

The famous *mathnawī* poems of Jamālu'd-Dīn Abū Muḥammad Ilyās b. Yūsuf b. Muayyad Niẓāmi'd-Dīn of Ganja, with the *takhalluṣ* Niẓāmī. His death is variously fixed at 598–607/1202–1211, but 598–599/1202–1203 seems most probable. See Br. Lit. Hist. II, 400–411, GIPh 241–244, Horn 160 sq., 181 sq., Pizzi I, 217–219, II 178–197 ; EIO 972–1027, 2868–2874, Br 211–218, RS 225–233, EB 585–619, 1981, Pr 751sq., Ros 171–173, 203, R 564 sq., Aum 10, Fl I 503, Mehren 34, Leyden C. II, 109, etc. *Ind. libr.* Bh 295–296, Bk 37–45, Madr 137–140, Spr 519–521 (where the present copy as well as other MSS. of Niẓāmī's poems in this collection are referred to), St. Nos. 4–13 on pp. 55–56. Cf. also W. Bacher, Nizami's Leben und Werke, Leipzig, 1871 ; transl. into English, 1873, repr. 1883 ; H. Ethé, Die höfische und romantische Poesie der Perser, 1887, pp. 39–42, etc. Lith. many times in India and Persia. For a detailed bibliography of Niẓāmī's works see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 286–292. Copied by Muḥammad 'Alī b. Shamsi'd-Dīn Muḥammad b. Muḥammad Dāru's-Salāmī ash-Shustarī al-Fīrūzābādī at Ḥaydarābād in 1090 AH. (as stated in the colophon on f. 23). It contains all five poems :

1. *Makhzanu'l-asrār*, probably comp. in 572 or 573/1176–1178 (cf. EIO 972), and dedicated to Bahrām-Shāh of Arzinjān. It is divided into 20 *maqālas*. Edited by Bland, London, 1844. Often lith. separately, sometimes with a commentary. Beg. as usual :

بسم الله الرحمن الرحيم ، هست کليد در کنج حکيم ،

2. *Laylā wa Majnūn*, comp. in 584/1188, and dedicated to Abū'l-Muẓaffar Shīrwān-Shāh. Transl. by J. Atkinson, Laili u Majnun, a poem from the original of Nazami, London, 1836. Often lith. in India. Beg. as usual :

ای نام تو بهترین سر آغاز ، بی نام تو نامه کی کنم باز ،

3. *Khusraw-u Shīrīn*, comp. in 576/1180–1181, with eulogies of Sulṭān Sa'īd Ṭoghrul b. Arslān, Atabeg Abū Ja'far

Muḥammad and others. Lith. many times in India. Beg. as usual :

خداوندا در توفیق بكشاى ، نظامي را ره تحقیق بنماى ،

4. *Haft paykar*, comp. in 593/1197. Cf. F. v. Erdmann, Behramgur und die russische Fürstentochter, 1844. Often lith. in India. Beg. as usual :

اى جهان ديده بود خويش از تو ، هيـچ بودي نبود پيـش از تو ،

5. *Iskandar-nāma*, comp. *ca.* 597/1200–1201, divided into two parts : (a) the *first*, known as *Barrī*, also designated as *Sharaf-nāma-i-Sikandarī*, dedicated to Atabeg Nuṣratu'd-Dīn (asc. 587/1191). It was printed several times at Calcutta, lith. many times in India. Extracts with translation were published in many chrestomathies in Europe. Transl. into English by H. W. Clarke, London, 1881. Cf. also F. v. Erdmann, De Expeditione Russorum Berdaam versus, Kazan, 1826 ; Charmoy, Expédition d'Alexandre contre les Russes, St. Petersburg, 1829 ; F. Spiegel, Die Alexandersage, etc., Leipzig, 1851, pp. 33-50 ; Nöldeke, Beiträge zur Geschichte des Alexanderromans, Denkschr. der Kais. Akad. d. Wiss., Vienna, vol. 38 ; cf. also Encycl. of Islam, vol. II, p. 535, and Friedländer, Die Chadhir-legende und der Alexanderroman, p. 67 sq. Beg. as usual :

خدايا جهان پادشاهي تراست ، زما خدمت آيد خدائي تراست ،

(b) The *second* part, known as *Baḥrī*, or *Sharaf-nāma*, or *Khirad-nāma-i-Iskandar*, dedicated to ʿIzzu'd-Dīn Masʿūd, son of Nūru'd-Dīn Arslān. Edited by A. Sprenger, Calcutta, 1852–1869. Lith. very often in India. Beg. as usual :

خرد هر كجا گنجي آرد بديد ، ز نـام خدا سازد آنرا كلـيد ،

S 240 × 145, 190 × 95. Four columns in diagonal lines, varying in number. Or. pap. Ind. nast Cond. tol. good. Bad vignettes.

467.

The same. Na 47.

Another copy of Niẓāmī's *Khamsa*, fragmentary and arranged in a different way. It was transcribed in 1085 AH. (according to the colophon on f. 85v). The poems found here, are the following :

1. *Iskandar-nāma*, the *first* part, begins (on f. 1v) as usual, see the preceding copy, 5*a*. The *second* part begins (on f. 86v) as usual, see ibid., *b*.

2. A short fragment of *Haft paykar*, beg. (on f. 132v) as above, see No. 466 (4).

3. A short fragment of *Makhzanu'l-asrār*, beg. (on f. 140v) as in the preceding copy, No. 466 (1).

4. *Khusraw-u Shīrīn*, complete (on f. 149v), beg. as usual, see above No. 466 (3).

Ff. 231, S 320 × 175, 200 × 105, ll 21. Or. pap. Ind. nast. Cond. fairly good. Many marginal glosses. F. 141 is omitted in the numeration.

468. مخزن الاسرار

MAKHZANU'L-ASRĀR. Na 139.

Another copy of this poem, transcribed by Nādir-Beg in 1090 AH. (the date is rather suspicious). It is referred to in Spr 521. Beg. as usual, see No. 466 (1).

S 255 × 145, 185 × 80, ll 17. Or. pap. Ind. nast. Cond. bad, injured by 'repairs.'

469. (شرح مخزن الاسرار)

(SHARḤ-I-MAKHZANU'L-ASRĀR). Na 82.

A commentary on *Makhzanu'l-asrār*. Neither the title nor the author's name are mentioned in the text. Judging from the general character it may be the same as the commentary on that poem by Muḥammad b. Qiwām b. Rustam b. Aḥmad b. Maḥmūd Balkhī, surnamed Bakraī, who comp. it in 1091/1680 (for a description of it see EIO 998, R 573, Spr 521, etc.). The present copy, dating from the XIIc. AH., contains no introduction and is defective at the end. It opens abruptly :

هست كليد در كنج حكيم ، بســـم الله الرحمن الرحيم ،

Bd. vol. S 210 × 115, 150 × 70, ll 13. Or. pap. Ind. nast. Cond. bad, injured by 'repairs'. Lacunas in several places.

470. ليلي و مجنون

LAYLĀ WA MAJNŪN. Na 109.

Another copy of this poem, transcribed in 1169 AH., at Sarā (سرا) by Najmu'd-Dīn Ḥusaynī. Beg. as usual, see above, No. 466 (2).

S 190 × 100, 130 × 55, ll 17. Old Europ. pap. Ind. nast. Cond. good.

471.

KHUSRAW-U SHĪRĪN.

خسرو و شیرین

Na 84.

Another copy of this poem, transcribed in 1083 AH. Beg. as usual, see above, No. 466 (3).

S 200 × 120, 140 × 75, ll 13. Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

472.

The same. Na 83.

Another copy of the same poem, dating from the end of the XIc. AH., defective at the end. Beg. as usual, see No. 466 (3).

Ff. 69 (loose), S 275 × 170, 200 × 105. ll 21 (four columns). Or. pap. Good calligraphic Ind. nast. Cond. tol. good.

473.

ISKANDAR-NĀMA.

اسکندر نامه

Oa 17.

An old copy of this poem, apparently dating from the end of the IXc. or beg. of the Xc. AH. Both parts begin as usual, see No. 466 (5), *a* and *b*. The *first* part, here called *Sharaf-nāma*, beg. on f. 1v; the *second*, *Iqbāl-nāma*, on f. 123.

Ff. 187, S 200 × 120, 145 × 80, ll 21, two centre and one margin columns. Old Or. pap. Khorasani nast. Some places injured by 'repairs.' Vignettes.

474.

The same. Na 64.

The *first* part of the same poem, here called *Sharaf-nāma*. Copied towards the middle of the XIIc. AH. Beg. as usual, see No. 466 (5) *a*. It does not contain the last chapter.

Ff. (319), S 160 × 115, 115 × 65, ll 11. Or. pap. Ind. nast. Cond. tol. good.

475.

The same. Na 66.

The *second* part of the same poem, copied in 1157 AH. (27th of Muḥammad Shāh's reign) by Ghulām Rasūl بها رجی and Shaykh 'Isā at Dandwasi (?) Maīn (?) Ghat in the Carnatic. Beg. as usual, see No. 466 (5) *b*.

Ff. (167), S 210 × 120, 155 × 75, ll 11. Or. pap. Ind. nast. Cond. tol. good.

476. خلاصهٔ خمسه

KHULĀṢA-I-KHAMSA. Na 43.

A collection of passages of didactic contents, extracted from the five poems of Niẓāmī. The name of the compiler is not known. The quotations are originally arranged in 39 bābs but only 37 (as in other known copies) are actually given. The headings in the index (ff. 2v–3) do not coincide with those in the text. See EIO 982, EB 597–599, Pr 766–767, R 575, etc. *Ind. libr.* Bk 45, Spr 521 (where this particular copy is referred to), St. No. 6 on p. 55. Copied in 1135 AH. by Mihr ʻAlī b. Muḥammad Ibrāhīm Iṣfahānī. Beg. of the prose preface :

الحمد لله ... بر اصحاب دولت و ارباب مکنت واجب و لازمست الخ

Ff. (42), S 200 × 115, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. good.

477. کلیات عطار

KULLIYYĀT-I-ʻAṬṬĀR. Nd 13.

The dīwān and 14 *mathnawī* poems by Farīdu'd-Dīn Abū Ḥāmid Muḥammad b. Abī Bakr Ibrāhīm an-Nīshābūrī, surnamed ʻAṭṭār, whose death is variously fixed at 618–627/1221–1230. See Encycl. of Islam, I, pp. 513–514, Br. Lit. Hist. II, 507–515. GIPh 284–287, Horn 158 sq., Pizzi I, 219–226 ; EIO 1031–1054, 2875, Br 219–223, RS 235–237, EB 622–636, Pr 774 sq., R 344. 576–580, Fl I 509, 511, etc. *Ind. libr.* Bh 299–303, Bk 46–52, Spr 346–358 (where this and many of the following copies are referred to), St. Nos. 32–37 on pp. 60–61. The Kulliyyāt was lith. in Lucknow, 1872. Cf. also H. Ethé, Die mystische, didactische und lyrische Poesie der Perser, Hamburg, 1888, pp. 22–26. Editions, translations, etc. of every separate work of ʻAṭṭār are given under the corresponding titles further on. Concerning his prose work on the hagiology of Sufism see above, Nos. 235–238 in this Cat. The present copy, good although defective and damaged at the beginning and end, was transcribed by Sayyid Maḥmūd b. Jalāl (*or* Jalā) b. Dāūd al-Ḥusaynī in 1006 AH. (see the colophons on ff. 388v and 579). The poems of smaller size are placed on the margins and are naturally those most damaged. There are :—

Centre-columns :

1. *Dīwān*, defect. in the beg. Qaṣīdas, etc., not arranged. Towards the end (ff. 162v–179) there is a series of quatrains, also unarranged. Beg. (f. 1) of the first complete poem :

نه پای آنکه زین کرهٔ خاک بگذرم، نه دست آنکه پردهٔ افلاک بر درم،

2. *Gul-u-Hurmuz* (beg. on f. 179v). The fuller version of the same romance as (11) in this same vol., see EB 625 (3), cf. EIO 1031 (2), etc. A lengthy versified fairy tale of the adventures of prince Hurmuz, etc. Beg.

بنام آنکه جان داد و جهان ساخت، زمین را چفت طاق آسمان ساخت،

3. *Ilahī-nāma* (beg. on f. 391v), cf. EIO 1031 (14) (this version is fuller than the one in the India Office copy, the beg. of which is found here on f. 407), EB 622 (11), Pr 111, R 576, 578, Spr 357. A Sufic poem, in dialogue form, divided into 21 *maqālas*. Beg.

بنام آنکه ملکش بی زوالست، بوصفش عقل صاحب نطق لالست،

4. *Haft wādī* (beg. on f. 579v), cf. EIO 1031 (6), EB 622(9). Spr 357, etc. A Sufic poem, rather rare. Beg.

حمد باک از جان باک آن باکرا، کو خلافت داد مشتي خاکرا،

5. *Maqālāt* (beg. on f. 596v). The title is given, in red ink, in the heading. It is in fact another copy of the preceding poem (4), defective at the end (only as far as f. 593v, top).

Margin-columns :

6. *Asrār-nāma* (beg. on f. 1), defective at the beg. The best known of 'Aṭṭār's Sufic poems, see EIO 1031 (12), EB 622 (14), R 576, 578, Spr 358, etc. Lith. in Persia.

7. *Manṭiqu'ṭ-ṭayr* (beg. on f. 77v). The famous Sufic poem, comp. *ca.* 583/1187, edited by Garcin de Tassy, 1857, and translated by the same into French, 1863. Lith. often in India, Tashkand, etc. Cf. EIO 1031 (5), 1043–1045, EB 622 (13), 628–631, Pr 73, 777, R 576, 578, 816, 870, Fl I 509, 511, Spr 354, etc. Many Western works on Sufism are based on it. Beg.

آفرین جان آفرین باکرا، آنکه جان بخشید ایمان خاکرا،

8. *Muṣībat-nāma* (beg. on f. 184v), cf. EIO 1031 (15), EB 622 (12), Pr 101, 781, R 576, 578, 816, Fl I 510, Spr 349, etc. An extract has been edited and translated by F. Rückert, ZDMG, vol. 14, pp. 280–287. Beg. with the same distich as (4) in this collection (*Haft wādī*).

9. *Waṣlat-nāma* (beg. on f. 388v), cf. EIO 1031 (10), EB 622 (7), R 579, Spr 355, etc. Beg.

ابتدا اول بنام کردکار، خالق هفت و شش و پنج و چهار،

10. *Pand-nāma* (beg. on f. 426v), the best known poem of 'Aṭṭār, used as a school-book and therefore found in innumerable copies all over the East. Lith. a great many times in Turkestan,

Persia, India, etc. Edited by J. Hindley, London, 1809; ed. and transl. by S. de Sacy, 1819; transl. into German by G. Nesselmann, etc. Extracts from it often reproduced in various chrestomathies. Beg. (this *bayt* is usually the second):

آنکه در آدم دمید او روح را ، داد از طوفان نجات او نوح را ،

11. *Khusraw-u Gul* (beg. on f. 446v). Another version of the same fairy tale as represented by *Gul-u Hurmuz*, mentioned above (2). Cf. EIO 1031 (2), etc. Beg.

بنام آنکه کنج جسم وجان ساخت ، طلسم کنج جان هر دو جهان ساخت ،

12. *Bīsar-nāma* (beg. on f. 514v), cf. EIO 1031 (7), 1049, EB 622 (17), Spr 349, etc. Beg.

من بغیر تو نه بینم در جهان ، قادرا پروردکارا جاودان ،

13. *Jawāhiru'dh-dhāt* (beg. on f. 519), also called *Jauharu 'dh-dhāt* or *Jauhar-i-dhāt*. It contains only a small portion of the *first* book of that long poem (see No. 481 in this Cat.), cf. EIO 1031 (17), 1046–1048, EB 622 (3), Spr 351, etc. Beg.

بنام آنکه نور جسم و جان است ، خدای آشکارا و نهانست ،

14. *Bulbul-nāma* (beg. on f. 578), cf. EIO 1031 (3), EB 622 (8), Spr 355, etc. Beg.

قلم بردار و راز دل عیان کن ، سر آغازش بنام غیب دان کن ،

15. *Kanzu'l-ḥaqā'iq* (beg. on f. 539), cf. EIO 1031 (13), EB 622 (18), Spr 356, etc. Defective at the end. Beg.

بنام آنکه اول کرده آخر ، بنام آنکه باطن کرد ظاهر ،

Ff. 607, S 275 × 155, 210 × 100, ll 19 (two central columns and one on the margins). Or. pap. Ind. nast., good and legible. Leaves are loose, damaged by dampness and repairs, dirty.

478.

The same. Na 46.

Another collection of 'Aṭṭār's *mathnawīs*, copied in the XIc. AH. A rather bad copy. It is probably referred to in St. No. 37 on p. 61. Contains only three poems:

1. *Ilahī-nāma* (beg. on f. 1v). Beg. as in the preceding collection, No. 477 (3).
2. *Asrār-nāma* (beg. on f. 148v). Complete, beg. as usual:

بنام آنکه جان را نور دین داد ، خرد را در خدا داني يقين داد ،

3. *Muṣībat-nāma* (beg. on f. 227v). Beg. as in No. 477 (8), apparently complete.

Ff. (368), S 225 × 125, 155 × 80, ll 12 (two centre-columns and one on the margins). Or. pap. Ind. nast. Cond. bad, decayed, exceptionally badly injured by repairs. A full page initial vignette, faded.

479.

The same. Oa 50.

Another collection of 'Aṭṭār's *mathnawīs*, dating from the end of the XIc. AH. It contains only three poems:

1. *Manṭiqu'ṭ-ṭayr* (beg. on f. 1), with a short prose preface, which is damaged. The poem itself beg. on f. 2 as usual, see No. 477 (7).

2. *Muṣībat-nāma* (beg. on f. 53v), incomplete at the end. Beg. as usual, see above, No. 477 (8).

3. *Intikhāb-i-Asrār-nāma* (beg. on f. 115v). An abridged version of *Asrār-nāma*, see above Nos. 477 (6) and 478 (2). Beg.

بنام آنکه از خاک آدمي کرد ، الخ

Ff. 151, S 170 × 95, 115 × 50, ll 14. Or. pap. Ind. shikasta-nast. Cond. very bad, injured by repairs, in many places entirely illegible. Vignette.

480.

The same. Na 154.

Two of 'Aṭṭār's *mathnawīs*, in transcripts of different origin, quite accidentally bound together in one volume:

1. *Manṭiqu'ṭ-ṭayr* (ff. 1v–148v), beg. as usual, see No. 477 (7). The date of composition is given in this copy as 583/1187. Transcribed in 1116 AH. (49th of Aurangzīb's reign), by Ibrāhīm b. 'Abdi'l-Qādir b. Ṣadri'd-Dīn. Two additional leaves at the beginning and one at the end contain some poetical extracts, prayers, etc.

S 210 × 130, 165 × 90, ll 17. Or. pap. Coarse Ind. nast. Cond. good.

2. *Pand-nāma* (on ff. 150v–192). See above, No. 427 (10). Copied in 1087 AH., at Ḥaydarābād, by Sayyid Badru'd-Dīn b. Sayyid Khudāwand. Beg. as usual:

حمد بیحد مر خدائی پاکرا ، الخ

Before this *bayt* another is inserted in a different and later handwriting:

ابتدا کردم بنام کردگار ، الخ

S 210 × 130, 120 × 65, ll 11. Or. pap. Ind. nast. Cond. good. Notes and glosses.

481.

پند نامه

PAND-NĀMA. Na 14.

Another copy of the same poem as above, Nos. 477 (10) and 480 (2). Transcribed in the XIIc. AH. Beg. as usual, see No. 480 (2). Some folios are of more modern origin. Defective at the end.

S 210 × 120, 130 × 70, ll 15. Or. and Europ. pap. Ind. nast. (diff. hands). Cond. tol. good.

482.

جوهر الذات

JAUHARU'DH-DHĀT. Na 29.

An excellent and complete copy of two parts of this poem, called also *Jauhar-i-dhāt*, or *Jauhar-nāma*, and originally divided into three parts, cf. No. 477 (13). See EIO 1046–1049, Pr 780, R 576–577, Fl I 513, etc. The present copy is referred to in Spr 351 and St. Nos. 35–36 on pp. 60–61. Transcribed towards the end of the IXc. or beg. of the Xc. AH., a fine specimen of the calligraphic art of Khorasan. It contains:

1. *Jauharu'dh-dhāt* (or *Jawāhiru'dh-dhāt*, as it is also called), i.e. the *first* part of the poem (ff. 1v–122). Beg. as in EIO 1046:

بنام آنک نور جسم و جانست ، خدای آشـــکارا و نهانست ،

2. *Ḥallāj-nāma* (sometimes also called *Manṣūr-nāma*), the *second* part of the poem (ff. 122v–229v). This title, however, is also applied to the *third* part, as also هیلاج نامه, cf. EIO 1046. Defective at the end. Beg. as in EIO 1046:

تعالی الله از آن دیدار پر نور ، که در ذرات عالم کشتة مشهور ،

Ff. (229), S 250 × 170, 185 × 115, ll 25, four columns. Old Samarqandī paper. Good Khorasani nast. Cond. tol. good, although paper is decayed along the marginal lines. Two old artistic ʻunwāns. Index, incomplete at the beginning.

483.

The same. Na 30.

Another copy of the *first* part of the same poem, or rather of its beginning, because it corresponds only to ff. 1–27v of the preceding No. Transcribed towards the end of the XIc. AH. Beg. as in No. 482 (1).

Ff. (90), S 235 × 155, 140 × 75, ll 12. Or. pap. Calligraphic Ind. nast. Cond. fairly good. Good vignette.

484. اسرار نامه

ASRĀR-NĀMA. Na 4.

Another copy of the same *Asrār-nāma*, see above, No. 477 (6). Transcribed in the XIc. AH. Beg. as usual, cf. EIO 1031 (12):

بنام آنکه جانرا نور دین داد ، الخ

S 265 × 170, 185 × 105, ll 17, two central columns and one on the margins. Or. pap. Ind. nast. Cond. not quite good.

485. اشتر نامه

USHTUR-NĀMA. Na 5.

Another mystical poem of ‘Aṭṭār, see EIO 1031 (1), etc., EB 622 (15), Pr 717, R 578–579, Spr 352, etc. Copied at Shāhjahānpūr in 1180 AH. The scribe’s name is illegible, something like اوجياليخان (?). Beg as usual:

ابتدا بر نام حي لا يزال ، صانع اشيا اوبداع (sic, for و ابداع) و جمال ،

S 200 × 135, 150 × 100, ll 12. Or. pap. Ind. nast. Cond. good.

486. خیاط نامه

KHIYĀṬ-NĀMA. Na 48.

A rare *mathnawī* of ‘Aṭṭār, also of mystical content. The title is given on f. 2v. See EIO 1033 (10), EB 624 (16), etc. The present copy, dating from the end of the XIc. or the beg. of the XIIc. AH., is the same as the one referred to in Spr 356. Beg. as usual:

بنام آنکه هستي زو نشان يافت ، نفوس ناطقه زو نور جان يافت ،

S 205 × 135, 120 × 65, ll 15. Or. pap. Ind. nast. Cond. good.

487. ديوان عطار

DĪWĀN-I-‘AṬṬĀR. Nb 96.

Another copy of ‘Aṭṭār’s dīwān, see above, No. 477 (1). The poem, which is found in the beginning of that (defective) copy, appears here on f. 29v. A well preserved transcript, dating from the XIc. AH., beg. as usual, cf. EIO 1031 (9), R 576, etc.:

سبحان خالقي که صفاتش ز کبريا ، بر خاک عجزمي فکند عقل انبيا ،

S 245 × 140, 155 × 55, ll 17. Or. pap. Ind. nast. Cond. good.

488. دیوان کمال اصفهاني

DĪWĀN-I-KAMĀL-I-IṢFAHĀNĪ. Nc 13.

Poems of Kamālu'd-Dīn Isma'īl b. Jamāli'd-Dīn Muḥammad b. 'Abdi'r-Razzāq Iṣfahānī, d. 635/1237–1238. See Br. Lit. Hist. II, 540–542, GIPh 269, Horn 67, Pizzi I, 101–102; EIO 1055–1057, EB 638–643 (where a detailed description is given). Pr 783, R 580–581, etc. *Ind. libr.* Bh 304, Bk 54–55, Spr 454, etc. *Qaṣīdas* and other poems, not arranged alphabetically. The present copy, dating from the XIIc. AH., opens with:

کاه آنست دلم را که بسامان کردد، کار در یابد ... (illegible) پشیمان کردد،

The *qaṣīda*, which stands first in many other copies, is added here on the margins (f. 1v), with the heading قصیدهٔ اول در توحید, beg.

ای صفات تو بیانها را زبان انداخته، عزت ذاتت یقین را در کمان انداخته،

The *quatrains* are collected separately, but also left unarranged (f. 231). They begin: زین کونه که تو بدلربائی فاشی، الخ

Ff. (237), S 230 × 135, 140 × 65, ll 19. Or. pap. Ind. nast. Cond. very bad. Much injured by worms, dampness, and 'repairs.'

489. دیوان امامي

DĪWĀN-I-IMĀMĪ. Nb 15.

Poems of Abū 'Abdi'l-lah Muḥammad b. Abī Bakr 'Uthmān Harawī, with the *takhalluṣ* Imāmī, d. 667/1268–1269. See Br. Lit. Hist. III, 115–119, Horn 194; RS 213 (II), 245 (I), EB 676–677, etc. *Ind. libr.* Bk 88 (a transcript of this copy), Spr 439–440 (where the present copy is referred to), St. No. 156 on p. 78. Transcribed apparently in the XIc. AH. The poems are mixed and not arranged alphabetically; only the quatrains are given separately, on f. 94v sq. Beg. of *qaṣīdas*:

سحرگه در جهان جان بعون مبدع اشیا، مسافت قطع میکردم زلا تا حضرت الا،

Ff. 101, S 250 × 155, 175 × 85, ll 12. Or. pap. Ind. calligraphic nast. Cond. good Vignette.

490. مثنوئ مولوي

MATHNAWĪ-I-MAWLAWĪ. Na 124.

The great Sufic poem by Jalālu'd-Dīn Muḥammad b. Muḥammad Bahāi'd-Dīn b. Ḥusayn al-Balkhī, commonly known as

Jalālu'd-Dīn Rūmī, died at Iconium in 672/1273. See Encyclop. of Islam, I, pp. 1004–1006, Br. Lit. Hist. II, 515–525, GIPh 287–292, Horn 161–163, Pizzi I, 226–230 ; EIO 1060–1115, 2876, 2993, 2994, Br 224–227, RS 240, EB 646–675, Pr 783 sq., Ros 173–174, R 584–593, Aum 14–16, Fl I 514 sq., etc. *Ind. libr.* Bh 307–308, Bk 59–72, Madr 141–142, Spr 489 sq. (where the present copy and some of the following ones are referred to), St. Nos. 25–30 on pp. 58–59 ; (GC II 256). It was lith. a great many times in Persia and especially India (Bombay and Lucknow, see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 422–427). It was never translated into any European language in full. The *first* book was transl. by J. W. Redhouse, London (Trübner's Or. Ser.), 1881, and a condensed English exposition of the whole work was given by E. H. Whinfield, *ibid.*, 1887. Other extracts in Tholuck's Blüthensammlung, G. Rosen's Mesnevi oder Doppelverse, etc., but none of these attempts can be called successful in rendering the character and spirit of the original.

It is little known that there is a prose work attributed to the authorship of Jalālu'd-Dīn, i.e. *Risāla-i-fīhi mā fīhi*, or, with its full title, *Fīhi mā fīhi min al-ma'ārif wa'l-ḥaqā'iq*. It belongs to the category of 'sayings,' *malfūẓāt*, being a collection of the poet's discourses, written down by his son, Sulṭān Walad. The MSS. of this work are rare : two are preserved in Constantinople (As'ad library, No. 1614, and Fātiḥ libr., No. 5296) ; another copy is found in the GC II, No. 169. Cf. also Br. Lit. Hist. II, 519. It was lithographed in 1914, at Tehran (in two parts, the second apparently spurious).

For biographical works, dealing chiefly with Jalālu'd-Dīn, see Nos. 240 and 241, also No. 542, a *mathnawī* by the same Sulṭān Walad, containing some biographical material.

The present copy, dating from the Xc. AH., contains the usual six *daftars*. The *first daftar* (f. 1v), begins with the Arabic introduction, as usual :

هذا كتاب المثنوى و هو اصول اصول الدين الخ

The poem beg. (f. 2v) :

بشنو از نی چون حکایت میکند ، وز جدائیها شکایت میکند ،

The *second daftar*, contains a Persian preface, beg. (f. 49v) :

بیان بعضی از حکمت تأخیر این مجلد دوم است الخ

The poem itself begins (*ibid.*) :

مدتي اين مثنوي تأخير شد ، مهلتي بايست تا خون شير شد ،

The *third daftar* opens with an Arabic preface (f. 91v):

الحكم جنود الله في الارض الخ

The poem itself begins (f. 92):

ای ضیاء الحق حسام الدین بیار ، این سیوم دفتر که سنت شد سه بار ،

The *fourth daftar* opens also with an Arabic preface (f. 145v):

الظعن الرابع الی احسن المرابع الخ

The poem itself begins (f. 146):

ای ضیاء الحق حسام الدین توئي ، که کذشت از مه بنورت مثنوی ،

The *fifth daftar* begins without a preface (f. 173):

شه حسام الدین که نور انجمست ، طالب آغاز سفر پنجمست ،

The *sixth daftar* contains a short preamble in Persian (f. 237v):

مجلد ششم از دفترهاء مثنوي الخ

The poem begins (*ibid.*):

ای حیات دل حسام الدین بسی ، میل میجوشد بقسم سادسی ،

Ff. 292, S 235 × 140, 165 × 95, ll 25, four columns. Or. pap. Good Khorasani nast. Cond. not good, injured by dampness, the paper is rotten along the marginal lines. Vignette. English note in old handwriting: ‘Purchased in Shiraz.’

491.

The same. Na 127.

Another copy of the same poem, good and calligraphically written, dating from the XIc. AH. It contains the usual six *daftars*, without prefaces. Beg. as in the preceding copy.

S 205 × 115, 165 × 70, ll 17, two central columns and one on the margins. Or. pap. Calligr. Herati nast. Cond. good. Vignettes.

492.

The same. Na 126.

Another copy of the same poem, dating from the end of the XIc. AH. It opens with a short Persian preface, and contains as usual six *daftars* (I on f. 1v, II on f. 50v, III on f. 96v, IV on f. 163v, V on f. 211v, VI on f. 266v). Beg. as in No. 490.

Ff. 327, S 270 × 170, 195 × 105, ll 24. Or. pap Ind. nast. Cond. almost good. Bad vignettes. Numerous glosses. Index prefixed to the first *daftar*.

493.

The same. Na 123.

Another copy of the same poem, beg. as usual. Transcribed in 1159 AH. by Muḥammad Kamāl. It is referred to in Spr 491, and contains six daftars. Copious glosses on the margins. On ff. 1v–4v there is a short introduction to which some details about Rūmī's spiritual 'pedigree' are added. It is Jami's well known commentary on the initial *bayt* of the *Mathnawī*, cf. EIO 1357 (13), and 612 (12) in this Cat. Beg.

عشق جز نائي و ما جزنی نئیم ، وی دمي بي ما و مابی وی نئیم ، (sic)

Bd. v. S 300 × 205, 235 × 135, ll 21. Europ. pap. Ind. nast. Cond. good.

494.

The same. Na 125.

Another copy of the same poem, dating from the XIIc. AH. Six daftars with their usual prefaces. Beg. as usual.

S 270 × 180, 200 × 110, ll 17. Europ. pap. Ind. nast. Cond. good. Many marginal glosses. Very bad vignettes.

495.

نسخهٔ ناسخهٔ مثنویات سقیمه

NUSKHA-I-NĀSIKHA-I-MATHNAWIYYĀT-I-SAQĪMA.

Na 122.

Another copy of the same poem, critically edited in 1032/1623 by 'Abdu'l-Laṭīf al-'Abbāsī (d. 1048–1049/1638–1639, cf. Nos. 364, 445, 500, 507). The present copy, dated 1079 AH. (see the colophon of the second daftar), contains the revised text together with short explanations based on the extensive commentary by the same author, under the title *Laṭā'ifu'l-ma'nawī min ḥaqā'iqi'l-mathnawī*, see further on, No. 507 in this Cat.; cf. EIO 1088–1090, Br 227, EB 663-665, R 589, etc. Beg.

این دیباچهٔ فصحه را دریکي از مثنویات قدیمه الخ

S 355 × 235, 245 × 145, ll 23. Or. pap. Ind. nast. Cond. tol. good. Index.

496.

لب لباب معنوی

LUBB-I-LUBĀB-I-MA'NAWĪ.

Na 101.

A collection of extracts from the *Mathnawī*, illustrating various moral maxims. It was compiled by the well known Ḥusayn b. 'Alī al-Wā'iẓ al-Bayhaqī al-Kāshifī, d. 910/1504. Its full title is *Lubb lubābi'l-ma'nawī fī intikhābi'l-mathnawī*. See EIO 1086, 2877, Br 228, RS 241–242, EB 661–662, Pr 796–797, etc. *Ind. libr.* Spr 491 (where this particular copy is referred to), St. No. 26 on p. 59. Copied in 1099 AH. (the 31st year of some prince's reign, obviously that of Aurangzīb). It opens with a preface, beg.

بعد از تقدیم وظائف ثنای حضرت واجب الوجود الخ

S 250 × 185, 150 × 105, ll 15. Or. pap. Ind. nast Cond. tol. good. Bad vignettes.

497.

The same. Na 102.

Another copy of the same compilation, also referred to in Spr 491. Transcribed in the middle of the XIIc. AH. Defective at the end. Beg. as in the preceding copy.

Ff. 48, S 220 × 125, 165 × 85, ll 11, two centre and one margin columns. Or. pap. Ind. nast. Cond. good.

498.

جواهر لآلي

JAWĀHIR-I-LA'ĀLĪ. Na 28.

Another well known book of extracts from the same poem, arranged in 63 *bābs* in order to illustrate the principles of Sufic doctrine. Its full title is *Jawāhir-i-mawlawī wa la'ālī-i-mathnawī*. The compiler is Abū Bakr Shāshī but nothing is known concerning the period when he lived. See EIO 1087, etc. *Ind. libr.* Bk 86. Copied in 1094 AH. Beg.

الحمد لله ... میکوید شیخ الشیوخ ... ابو بکر الشاشي الخ

Ff. (46), S 180 × 100, 120 × 55, ll 15. Or. pap. Ind. nast. Cond. good.

499.

منتخب مثنوی

MUNTAKHAB-I-MATHNAWĪ. Na 152.

Another book of extracts from Rūmī's *Mathnawī* compiled by Muḥammad Qasīmī (?), as stated on f. 5, and arranged in 28 *maqālas*. It contains a versified introduction. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

نی چه میکوید بیا بشنو دمي ' کو نزد هرکز دمی بی همدمي '

Ff. 125, S 215 × 155, 140 × 85, ll 15. Europ. pap. Ind. vulgar nast. Cond. good. CFW 1825. Notes and miscellaneous extracts on several leaves at the end.

500.

لطائف اللغات

LAṬĀ'IFU'L-LUGHĀT. Na 123.

A glossary of rare words found in Rūmī's *Mathnawī*, sometimes also called *Farhang-i-mathnawī*, by the same 'Abdu'l-Laṭīf al-'Abbāsī as mentioned in Nos. 364, 445, 495, 507. See EIO 1091–1097 (and 1088), Pr 230–231, R 590, etc. *Ind. libr.* Bk 75. Lith. in Lucknow, 1877. Copied in 1159 AH. Beg. as usual :

این فرهنکیست مشتمل بر حل لغات غریبه الخ

Bd. v. For measurements, etc., see above No. 493.

501.

The same. B 31.

Another copy of the same work, transcribed in 1153 AH. or the 23rd year of Muḥammad Shāh's reign. Beg. as usual, see No. 500.

Ff. (231), S 250 × 145, 180 × 95, ll 17. Or. pap. Good Ind. nast. Cond. good. Bad vignettes.

502.

The same. B 33.

Another copy of the same work, dating from the XIIc. AH. It is defective at the beg. (opens with f. 11 in No. 501), and incomplete at the end.

S 230 × 130, 175 × 85, ll 17. Or. pap. Good Ind. nast. Cond. good.

503.

The same. B 32.

A portion of the same work, beg. with the letter ص (corresponding to f. 102 in No. 501), and ending with the letter ن. Copied towards the end of the XIIc. or beg. of the XIIIc. AH.

Ff. 146, S 215 × 145, 180 × 105, ll 17 (or more). Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

504.

The same. B 34.

Extracts from the same work. Copied in 1097 AH. by Muḥammad Ḥayāt (*sic*). Defective at the beg.

S 235 × 130, 200 × 80, ll 25–26. Or. pap. Ind. vulgar nast. Cond. good.

505. جواهر الاسرار و زواهر الانوار

JAWĀHIRU'L-ASRĀR WA ZAWĀHIRU'L-ANWĀR. Na 27.

One of the oldest, or perhaps the oldest commentary on the *Mathnawī*, composed by Kamālu'd-Dīn Ḥusayn b. Ḥasan Khwārizmī, d. 840–845/1435–1442. See GIPh 290, EIO 1098, Br 230 (where the fullest description is given), EB 666–667, Pr 793–794, R 588, etc. *Ind. libr.* Spr 493 (this particular copy referred to), St. No. 29 on p. 59. Transcribed in 1084 AH. This copy (as all others known) contains only the introduction, dealing with Sufic matters, and the commentary on the first three *daftars* of the *Mathnawī*. It is a good and legible transcript. Beg.

حمد بیحد و عنایت و ثنای بیعدد و نهایت پادشاهی را الخ

S 340 × 215, 265 × 150, ll 26. Or. pap. Clear Pers. nast. Cond. good.

506. حاشیهٔ داعی

ḤĀSHIYYA-I-DĀ'Ī. Na 81.

A brief commentary on the *Mathnawī*, also called *Sharḥ-i-Mathnawī* or *Ḥāshiyya-i-Mathnawī*. It was composed in the second half of the IXc. AH. by Niẓāmu'd-Dīn Maḥmūd b. Ḥasan al-Ḥusaynī Shīrāzī, with the *takhalluṣ* Dā'ī, who was born in 810 or 815/1407–1412. See GIPh 290–291, EIO 1099–1100, Pr 792 (extracts), etc. *Ind. libr.* Bk 73, Spr 494 (this particular copy referred to), St. No. 28 on p. 59. Lith. Lucknow, 1282. Transcribed in the XIIc. AH. Incomplete, breaks off at the beg. of the *fourth* daftar. Beg.

الحمد لله ... بدان که این ناکزیریست معنوی بر موارد مثنوی الخ

S 210 × 115, 155 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

507. لطائف المعنوی من حقائق المثنوی

LAṬĀ'IFU'L-MA'NAWĪ MIN ḤAQĀ'IQI'L-MATHNAWĪ. Na 104.

Another commentary on the *Mathnawī*, by the same 'Abdu'l-Laṭīf al-'Abbāsī, who critically edited the text of the poem (see above, No. 495), and who was also the author of many other works (cf. Nos. 364, 445, 500). See GIPh 291, EIO 1101, Pr 794–795, R 590, etc. *Ind. libr.* Bk 74, Spr 494 (this particular copy referred to), St. No. 30 on p. 59. Lith. several times in India.

Copied towards the end of the XIIc. AH. The *first daftar* beg. on f. 3v, II–51v, III–87v, IV–137v, V–165v, VI–197v. Beg.

شرح بعضي ابيات مشكلةٌ فارسي الخ

Ff. (220), S 205 × 115, 160 × 80, ll 19. Or. pap. Ind. vulgar nast. Cond. good. Notes on fly-leaves and margins.

508.

MIFTĀḤU'L-MA'ĀNĪ.

مفتاح المعاني

Na 149.

Another commentary on the *Mathnawī*, comp. about the middle of the XI/XVIIc. by 'Abdu'l-Fattāḥ al-Ḥusaynī al-'Askarī (see f. 2v), and finally arranged by his pupil Hidāyatu'l-lah in 1049/1639–1640. See GIPh 291, EIO 1103, etc. *Ind. libr.* Spr 492 (this particular copy referred to); (GC I 969). Copied in the XIIc. AH., in two vols., the *first* containing the *daftars* I–IV, and the *second* V and VI. Beg.

حمد و ستائش ذاتي را كه بمقتضاى احببت أن اعرف الخ

2 vols. S 230 × 130, 185 × 80, ll 19. Or. pap. Ind. nast. Cond. good.

509.

DURR-I-MAKNŪN.

دُرِّ مكنون

Na 49.

A collection of selected passages from the *Mathnawī* with special explanations, compiled by the same 'Abdu'l-Fattāḥ 'Askarī (see f. 104v). As may be concluded from statements in the colophon, this work may have also been finally arranged by one of the author's disciples. Cf. GIPh 291, EIO 1103. *Ind. libr.* Bk 79, Spr 492 (this particular copy is referred to). Copied in the XIIc AH. at Shāhjahānābād. Beg.

الحمد لله الذي هدانا الى الصراط المستقيم الخ

Ff. (104), S 190 × 110, 135 × 70, ll 15. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

510.

SHARḤ-I-MATHNAWĪ.

شرح مثنوى

Na 80.

Another commentary on the *Mathnawī*, composed towards the end of the XI/XVIIc. by Shāh Mīr Muḥammad Nūru'l-lah Aḥrārī (see f. 1v) who flourished in the second half of the XIc. AH. See GIPh 291, EIO 1104, EB 669, R 592, etc. *Ind. libr.* Spr 495–496 (this particular copy referred to). Transcribed in the XIIc. AH. The *first daftar* begins on f. 1v; II–46v; III–79v; IV–113v; V–139v; VI–162v. It opens with a doxology which seems rather sectarian:

الحمد لله العلي الاعلى الوهاب الذى انزل على عبده الكتاب الخ

Ff. (192), S 240 × 155, 185 × 90, ll 21 Or. pap. Ind. nast. Cond. good.

511. مكاشفات رضوى

MUKĀSHAFĀT-I-RIḌAWĪ. Na 150.

Another commentary on the same *Mathnawī* of Jalālu'd-Dīn Rūmī, comp. in 1084/1674 by Muḥammad Riḍā (f. 2). See GIPh 291, EIO 1105, etc. *Ind. libr.* Bk 76, Spr 495 (this and the following copy referred to), St. No. 27 on p. 59. The present copy contains the commentary on all six daftars. Transcribed in 1167 AH. by Ḥaydar 'Alī b. Muḥammad Mashhadī. Beg.

نه هر حمدى سزاوار آفريدكار جهان الخ

S 235 × 130, 170 × 80, ll 13. Or. pap. Ind. nast. Cond. good.

512.

The same. Na 151.

Another copy of the same work, dating from the beg. of the XIIc. AH. It contains only the commentary on the *first* daftar. Beg. as in the preceding No.

S 230 × 135, 160 × 80, ll 19. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves, and occasionally on the margins.

513. مخزن الاسرار

MAKHZANU'L-ASRĀR. Na 136.

An extensive and very rare commentary on the same *Mathnawī*, comp. (as stated in EIO 1107) between 1140 and 1151/1727–1738 by Shāh Walī Muḥammad b. Ruḥmi'l-lah Akbarābādī (f. 2v). The *khātima* of the *sixth* daftar in the present copy gives, however, 1149/1737 as the date of the completion of the work:

چون ز باطن رخ نمود انجام او، مخزن اسرار کردم نام او، ...
کم کنی از نام او کرده عدد ، مر ترا از سال، ختم آگه کند ،

This is: 1159 (the equivalent of مخزن اسرار)—10=1149. See GIPh 291, EIO 1107, Pr 791–792, etc. *Ind. libr.* Spr 495 (this particular copy referred to). Transcribed towards the end of the XIIc. AH. This copy contains only the commentary on the *first, second* and *sixth* daftars, in separate volumes :

I. The *first daftar* (with an index prefixed to it). Beg.

سپاس و ستائس مر حضرت وجود مطلق را الخ

II. The *second daftar*, beg.

حمد میکویم خدای پاکرا ، کو فرستد خواجهٔ لولاکرا ،

III. The *sixth daftar*, beg.

حمد حق کویم که حمد اورا سزاست ، الخ

3 vols. S 250 × 140, 180 × 80, ll 19. Or. pap. Ind. nast. Cond. fairly good.

514.

The same. Na 137.

Another copy of the *first* daftar of the same commentary, dating from the XIIc. AH. It is numbered as one set with the following two volumes, but this should not be so, as all three are transcribed by different hands. Beg. as in the preceding copy (No. 513).

Ff. 327, S 230 × 140, 185 × 85, ll 19. Or. pap. Ind. nast. Cond. good.

515.

The same. Na 137.

Another copy of the *second* daftar of the same work, dated 1188 AH. Beg. as in No. 513 (II).

S 235 × 125, 165 × 70, ll 19. Or. pap. Ind. nast. Cond. tol. good.

516.

The same. Na 137.

A copy of the *fourth* daftar, or the fourth volume of the same commentary (No. 513). Beg.

حمد حق که برتر از حمد و ثناست ، الخ

S 235 × 140, 185 × 85, ll 19. Or. pap. Ind. nast. Cond. good.

517.

(شرح مثنوي)

(SHARḤ-I-MATHNAWĪ.) Na 79.

An incomplete copy of a commentary on the *second* and the *third* books of the *Mathnawī*, apparently *not* identical with any one of the works described in the preceding Nos. (It certainly does not belong to the work of Nūru'l-lah Aḥrārī, see above No. 510, to which it is ascribed on the fly-leaf). Neither the author's name not the title are to be found in the preface, and in the colophon of the *second* daftar. The *third* daftar is defective at the end. The general character suggests that the work is modern, in any case written after *Laṭā'ifu'l-lughāt*, see Nos. 500–504, referred to on f. 3, etc. The period in which it was compiled may perhaps be identified after detailed study. Transcribed towards the end of the XIIc. AH. Beg. of the preface:

و ان من شئ الا عندنا خزاينه الخ

Beg. of the commentary itself:

آغاز دفتر دوم، مدتي اين مثنوي تأخير شد، الخ

Beg. of the *third* daftar (preface):

الحكم جنود الله، بكسر حاء الخ

Beg. of the commentary on the *Mathnawī* itself:

آغاز دفتر سيوم، اى ضياء الحق الخ

S 235 × 150, 180 × 95, ll 19. Or. pap. Ind. nast. Cond. good.

518. ديوان شمس تبريزي

DĪWĀN-I-SHAMS-I-TABRĪZĪ. Nb 134.

Lyrical poems generally ascribed to the authorship of the same Jalālu'd-Dīn Rūmī. This collection is often also called *Dīwān-i-Maulānā Rūmī*, *Dīwān-i-Jalālu'd-Dīn Rūmī*, etc. See Br. Lit. Hist. II, 523–525, GIPh 288; EIO 1109–1115, RS 243–244, EB 673–675, Pr 798–799, R 593 sq., Aum 16, Fl I 522 sq., Pertsch, Gotha C. 69, Dorn C. 214, Leyden C. II 113, Krafft 65, etc. *Ind. libr.* Bh 305–306, Bk 87, Spr 497, St. No. 150 on p. 77, etc. Lith. in Tabrīz, and repeatedly in Lucknow. Selected poems from this dīwān were edited and translated by V. v. Rosenzweig, Wien, 1838. (This German translation was again translated into English by W. Hastie, Glasgow, 1903); R. Nicholson, Selected poems from the Divani Shamsi Tabrizi, ed. and transl., Cambridge, 1898, etc. The present copy, dating from the XIc. AH. and transcribed at كوررة by Pyāra b. Sayyid Fīrūz, contains the poems of all categories in one alphabetical series, with a few quatrains at the end. There is no preface. Beg. as usual:

الحمد لله الذي قوانة (read قدرانه) نعت الازل ،
الماجد الفردی الذی غفرانه یمحو الذلل ،

Ff. 519, S 240 × 140, 180 × 80, ll 23. Or. pap. Ind. careless nast. Cond. tol. good. Vignette.

519.

The same. Nb 80.

Another copy of the same dīwān, dating from the XIc. AH. (there is a date 1206 AH., but it apparently belongs only to the more modern parts of the MS., restored by a different hand). It contains ghazals, qiṭʻas and quatrains, without any order. Beg. (originally lost, but restored by a more modern hand):

آمد بت میخانه که تا خانه برد ما را ، بنمود بهار نو تا تازه کند ما را ،

Ff. (241), S 320 × 180, 245 × 95, ll 20. Or. pap. Ind. nast. Cond. tol. good. Many lacunas. Modern vignette.

520.

The same. Nb 133.

Another copy of the same dīwān, dated 1164 AH. It is defective at the beg. and also contains qaṣīdas, ghazals, and other categories of poems, arranged alphabetically. Beg. of the first complete poem (corresp. to that on f. 10v of No. 518):

بروید ای حریفان بکشید یار مرا ، الخ

S 215 × 120, 145 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

521.

The same. Nb 79.

Another copy of the same dīwān, dating from the end of the XIIc. AH., defective both at the beginning and the end.

Ff. 186, S 365 × 235, 310 × 135, ll 22. Or. pap. Coarse Ind. nast. Cond. not quite good.

522.

ديوان عراقي

DĪWĀN-I-ʻIRĀQĪ. Nb 93.

The poems of Fakhru'd-Dīn Ibrāhīm b. Shahriyār Hamadānī, with the *takhalluṣ* ʻIrāqī, d. 686 or 688/1287–1289 (some authorities even give the date of his death as 709/1309. See Br. Lit. Hist. III, 124–139, GIPh 299, Horn 176; EIO 1116, EB 680, Pr 700 (extract), Ros 203–205, R 593 sq., etc. *Ind. libr.* Bk 89, Spr 440 (this and the next copies referred to). For his other works see the section on Sufism. Copied in 1076 AH. (fourth year of some prince's *julūs*), by Jaswant Rāy. It is interesting to note, that the *takhalluṣ* عراقي whenever found in the poems, is systematically corrupted against the metre (probably by the scribe) into اعراقي or even آعراقى and آعراقَيْ ! Beg.

ببزم عشق جانبازان اكر جو يابى جانانى ، الخ

Ff. 119, S 185 × 115, 145 × 60, ll 15. Or. pap. Ind. nast. Cond. good.

523.

The same. Nb 92.

A small portion of the dīwān of ʿIrāqī. A bad illegible modern copy, dated 1153 AH. (Probably to be read as 1253 AH., judging from the appearance). The poems are unarranged. Beg.

راه ما ريک است و شب تاريک و مرکب لنک و پير ، الخ

S 210 × 150, 160 × 100, an irregular number of diagonal lines, in several columns. Europ. pap. Bad Ind. shikasta nast. The poems are not properly divided the one from the other. Cond. bad.

524.

ديوان سعدي

DĪWĀN-I-SAʿDĪ.

Nb 60.

Poems of Musharrifu'd-Dīn b. Muṣliḥi'd-Dīn, otherwise Sharafu'd-Dīn Muṣliḥ b. ʿAbdi'l-lah, with the *takhalluṣ* Saʿdī, a native of Shīrāz, who died in 690/1291, as generally accepted, or, according to others, 691/1292. The bibliography concerning himself and his works is extremely extensive, and can be found in the works specially dealing with these subjects, i.e. Henri Massé, Essai sur le Poète Saadi, suivi d'une bibliographie, Paris, 1919, and E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 545–574. See also Br. Lit. Hist. II, 525–539, GIPh 292–296, Horn 168–175, Pizzi I, 287–302; EIO 1117–1185, Br 232–249, RS 246–253, EB 681–748, Pr 800–826, Ros 175–202, R 595 sq., Aum 16 sq., Fl I 527 sq., Pertsch, Gotha C. 88 sq., Dorn C. 337, etc. *Ind. libr.* Bh 309–312, Bk 91–113, Madr 143, Spr 545–549, St. No. 61 on p. 62. Cf. also Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 5 sq., J. Cholmogorov (= Kholmogorov), in

Gelehrte Denkschriften der Kasaner Universität, 1865 and 1867; W. Bacher, Sa‘dī-Studien, ZDMG, vol. 30, pp. 81–106: the same, Sa‘dī's Aphorismen und Sinngedichte, Strassburg, 1879; F. Nève, Le poète Sadi, Louvain, 1881; H. Ethé, Die mystische, didaktische und lyrische Poesie der Perser, Hamburg, 1888, pp. 31–37. MSS. of Sa‘dī's dīwān are very common all over Persia and Turkestan, and extracts from it fill an untold number of fly-leaves, margins, etc., in the MSS. of the most different contents. Printed and lithographed a great many times in Turkey, Persia, India, Turkestan, etc.

The present copy was transcribed in 983 AH. by Muḥammad b. Bahāi'd-Dīn Māchanī (ما چني). It contains:

1. *Qaṣīdas* (f. 1v), beg.

ای نفس کر بدیدهٔ تحقیق بنکری ، درویشی اختیار کني بر توانکري ،

2. *Marthiyyas* (f. 52v), beg.

باتفاق دکر دل بکس نباید داد ، الخ

3. A few *ghazals* with the heading الغزليات في التوحيد (f. 63v), beg.

اول دفتر بنام ایزد دانا ، الخ

4. *Tarjī‘āt* (f. 65), beg.

ای زلف تو هر خمی کمندی ، الخ

5. *Ghazals*, including the so-called خواتيم, cf. EIO 1118 (12), etc. (f. 78), beg.

سپاس و حمد بي پایان خدا را ، الخ

Edited by Sir Lucas W. King (Bibliotheca Indica, 1919–1921, complete). An English translation, by the same, is in course of publication in the same series.

6. *Muqaṭṭa‘āt* (f. 313v), beg.

سخن بذکر تو آراستن فراوانست ، الخ

7. *Rubā‘iyyāt* and *fardiyyāt*, mixed (f. 332v), beg.

هرکس که طراز جاه بر دوش کند ، الخ

8. (*Khabīthāt*) (herewith the title في الهزل والمزاج) (f. 343), beg.

قال السعدي الزمذي بعض ابذاء الملوک الخ

Ff. 356, S 220 × 140, 150 × 95, ll 15., Or. pap. Ind. nast. Cond. not good, injured by dampness. The first folios are misplaced, the correct order being 2, 1, 3. Many lacunas.

525.

The same. Nb 62.

Another copy of the same dīwān apparently dating from the XIIc. AH., defective at the end. The headings of the separate sections are not given. It contains :

1. *Qaṣīdas* (f. 1v), beg.

شکر و سپاس و منت و عزت خدای را ، الخ

2. *Tarjī‘āt* (f. 44v), the same as in No. 524 (4).
3. *Ghazals* (f. 55), beg. as in No. 524 (5).
4. A few *quatrains* (f. 228).
5. A *mathnawī* (defective at the end) (f. 230v), beg.

الا ای خردمند بسیار هوش ، الخ

Ff. (232), S 180 × 110, 140 × 70, ll 17. Or. pap. Ind. nast. Cond. good.

526.

The same. Nb 61.

Another copy of the same dīwān, also dating from the XIIc. AH. A bad transcript, containing only *ghazals*, beg. as in No. 524 (5).

Ff. (179), S 185 × 115, 145 × 75, ll 15. Or. pap. Ind. nast. Cond. bad, spoiled by ‘ repairs.’

527.

The same. Nb 153.

An extract from Sa‘dī’s dīwān. Copied in the XIIIc. AH. It contains :

1. The so-called *Ṣāḥibiyya*, a collection of epigrammatic poems, with explanations in prose. Beg. (f. 51v) :

الحمد لله على نعمته زايدة المزيدة الخ

2. *Muqaṭṭa‘āt* (f. 76v) ; 3. A few *quatrains* and *fardiyyāt* (f. 78v) ; 4. The same *tarjī‘āt* as in Nos. 524 and 525 (f. 85v) ; 5. A story (probably an extract from *Gulistān*), beg. (f. 94) :

حکایت ، آورده اند که در بني اسرائیل عابدای بود الخ

6. *Hazliyyāt*, beg. as in No. 524 (8) (f. 96v).

Bd. v. Ff. 57v–104, S 200 × 140, 165 × 80, ll 17. Or. pap. Ind. nast. Cond. good. CFW 1852.

528.

The same. Nb 116.

A number of extracts from Saʿdī's dīwān. Copied in the XIIIc. AH.

Bd. v. Ff. 42v–58v, S 200 × 115, 145 × 75, ll 14. Or. pap. Ind. nast. Cond. tol. good.

529.

بوستان

BŪSTĀN. Na 10.

Saʿdī's well-known didactic *mathnawī*, sometimes also called *Saʿdī-nāma*. Completed in 655/1257, see for references above, No. 524. It was printed and lithographed a great many times all over the Muhammadan world. The most important critical editions are: K. H. Graf, Vienna, 1850, with a Persian commentary; J. T. Platts and A. Rogers, London, 1891, a facsimile edition with notes. Translations: (English) H. Wilberforce Clarke, London, 1879; G. S. Davie, London, 1882; (French) Barbier de Meynard, Paris, 1880; (German) K. H. Graf, Jena, 1850; Schlechta-Wssehrd, Vienna, 1852; F. Rückert, Leipzig, 1882; also many partial translations and editions, cf. bibliography given under No. 524. The present copy was transcribed in 1210 AH. Beg. as usual:

بنام جهان دار جان آفرین ، حکیم سخن بر زبان آفرین ،

S 215 × 155, 165 × 85, ll 15. Or. pap. Ind. nast. Cond. tol. good.

530.

The same. Na 8.

Another copy of the same poem, transcribed by Jīt-Rām in 1216 AH. In the colophon it is called غنچهٔ بوستان . Beg. as in No. 529.

Ff. (132), S 265 × 145, 210 × 90, ll 17. Or. pap. Ind. nast. Cond. good.

531.

The same. Na 144.

A small portion of the *Būstān*, written on the margins of *Miṣbāḥ-i-Rashīdī*, ff. 64v–110. The MS. is dated 1004 AH. (suspicious), but the extracts from the Būstān are obviously copied by a modern (and careless) hand. Beg. as usual, see No. 529.

Bd. v. S 235 × 145. Or. pap. Ind. nast., coarse and vulgar. Cond. good.

532. گلستان

GULISTĀN. E 157.

A quite modern copy of Sa‘dī's *Gulistān*, composed in 656/1258. For references see above, No. 524. Printed and lithographed a great many times in all Eastern countries. One of the best editions is the one by A. Sprenger, Calcutta, 1851. Further, E. B. Eastwick (with a vocabulary), Hertford, 1850; Johnson (with a vocabulary), Hertford, 1863; J. T. Platts, London, 1874, etc. Translations: *Latin*, by Gentius, 1651, 1655; *English*, by F. Gladwin, Calcutta, 1806 (with the original text) and 1833; by Dumoulin, 1807; by James Ross, London, 1823, 1890; by E. Eastwick, Hertford, 1852, London, 1880; by J. T. Platts, London, 1873. *German*, by A. Olearius, Schlesswig, 1654, 1661, etc.; B. Dorn, Hamburg, 1827; Ph. Wolff, Stuttgart, 1841; K. H. Graf, Leipzig, 1846. *French*, by A. du Ryer, 1634; by d'Alégre, 1704; by Gaudin, 1789; by Semelet, Paris, 1828 (lithographed); by C. Defrémery, Paris, 1858. *Russian*, by S. Nazariants, Moscow 1857; by K. Lambros, Odessa, 1862; by Atajoukin, Tiflis, 1864; by I. Kholmogorov, Moscow, 1882. *Polish*, by Otwinowski, edited by Janicki, Warsaw, 1879, etc. It was also translated into *Arabic*, Būlāq, 1263 AH., *Turkish*, Constantinople, 1874, 1876, etc., into *Hindūstānī* by Shīr ‘Alī Afsūs, under the direction of J. Gilchrist, Calcutta, 1802; Niẓāmu'd-Dīn, Poona, 1855; also into *Hindī*, by Mihr Chand Dās, Dihlī, 1889, etc. Partial translations and editions of extracts from the text are to be found in a great many chrestomathies, school editions, etc. The present copy, dated 1219 AH., begins as usual: منت خدای را عز و جل الخ

S 190 × 120, 140 × 80, ll 13. Or. pap. Ind. nast. Cond. tol. good. Notes and glosses.

533.

The same. E 156.

Another copy of the same work, transcribed for Mr. Philips in 1219/1805, by Ghulām ‘Alī Islāmābādī. Beg. as usual, see above No. 532.

Ff. (144), S 185 × 125, 115 × 65, ll 13. Or. pap. Ind. nast. Cond. bad. CFW 1807. Bad vignette.

534.

The same. E 160.

Another copy of the same work, transcribed by Gangā Bakhsh (?) in (1232)/1817. Slightly defective at the beg. A short commentary, explaining various idioms, is found on the margins (ff. 1–8) with the title (f. 8) *Ḥāshiyya-i-Gulistān*, beg.

صفوت آدمیان بروزن رحمت الخ

Ff. (58), S 235 × 160, 140 × 95, ll 11, with a margin-column on some folios. Or. pap. Modern Ind. nast. Cond. good. Many marginal glosses, notes, scrappy poetical quotations, etc.

535.

The same. Na 144.

Another copy of the same work, placed on the margins of a rare poem, *Miṣbāḥ-i-Rashīdī*. Slightly defective at the end. The MS. is dated 1004 AH., but the text on the margins is of much more modern origin. Beg. as usual, see No. 532.

Bd. v. Ff. 1v–64. For measurements, etc., see above No. 531.

536.

The same. E 158.

Another copy of the same work, quite modern, transcribed in the XIIIc. AH. Beg. as usual, see No. 532.

S 190 × 130, 145 × 75, ll 8. Or. pap. Ind. nast. Cond. good. CFW 1825.

537. منتخب کلستان

MUNTAKHAB-I-GULISTĀN. M 28.

Two collections of extracts from Sa'dī's *Gulistān*, apparently compiled by one and the same author who does not mention his name :

1. *Gul-i-Gulistān* (ff. 1v–66v), consisting of prose passages from the work. They begin with the usual doxology of the *Gulistān*, see above, No. 532.

2. *Thamar-i-Gulistān* (ff. 68–97), containing poetical extracts. Beg.

از دست و زبان که بر آید ، کز عهدهٔ شکرش بدر آید ،

Copied in 1164 AH., in album style.

Bd. v. S 105 × 235 (*biyāḍ*), irregular number of lines. Or. pap. Ind. nast. Cond. rather bad.

538. کلید کلستان

KALĪD-I-GULISTĀN. M 28.

An early commentary on and glossary to the *Gulistān* (sometimes also called *Miftāḥ-i-Gulistān*), containing explanations of difficult words and passages, in two *qisms*, comp. by Uways b. ‘Alāi’d-Dīn Ādam in 900/1494, and dedicated to the Bahmanide prince Maḥmūd b. Muḥammad (887–924/1482–1518). See GIPh 295, EIO 1176–1179, Br 152. *Ind. libr.* St No. 40 on p. 62 (probably this particular copy alluded to). Transcribed *ca.* 1164 AH. (the same hand as that of the work referred to in the preceding No.). Beg.

مفتاح كلستان بر دو قسم است الخ

Bd. v. Ff. 98–119. For measurements, etc., see No. 537.

539. (شرح كلستان)

(SHARḤ-I-GULISTĀN.) E 161.

An Arabic commentary on the *Gulistān*, judging from the contents identical with the one described in R 606, which was written by Ya‘qūb b. Sayyid ‘Alī, d. 931/1525. The author’s name is not to be found in the present copy which is defective at the beginning. The introduction and a portion of the first *bāb* are lost. Beg. of the *second bāb* (f. 21v) :

و في بعض النسخ ، در اخلاق فقرا الخ

Copied in 969 AH. by Ḥusayn b. ‘Alī الچخور (*sic ?*) as-Sa‘dī.

Bd. v. Ff. 1–168, S 200 × 135, 140 × 75, ll 19. Or. pap. Turkish nast. Cond. good.

540. شرح كلستان

SHARḤ-I-GULISTĀN. E 121.

Another commentary on the *Gulistān*, by the same Muḥammad Nūru’l-lah Aḥrārī (cf. f. 2v), who was already mentioned as a commentator of Rūmī’s *Mathnawī*, see above, No. 510. He wrote towards the end of the XIc. AH. See GIPh 295, EIO 1181, etc. *Ind. libr.* Spr 550–551 ; (GC I 593). Copied in (1257)/1841. Beg.

منت مر خدای را عز و جل كه زبان كويا را الخ

Ff. (145), S 205 × 115, 145 × 80, ll 13. Europ. pap. Modern Ind. nast. Cond. good.

541. شرح كلستان

SHARḤ-I-GULISTĀN. E 120.

Another commentary on the *Gulistān*, composed in 1097/1686 by Muḥammad (b.) Sa‘d, as is clearly stated on f. 3 (درسال هزار

و نود و هفت). In Spr 551 (and after him GIPh 295) the date of composition is given as 1197/1783. Cf. also Bh 313. A Muḥammad Sa·d appears as the author of a commentary on *Mukātabāt-i-‘Allāmī* (see above, No. 355), and it is not improbable that both are identical. It is difficult to say which date is correct. Copied in 1217 AH. Beg.

ستائش فراوان و نیائش بی پایان داوریرا الخ

Ff. (233), S 190 × 125, 130 × 70, ll 13. Or. pap. Ind. nast Cond. not good.

542. شرح گلستان

SHARḤ-I-GULISTĀN. E 119.

Another commentary on the *Gulistān*, quite modern, composed in 1215/1800 in Oudh by Bhīchak-Rām (بهیچک رام), as stated on f. 2. The copy, which may be an autograph, is not dated, but was obviously written about the same time. Beg.

اشکر الله جل جلاله علی نعمائه لخلقه الخ

S 270 × 195, 190 × 130, ll 9. Or. pap. Coarse modern Ind. nast. Cond. good.

543. پند نامه

PAND-NĀMA. Oa 70.

A short didactic poem, extremely popular in the East, often called *Karīmā*, after the word with which it opens. It is generally ascribed to Sa·dī's authorship, but appears seldom in the earliest copies of his *Kulliyyāt*. Its MSS. are very common in Persia and Turkestan, and it was lithographed a great many times in all publishing centres of the East. Edited and translated many times into English, Latin, etc., by Gladwin, 1801, 1840, Rousseau, 1801, Geitlin, 1835, etc.; a French translation by Garcin de Tassy, 1822 (repr. 1876); a German translation of extracts from it by Graf, in foot-notes to his German version of the *Gulistān* (1846), cf. No. 532. In addition to the references given above, in No. 524, see EIO 1127 (7), etc., EB 688, 748, Pr 803, 825, R 865, etc. *Ind. libr.* Bk 112–113, Spr 549; (GC II 263). Copied in 1132 AH. (this date belongs to other articles in the same volume written by the same hand). Beg.

کریما ببخشای بر حال ما، که هستم اسیر کمند هوا،

Bd. vol. S 235 × 140, 190 × 160, ll 21. Or. pap. Ind. nast. Cond. tol. good.

544.

The same. Oa 73.

Another copy of the same poem, dating from the beg. of the XIIc. AH. Beg. as in No. 543.

Bd. v. Ff. 231–235v (*in margine*), S 280 × 160, irregular number of lines. Or. pap. Ind. nast. Cond. bad.

545.

رسائل سعدي

RASĀIL-I-SA'DĪ.

D 18.

The preface of 'Alī b. Aḥmad b. Abī Bakr Bīsutūn (who edited Sa'dī's works in 726–734/1326–1334), and the first two *risālas* of Sa'dī: the *first*, being a sort of a preface to other *risālas*; the *second* containing various homilies, divided into five *majlises*. For references see No. 524. Bīsutūn's preface has been translated by J. Harrington, Calcutta, 1791–1795. The second and third *majlises* of the second *risāla* were edited and translated into German by M. Guedemann, Breslau, 1858; the fifth *majlis* was translated into English by J. Ross, Transactions of the Bombay Literary Society, I, 1819, pp. 146–158. The present copy, transcribed in Calcutta in 1251 AH., contains a special preface by an author who does not mention his name, dealing with Sa'dī's biography, consisting of extracts from Daulatshāh's *Tadhkira*, the *Ṣuḥuf-i-Ibrāhīm*, and other works. The author states also that it is the beginning of a proposed revised edition of Sa'dī's works. On ff. 5v–6 one Mr. Franclin (فرنکلن) is referred to, who visited Shiraz in 1786.

Beg. of the modern preface:

چون شیخ مصلح الدین سعدي الخ

Beg. of Bīsutūn's preface (f. 6v):

شکر و سپاس معبودي را جلت الخ

Beg. of the *first risāla* (f. 13):

سپاس بیغایت و ستائش بی نهایت الخ

Beg. of the *second risāla* (f. 18):

الحمد لله الذي خلق الجود (*sic*) من العدم الخ

Ff. 40, S 230 × 150, 170 × 90, ll 15. Eur. pap. Ind. shikasta-nast. Cond. still good, but paper is decaying.

546. هزليات سعدي

HAZLIYYĀT-I-SA'DĪ. M 144.

Sa'dī's discussions of various obscene matters. For references see No. 524. Copied in the XIIIc. AH. Beg. (slightly differently from EIO 1118, etc.):

اللعن الشيطان و الشتم و الحيطان الخ

Ff. 11, S 290 × 170, 220 × 110, ll 14. Or. pap. Ind. nast. Cond. good.

547. مثنوي ولدي

MATHNAWĪ-I-WALADĪ. Na 114.

A long *mathnawī* poem, partly imitating the *Mathnawī* of Jalālu'd-Dīn Rūmī, and partly containing some biographical material concerning the latter, comp. in 690/1291 by Rūmī's own son Bahāu'd-Dīn Aḥmad, surnamed Sulṭān-Walad, d. 712/1312–1313. See Br. Lit. Hist. III, 155–156, GIPh 290, EB 750. The present copy was described and its prose preface published in full, in Spr 587–588. The same copy apparently is alluded to in St. No. 31 on p. 59. There was an extremely valuable MS. of this and two other *mathnawīs* by Sulṭān-Walad, transcribed in 718/1318, as stated in a description given by Moulvie 'Abdu'l-Muqtadir in Bk 59 (pp. 90–94) in a note on Rūmī's *Mathnawī*. Most unfortunately this copy which belonged to the 'Government Collection' in the library of the As. Soc. of Bengal (I 879) is lost. Concerning this and other works of Sulṭān Walad see also Gibb's History of Ottoman poetry, I, p. 157; Mélanges Asiatiques, X (1890), etc. Cf. also R 585, 1085, Aum 19, Pertsch, Gotha C. 98, and Wiener Jahrbücher, vol. 46, Anzeigeblatt, p. 3 sq., where his other works are described.

Copied apparently towards the middle of the XIIc. AH. Defective at the end.

Beg. of the preface:

سبب انشاى مثنوي ولدى دربيان اسرار احدي الخ

Beg. of the *mathnawī*:

ابتدا میکنم بنام خدا ، موجد عالم فنا و بقا ،

Ff. (289), S 220 × 135, 150 × 70, ll 17. Or. pap. Persian nast. Cond. good, although slightly injured by worms.

548. مقدمة الصلوة

MUQADDIMATU'Ṣ-ṢALĀT. Oa 64.

The well known short *mathnawī* poem, expounding the elementary principles of Muḥammadan religious practice, often also called after its first words *Nām-i-ḥaqq*. It was comp. (as stated in the majority of known copies) in 703/1303, by Sharafu'd-Dīn Bukhārī, who arranged it in ten *faṣls*. See EIO 1133, 2554–2557, EB 1767–1768, Fl I 512, Mehren 6, etc. The present copy contains a later date, 706/1306:

نود و شش برفت ششصد سال، از وفات رسول تا امسال،

i.e. 696 + 10 = 706. Copied in 1156 AH. Beg. as usual:

نام حق بر زبان همين (همي) رانم، كه بجان و دلش همين (همي) خوانم،

Bd. v. S 215 × 120, 165 × 75, ll 11. Or. pap. Ind. shikasta-nast. Cond. tol. good.

549.

The same. Na 156.

Another copy of the same poem dating from the XIIc. AH. The date of composition is given as 803 AH. نود و سه چو رفت, و هفصد سال الخ, but this date is obviously wrong because the hemistich does not agree with the requirements of the metre. Copied by ‘Abdu’r-Raḥman. Beg. as in No. 548.

Ff. 7, S 250 × 135, 180 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

550. شرح نام حق

SHARḤ-I-NĀM-I-ḤAQQ. Ac 24.

A commentary on the same poem, completed by an author who does not mention his name, in 1079/1669 (chronogram نسخهٔ دلکشی). Copied towards the end of the XIc. or the beg. of the XIIc. AH. It seems very probable that there was originally an introduction to this work, which is lost in this copy. It begins abruptly:

يعني ابتدا ميكنم در حالى كه الخ

Ff. (110), S 240 × 140, 190 × 90, ll 21. Or. pap. Good Ind. nast. Cond. good.

551. زبدة الرمل

ZUBDATU’R-RAML. M 19.

A short *mathnawī*, containing a versified treatise on the theory of divination by the system called *raml*. It was commenced in 706/1306, as stated in the introduction (f. 23):

بود از هجرت رسول امين، هفصد و شش نه كم نه بيش از اين،

The author's name is not mentioned. It may have been given in the final part of the poem, but the present copy is defective at the end. The title, as above, is given on f. 23v. Transcribed by 'Iẓmatu'l-lah in the third year of Shāh-'Ālam (as other parts of the same *majmū'a*) i.e. 1176 AH. Beg.

هر کرا عقل راه بر باشد ، کار او سر بسر چو زر باشد ،

Bd. v. Ff. 23–24v, S 130 × 205, 120 × 185 (*biyāḍ*), ll 18 (irregular, in three columns). Or. pap. Vulgar Ind. nast. Cond. tol. good.

552.

هفت بند کاشي

HAFT BAND-I-KĀSHĪ.

Oa 63.

A long *tarkīb-band*, of seven strophes, in praise of 'Alī b. Abī Ṭālib, comp. by Kamālu'd-Dīn Ḥasan Kāshī, d. *ca.* 720/1320. See Br 152. *Ind. libr.* Bk 114–115, Spr 457, etc. Cf. also Bh 314 where a commentary on this poem is mentioned. Lith. in Lucknow. Copied in 1142 AH. by Ḥaydar 'Alī b. Muḥammad (as the whole of the MS. in which it is contained). Beg.

السلام (اسّلام (here ای سایه ات خورشید رب العالمین ، الخ

Bd. v. Ff. 1v–4v (*in margine*), S 225 × 140, 130 × 80. Or. pap. Ind. nast. Cond. good.

553.

کلشن راز

GULSHAN-I-RĀZ.

Na 98.

The well known exposition of the Sufic theosophical and metaphysical doctrines, in versified form, by Sa'du'd-Dīn Maḥmūd Shabistarī (or Chabistarī), who died in 720/1320. See Br. Lit. Hist. III, 146–149, GIPh 299, Horn 164, Pizzi I, 230–233; EIO 1761 (2), 1814–1815, Br 250, EB 1260, Pr 827–829, 873, R 608, Fl III 425–426, etc. *Ind. libr.* Bk 121–122, Spr 477–478. Lith. many times in Persia. Edited and translated into German by Hammer-Purgstal, Pesth, 1838: ed. with an English translation by E. H. Whinfield, London, 1880. Extracts and translations of various parts of it are published in many works, such as that of Tholuck (1825), 'The Dialogue of the Gulshan-i-Raz' (Trübner, 1887), etc. For the prose works by the same author see EIO 1814, Br 250, EB 1298, R 828, Mélanges Asiatiques V, 229. Copied in 955 AH., in Kabul, by Muḥammad Ḥusayn Kātib Harawī. Beg as usual:

بنام آنکه جان را فکرت آموخت ، چراغ دل به نور جان بر افروخت ،

S 215 × 135, 150 × 80, ll 14. Or. pap. Ind. good. nast. Cond. good. Bad vignette.

554.

The same. M 19.

Another copy of the same poem, very bad and illegible in many places. Transcribed by one ‘Iẓmatu’l-lah at Sadūt (قلعهٔ سدوت) in the third year of Shāh-‘Ālam’s reign, i.e. 1176 AH. Beg. as usual, see the preceding No.

Bd. v. Fl. 4–22v, S 130 × 205, 120 × 185 (*biyāḍ*), ll 18. Or. pap. Bad Ind. nast.-shikasta. Cond. bad.

555.

مفاتیح الاعجاز

MAFĀTĪḤU’L-I‘JĀZ. Na 148.

A detailed commentary on *Gulshan-i-rāz*, by Muḥammad b. Yaḥyā b. ‘Alī Gīlānī Lāhijī Nūrbakhshī, with the *takhallus* Asīrī, d. *ca.* 912/1506–1507. He commenced his work in 877/1473. Its full title is *Mafātīḥu’l-i‘jāz fī sharḥ-i-Gulshan-i-rāz*. See GIPh 299, EIO 1816–1819, Pr 829, Aum 20, Fl III 426, 427, Leyden C. II 117. *Ind. libr.* Bk 123, Spr 478 (this particular copy referred to), St. No. 13 on p. 36. Lith. some twenty years ago in Tehran. A bad copy, dating from the beg. of the XIIc. AH. Beg. as usual:

باسمک الاعظم الشامل فیضه المقدس لکل موجود الخ.

Ff. (344), S 195 × 90, 160 × 70, ll 15, with a margin-column. Or. pap. Bad. Ind. nast.-shikasta, almost without diacritical dots. Cond. tol. good.

556.

کنز الرموز

KANZU’R-RUMŪZ. Na 96.

A Sufic *mathnawī*, expounding the principles of the Muhammadan religion in the light of Sufic theosophy, comp. in 711/1311 by Ruknu’d-Dīn Ḥusayn b. ‘Ālim b. Abī’l-Ḥasan al-Ḥusaynī, Ghūrī, better known by his surname Mīr Fakhru’s-sādāt Ḥusaynī. His death is variously fixed at 717–719/1317–1319, but he must have lived much longer because his other work, mentioned in the next note (No. 557) was composed in 720 or 729/1320–1329. See GIPh 299, EIO 1830–1831, EB 1258, R 845, Krafft 66, Pertsch, Gotha Cat. 12, etc. *Ind. libr.* Bk 119–120, Spr 431 (this particular copy referred to). Copied probably in the end of the XIIc. AH. Beg. as usual:

باز طبعم را هوائي دیکر است ، بلبل جانرا نوائي دیکر است ،

Fl. (41), S 200 × 140, 115 × 65, ll 12. Eur. pap. Ind. coarse nast. Cond. good.

557. زاد المسافرين

ZĀDU'L-MUSĀFIRĪN. Na 54.

Another Sufic *mathnawī*, by the same author (see the preceding No.), comp. in 720/1320 (or 729/1329 according to some copies), divided into eight *maqālas*. See EIO 1832–1834, EB 1259, R 608, Pertsch, Gotha Cat. 10, Dorn C. 356, 438, Leyden C. II 116, etc. *Ind. libr.* Bk 117–118, Spr 430–431; (GC II 276). Copied in the end of the XIc. or the beg. of the XIIc. AH. Beg.

ای برتر از آن همه (که) کفتند ، آنانکه پدید یا نهفتند ؛

Ff. 52, S 165 × 105, 115 × 55, ll 14. Or. pap. Ind. nast. Cond. good.

558. خمسهٔ امیر خسرو

KHAMSA-I-AMĪR KHUSRAW. Na 44.

Five *mathnawī* poems, composed in imitation of the famous poems of Niẓāmī (see above, Nos. 466–476) by Yamīnu'd-Dīn Abū'l-Ḥasan Amīr Khusraw b. Lājīn (or Ālājīn, perhaps Ālāchīn, see *Gulzār-i-abrār*, No. 259 in this Catalogue, ff. 30–30v) Dihlawī, d. 725/1325. See Br. Lit. Hist. III, 108–110, GIPh 244–245, Horn 188, 191, Pizzi I, 104–106, 234 and II, 197–198; EIO 1186–1222, 2879, Br 251–254, RS 255–256, EB 753–799, Pr 831 sq., R 240–242, 609 sq., Aum 21–22, Fl I 542, Pertsch, Gotha C. 74, Dorn C. 350–352, etc. *Ind. libr.* Bh 315–318, Bk 125–131, Spr 465–470 (this particular copy referred to), St. Nos. 42–48 on pp. 62–64; (GC I 836). Cf. also Elliott, Hist. of India III, 524-566. For a bibliography of Khusraw's works see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 333–336. A very good calligraphically written copy, dating apparently from the Xc. AH. Unfortunately the initial leaves of all poems except the first are torn away. As the first poem contains at the beginning an excellent *'unwān* it seems very probable that the others also possessed similar vignettes which attracted unwelcome and disastrous attention.

1. *Maṭla'u'l-anwār*, comp. in 698/1298–1299, and dedicated to 'Alāu'd-Dīn Muḥammad, the Khiljī prince of Dihlī (695–715 1296–1316). Beg.

خطبهٔ قدسي است بملک قديم ، بسم الله الرحمن الرحيم ،

2. *Shīrīn-u Khusraw*, completed in the same year, 698/1299, and dedicated to the same prince. Defective at the beg.

3. *Sikandar-nāma*, usually called *Āīna-i-Iskandarī*, and constituting in the majority of copies the *fourth* or the last, *fifth*,

part of the *Khamsa*. Comp. in 699/1299–1300, also dedicated to the same prince. Defective at the beg.

4. *Laylā wa Majnūn*, usually forming the *third* part of the *Khamsa*, comp. in 698/1299, and dedicated to the same prince. Often lith. in India, and published in Lumsden's Persian selections, Calcutta, 1828. Defective at the beg.

5. *Hasht bihisht*, forming the *fourth* or the *fifth*, part of the *Khamsa*, comp. in 701/1301–1302, a version of the ancient story of Bahrāmgūr, and an imitation of Niẓāmī's *Haft paykar*. Defective at the beg.

S 240 × 150, 190 × 110, ll 25, four columns. Or. pap. Cond. good. A fine vignette on f. 1v, and a ‘ star ’ on f. 1.

559.

The same. Na 45.

Another copy of Khusraw's *Khamsa*, dated 1006 AH. and well preserved : also referred to in Spr 470. It contains :

1. *Maṭla‘u'l-anwār* (f. 1v), beg. as usual, see No. 558 (1).
2. *Shīrīn-u Khusraw* (f. 70v), beg. as usual :

خداوندا دلم را چشم بکشای ، بمعراج یقینم راه بنمای ،

3. *Majnūn-u Laylā* (f. 148v), beg. as usual :

ای داده بدل خزینهٔ راز ، عقل از تو شده خزینه پرواز ،

4. *Hasht bihisht* (f. 202v), beg. as usual :

ای کشایندهٔ خزائن جود ، نقش بیوند کار کاه وجود ،

5. *Āīna-i-Sikandarī* (f. 270v), beg. as usual :

جهان پادشاها خدائي ترا ست ، ازل تا ابد پادشاهي ترا ست ،

Ff. 362, S 225 × 120, 155 × 80, ll 12, two centre and one margin cols. Or. pap. Good Ind. nast. Cond. very good. Vignettes at the beg. of every poem.

560. مطلع الانوار

MAṬLA‘U'L-ANWĀR. Na 145.

A good copy, dated 1016 AH. Beg. as in No. 558 (1). Notes, and extracts from the *Gulistān*.

Ff. (58), S 220 × 140, 165 × 95, ll 15. Or pap. Ind. nast. Cond. tol. good, but paper is decaying in the middle of the volume.

561.

HASHT BIHISHT. هشت بهشت

Nc 2.

Another copy of this poem (here called *Dīwān-i-Bahrām !*), dated apparently 1106 AH. (here ۱۰۶). It opens with the 14th bayt according to No. 559 (4) :

رای توحید اژدها ست بپای ، الخ

Bd. v. Ff. 48–155, S 220 × 125, 160 × 95, ll 15. Or. pap. Ind. nast. Cond. good.

562.

The same. Na 178.

Another copy of the same poem, dated the 22nd year of Muḥammad Shāh, i.e. 1153 AH. Transcribed by Suhan Lal. Beg. as usual, see No. 559 (4).

Ff. (113), S 235 × 145, 180 × 90, ll 15. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

563.

QIRĀNU'S-SA'DAYN. قران السعدين

Na 94.

A calligraphic copy, dating from the end of the Xc. or beg. of the XIc. AH., defective at the beginning. It was comp. in 688/1289 to celebrate the meeting of Sulṭān Mu'izzu'd-Dīn Kay-qubād of Dihlī with his father Sulṭān Nāṣiru'd-Dīn Boghrā-Khān of Bengal, which took place in that year at Dihlī. See EIO 1186-1188, 1208–1214, Br 254, RS 256, EB 773–775, Pr 838–839, R 611–612, etc., cf. also Spr 470 ; Elliott, Hist. of India III, 524–534 ; Cowell, JASB, 1860, pp. 225–239. Lith. several times in Lucknow. The scribe mentions his name as Yārī (ياري) which may be his *takhalluṣ*.

S 235 × 150, 145 × 65, ll 12. Or. pap. Calligraphic Ind. nast. of Herati type. Cond good.

564.

The same. Na 93.

Another copy of the same poem, dated 1100 AH. (here ۱۰۱), with numerous glosses, marginal notes etc. It opens with two introductory lines (cf. EIO 1208) in different metre :

شکر کویم که بتوفیق خداوند جهان ، الخ

The poem begins as usual:

حمـــد خداوند سرایم نخست ، تا شود این نامه بنامش درست ،

S 240 × 135, 190 × 75, ll 17. Or. pap. Ind. nast. Cond. good.

565.

The same. Na 95.

Another copy of the same poem, transcribed in 1170 AH. by Najmu'd-Dīn Bījāpūrī. Beg. as usual, see No. 564.

Ff. (119), S 190 × 100, 125 × 60, ll 17. Or. pap, Ind. nast. Cond. good.

566. شرح قران السعدین

SHARḤ-I-QIRĀNU'S-SA'DAYN. Na 78.

A commentary on *Qirānu's-sa'dayn*, referred to in Spr 471. The author's name is not mentioned. The style of the work seems to be quite modern. What may have been originally the heading of the work, was wrongly transcribed between the hemistichs of the initial *bayt*: منتخب شرح قران السعدین, and it is therefore clear that the present copy contains only an extract from a larger work dealing with similar matters. Transcribed in the XIIIc. AH. The commentary begins on f. 2. Beg. of the preface:

شکر کویم که بتوفیق خداوند جهان ، بر سر نامهٔ توحید نوشتم عنوان ،

S 230 × 130, 175 × 70, ll 19. Or. pap. Ind. nast. Cond. good.

567. دولراني خضر خان

DUWAL-RĀNĪ-KHIḌR-KHĀN. Na 88.

A versified love story of prince Khiḍr-Khān, son of 'Alāu'd-Dīn Muḥammad Khiljī, the sultan of Dehli (695–715/1296–1316), by the same Amīr Khusraw, completed in 715/1316. It is also known under various titles, such as *Qīṣṣa-i-* or *Kitāb-i-* or *Nuskha-i-Khiḍr-Khānī*, or simply *Khiḍr-Khānī*, or *Qiṣṣa-i-Khiḍr-Khān-u Duwal-rānī*, or *'Ishqiyya*. See, in addition to the references given in No. 558, EIO 1187 (11), 1188 (12), 1215–1217, EB 777–779, R 612, 617, 618, Aum 22, Dorn C. 351, etc. *Ind. libr.* Bk 131, Spr 470, etc. Cf. also Elliott, History of India III, 544–557; Elphinstone, History of India, 5th ed., p. 395; E. Thomas, Pathan

Kings, p. 176. Copied apparently in 1100 AH. (here ۱۰۱), at Lahore. Beg. as usual :

سر نامه بنام آن خداوند ، که دلها را بخوبان داد پیوند ،

S 220 × 155, 155 × 60, ll 19. Or. pap. Ind. nast. Cond. good.

568.

The same. Na 42.

Another copy of the same poem (here called *Kitāb-i-Khiḍr-Khānī*), older than the preceding, dating probably from the beg. of the XIc. AH. It bears on the fly-leaf a note of presentation dated 1012/1603. Beg. as in the preceding copy.

S 205 × 120, 130 × 60, ll 12. Or. pap. Calligraphic Ind. nast. Cond. rather bad, injured by repairs.

569.

دیوان خسرو

DĪWĀN-I-KHUSRAW. Nb 52.

A collection of ghazals belonging to the *third* dīwān (and perhaps to other dīwāns as well) of Amīr Khusraw, alphabetically arranged. Unfortunately there is in this library no copy of Khusraw's *Kulliyyāt* with which this dīwān might be collated. The *third* dīwān bears the title *Ghurratu'l-kamāl*, and was completed in 702/1302–1303. See GIPh 244, EB 754, etc. *Ind. libr.* Bk 125, Spr 465–468, St. No. 48 on p. 63, etc. For a description of the collections of selected ghazals from various dīwāns of Khusraw see EIO 1193–1194, EB 758–765, Pr 831–832, R 610, 614, 615, Aum 21, Fl I 542, etc. The present copy is comparatively old, being dated 917 AH., but defective at the beginning. It opens with the ghazals rhyming with ت, the first beginning :

ای آرزوی دیده دلم را هوای تست ، جانم اسیر سلسلهٔ مشکسای تست ،

The last three pages in this MS. (ff. 301v–302v) contain a few poems in which the initial letter of each verse is the same as the last letter of the rhyme. They are called in the heading : ابیات تهجي مولانا لطیفي, and beg.

ای کرده کمند دل ما زلف دو ما را ، الخ

As they are transcribed in the same handwriting as the dīwān of Khusraw, it is obvious that the Laṭīfī mentioned in the quotation, composed them before 917/1511.

Ff. (302), S 185 × 135, 120 × 85, ll 14. Old Or. pap. Khorasani nast. Cond. tol. good, but some places are injured by repairs.

570.

The same. Nb 51.

Another copy probably of the same dīwān, but apparently much abbreviated. A collation with the preceding copy shows that the ghazals in this collection are also found there, although slightly differently arranged. The opening ghazal of the preceding copy is found here on f. 2v. Copied towards the end of the XIc. or beg. of the XIIc. AH.

Beg. of *ghazals* (f. 1v):

بسی شب با مهي بودم کجا رفت آن همه شبها ، الخ

Beg. of *qiṭʿas* (f. 49):

هرکه کوید که من از عقل شناسم حق را ، الخ

Ff. (49), S 225 × 125, 205 × 100, four columns of diagonal lines, irregular number. Or. pap. Ind. nast. Cond. good.

571.

The same. M 2.

Ghazals from the same dīwān (the poem, which is placed first in the preceding copy, is found here on f. 320v). They form part of a large volume in which many different works are bound together. Transcribed in the XIIc. AH. Beg.

ای ز خیال ما برون در تو خیال کي رسد ، الخ

Bd. v. Ff. 318v–359. For measurements, etc., see above, No. 221.

572.

دیوان حسن دهلوي

DĪWĀN-I-ḤASAN DIHLAWĪ.

Nb 47.

Poems of Najmu'd-Dīn Ḥasan Sanjarī Dihlawī, a contemporary of Khusraw Dihlawī, whose death is usually fixed at 727/1327, but other dates varying between 707 and 745/1307–1345 are also given. See GIPh 303, Pizzi I, 106; EIO 1223–1227, RS 286 (4), EB 780–783, Pr 841, R 618, Aum 22, Pertsch, Gotha C. 73, Dorn C. 356 etc. *Ind. libr.* Bk 132–133, Spr 418 (this and the following copy referred to). For his prose work cf. No. 239 in this Cat. Copied in 950 AH. by Ḥasan (b.) Muḥammad ash-Sharīf. It contains:

Qaṣīdas (f. 1v), beg.

ای داور جهان و جهان آور قدیم ، الخ

Ghazals (f. 29v), beg.

ای بر فراز سرو بر آورده ماه را ، الخ

Qiṭ'as (f. 178), beg.

خواجه بر خیز یکدم از پس جاه ، الخ

Rubā'īs (f. 179), beg.

ای فضل تو تختة شوی نادانیها ، الخ

Ff. 181, S 225 × 140, 140 × 65, ll 14. Or. pap. Calligraphic nast. of the Herat type. Cond. good. A fine vignette.

573.

The same. Nb 45.

Another copy of the same dīwān, dating from the XIIc. AH. The poems are arranged alphabetically but in a manner differing from that in the preceding copy. It contains *qaṣīdas*, *ghazals*, a short *mathnawī* (f. 158), a few *qiṭ'as* (ibid.), and a few *rubā'īs* (f. 159v). Beg.

رسید وقت صباح و وزید باد صبا ، الخ

Ff. 160, S 240 × 130, 180 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

574.

جام جم

JĀM-I-JAM. Na 24.

A Sufico-didactic poem in *mathnawī* verse, comp. in 733/1333 (as stated in the colophon of this copy, or as in some other MSS., in 732/1332), by Ruknu'd-Dīn Auḥadī Iṣfahānī, originally a native of Marāgha, d. 738/1338. It is dedicated to Sulṭān Abū Sa'īd (716–736/1316–1335) (f. 9v sq.) and Ghiyāthu'd-Dīn Muḥammad, a wazir of the former (f. 11). See Br. Lit. Hist. III, 141–146, GIPh 299, Horn 176, Pizzi I, 233–234; EIO 1228–1229, RS 258 (II), 259, EB 785–789, Pr 713, 839–841, R 619, Fl I 543, etc. *Ind. libr.* Bk 135–136, Spr 362–363 (this particular copy referred to); (GC II 254–255). Cf. also Wiener Jahrbücher, vol. 65, Anzeigeblatt, 67. Copied in the Xc. AH. Beg. as usual:

قل هو الله لامرء قد قال ، من له الحمد دائما متوال (sic)

S 210 × 125, 150 × 75, ll 15. Or. pap. Ind. nast. (of rather Khorasani type). Cond. good. One very mediocre miniature. Vignette.

575.

دیوان بدر چاچ

DĪWĀN-I-BADR-I-CHĀCH. Nb 20.

Poem of Badru'd-Dīn (or Fakhru'd-Dīn) Muḥammad, a native of Chāch, who was the panegyrist of Sulṭān Muḥammad b. Toghluq

(725–752/1325–1351) of Dehli, and died *ca.* 746/1345–1346. See Br. Lit. Hist. III, 110, EIO 1232–1233, EB 793, R 1031, 1032, 1046, etc. *Ind. libr.* Bh 472 (V), Bk 140–142, Spr 367 (this particular copy referred to); (GC II 220). Cf. also Elliott, Hist. of India III, 567–573. Many times lith. in India. The present copy is quite modern, dating from the XIIIc. AH. It contains *qaṣīdas* and a few *ghazals*, *qiṭʻas* and *rubāʻīs*, beg. as usual.

حمد آن سلطان علم را که عالم پرور است ، الخ

Ff. (65), S 210 × 145, 155 × 85, ll 17. Or. pap. Ind. modern nast. Cond. good. Many notes, glosses, etc.

576. مثنویات خواجو

MATHNAWIYYĀT-I-KHWĀJŪ. Na 100.

The romantic and didactic *mathnawī* poems of Kamālu'd-Dīn Abū'l-ʻAṭā Maḥmūd b. ʻAlī Murshidī, a native of Bam (this name is usually Arabicised into Bamm), a town in the province of Kirman. He was born, according to his own statement, in 679/1281, and died *ca.* 753/1352 (some authorities give another date, 745/1345). Some of these poems (namely 1–4 in this copy) form a part of his *Khamsa*, written after the model of that of Niẓāmī. See Br. Lit. Hist. III, 222–229, GIPh 248–249, Horn 188, Pizzi, II, 198–202; EIO 1234–1235, RS 262, EB 794–796, R 620–623, Fl I 544–545, Dorn C. 357, Pertsch, Gotha C. 6, 70, etc. *Ind. libr.* Bk 143–145, Spr 472–473 (this particular copy referred to). Cf. also Erdmann, ZDMG, II, pp. 205–215; C. Schefer, Chrestomathie Persane, vol. II, pp. 251–252, etc. Transcribed during the years 990 and 991 AH. by Burhānu'd-Dīn b. Bhāī Jīw (?) Makhdūm. It is a very good copy, but unfortunately slightly defective in various parts. Many folios are misplaced and it is impossible to determine their proper sequence without making a special study of the poems because there are no catch-words on the pages.

1. *Humāyī wa Humāyūn* (f. 1v). The story of prince Humāyī and princess Humāyūn, comp. at Baghdad in 732/1331–1332. It contains eulogies of Sulṭān Abū Saʻīd, the Chingizide (716–736/1316–1335). Defective at the end. Beg.

بنام خداوند بالا و پست ،
که از هستیش هست شد هرچه هست ،

2. *Gul-u Nawrūz* (f. 33). The romantic story of prince Nawrūz and princess Gul. At the end the author adds a lengthy *Khātima* containing some vague autobiographical details. The poem is here defective both at the beginning and end.

3. *Rauḍatu'l-anwār* (f. 81). A Sufico-didactic poem in the style of Niẓāmī's *Makhzanu'l-asrār*, comp. in 742 or 743/1342–1343. The local saint of Fārs, Shaykh Abū Isḥāq Ibrāhīm Kāzirūnī, is eulogised here at length (as also in the preceding poem, f. 67 sq). This *mathnawī* was even written at his shrine. Apparently by mistake the original beginning of the poem is replaced in this copy (ff. 72v–81) by that of Hāshimī's *Maẓharu'l-āthār* (comp. 940/1533–1534), see No. 665 in this Catalogue. It begins :

بسم الله الرحمن الرحيم ، فاتحه آرای کلام قدیم ،

4. *Kamāl-nāma* (f. 109). A didactic poem dedicated to Sulṭān Abū Isḥāq Injū (736–758/1335–1357), comp. in 744/1343-1344 (cf. f. 131). Beg.

بسم من لا اله الا هو ، الخ

5. *Gauhar-nāma* (ff. 132–143), comp. in 745/1345. It contains eulogies of the Muzaffaride prince Mubārizu'd-Dīn (713–760/1313–1359), his wazir Bahāu'd-Dīn Maḥmūd and the ancestors of the latter. Defective at the beginning.

Ff. (143), S 255 × 165, 165 × 105, ll 22, four columns. Old Or. pap. Herati nast. Cond. good.

577. سام نامه

SĀM-NĀMA. Na 57.

A long *mathnawī* poem imitating Firdausī's *Shāhnāma* (Firdausī is referred to on f. 2v). The author's name is not found in the usual places. As shown by Spiegel in ZDMG, vol. III, 245–261, it is a very close imitation or reproduction of Khwājū-i-Kirmānī's *Humāyī wa Humāyūn*, described under the preceding No. 576 (1). See GIPh 234, EIO 1235, R 543–544, 1089, Aum 7, etc. *Ind. libr.* Bh 319, Spr 594 (this particular copy referred to). Cf. also Spiegel, Eranische Alterth. I, p. 559 ; H. Ethé, Deutsche Litteraturzeitung, 1881, p. 1736. It is not superfluous to point out that Khwājū's *Humāyī wa Humāyūn* is rather short in comparison with the *Sām-nāma* as it appears in the present copy, though there are undoubtedly some sections which are almost identical not only as to verses, but even as to headings, as for instance :

همای و همایون (No. 576, f. 6v) ، رسیدن همای بباغ بریان و عاشق
شدن همایون ،

جو جمشید کردون زرینه جام ، الخ

سام نامه (f. 151) ، کفتار در تاختن سام از عقب کور و رسیدن بباغی و عاشق شدن سام بنیرم ،

It opens with the same *bayt*, and for several pages the text is almost identical in both poems. The most remarkable fact is that in the beginning of the *Sām-nāma*, where the ancestors of Sām are treated of at length, much space is devoted to Afrāsiyāb and other heroes of Turkistan, amongst whom also appear Tīmūr, Shāhrukh, etc. (cf. f. 4 sq.). The inclusion of these latter names here is obviously not accidental, and it seems that there is little room for doubt that the poem was compiled in the times of the early Timurides by an unscrupulous plagiarist, who appropriated a good deal from the *Shāhnāma* and other works in the same style and metre on which he could lay his hand, amongst which Khwājū's *Humāyī wa Humāyūn* suffered most.

Copied towards the end of the XIIc. AH. There is apparently some difference between the handwriting of the first and the second halves of the MS, but the narrative seems to be without interruption. Beg

سرایندهٔ نامهٔ باستان ، جنین زد رقم اندرین داستان ،

Ff. (340), S 380 × 250, 285 × 175, ll 24, four columns. Or. pap. Ind. nast. Cond. tol. good. Many lacunas ; the order of folios is often confused.

578. مرغوب القلوب

MARGHŪBU'L-QULŪB. Oa 58.

A concise Sufic *mathnawī* poem, comp. in 757/1356 by an author whose name is given in some copies as Shamsu'd-Dīn (cf. f. 18v), and in others does not appear at all. But in the prose preface, which this poem contains in almost all known copies, its authorship is invariably attributed to the famous Sufic saint Shamsu'd-Dīn Tabrīzī (d. 645/1247–1248), the favourite associate of Jalālu'd-Dīn Rūmī, who died thus more than a hundred years before the book was written. See EIO 1840–1841, 1924, Pr 4, R 874, Fl I 526, etc. Lith. in Tehran some 20 years ago. It is divided into 10 *faṣls*, dealing with various questions of Sufic theosophy. Copied in 1141 AH., in a volume composed of treatises of different contents. Beg. as usual :

الحمد لله ... بدانکه ارشدک الله تعالی في الدارين که اين کتاب مرغوب القلوب الخ

Bd. v. Ff. 9v–18v, S 235 × 130, 175 × 75, ll 13. Or. pap. Ind. nast. (different hands). Cond. tol. good.

579.

The same. Oc 4.

Another copy of the same poem, transcribed in 1155 AH. by ‘Abdu’l-Qādir Khān. The authorship is again ascribed to Shams-i-Tabrīz. Beg.

(as in No. 578) حدیث کل امر ذی بال الخ ... الحمد لله ... الخ

Bd. v. S 240 × 130, 165 × 85, ll 13. Or. pap. Ind. nast. Cond. good.

580.

The same. Oa 70.

Another copy of the same poem, dating from the XIIc. AH. The authorship is ascribed to ‘Shams’. There is no preface, and the *mathnawī* begins as usual :

بکویم حمد رب العالمین را ، عطا کو کرد بر ما عقل و دین را ،

Bd. v. S 215 × 130, 145 × 75, ll 15. Europ. pap. Ind. nast. Cond. tol. good.

581.

The same. Oa 21.

Another copy of the same poem, dating apparently from the XIIIc. AH. No preface, the *mathnawī* itself begins as in the preceding copy.

Bd. v. Ff. 1v–6v, S 200 × 145, 120 × 85, ll 13. Eur. pap. Ind. nast. Cond. good.

582.

دیوان ابن یمین

DĪWĀN-I-IBN-YAMĪN. Nb 4.

A collection of poems of Fakhru’d-Dīn Maḥmūd (or Muḥammad) b. Amīr Yamīni’d-Dīn Muḥammad Ṭughrāī Mustawfī Faryūmadī, with the *takhallus* Ibn Yamīn. His death is usually fixed at 745/1345, but, as E. Browne has pointed out, a more reliable authority, *Mujmal-i-Faṣīḥī* (see No. 9 in this Cat., ff. 578–578v) gives it as 769/1368. See Br. Lit. Hist. III, 211–222, GIPh 303, Horn 122–123, Pizzi I, 107–108 ; EIO 1230–1231, RS 261 (II), EB 790–792, Pr 86, R 825, Fl I 545, Dorn C. 358, etc. *Ind. libr.* Bh 320, Bk 137–139, Spr 433–434 (this particular copy referred to). Some *qit‘as* were translated by Schlechta-Wssehrd, Wien, 1852 (reprinted Stuttgart, 1879). Copied in 1055 AH., and contains only a portion of the original dīwān, as the greater part of it was already lost in the author's life time. In this copy only *qiṭ'as* are found, beg. abruptly : بیان ز ابن یمین ای دوست بشنو ، الخ

Ff. 91, S 185 × 115, 150 × 70, ll 16. Or. pap. Good Ind. nast. (different hands) Cond. good.

583. کلیات عماد فقیه

KULLIYYĀT-I 'IMĀD FAQĪH. Nd 14.

A very rare collection of the poetic works of 'Imādu'd-Dīn Kirmānī, surnamed 'Imād Faqīh, who flourished during the reigns of the Muzaffaride princes Mubārizu'd-Dīn Muḥammad (713–760/1313–1359) and Shāh Shujā' (760–786/1359–1384), and died in 773/1371–1372 (other authorities give 793/1391). See Br. Lit. Hist. III, 258-259, GIPh 299, EB 803–806, cf. R 869, Pertsch, Gotha C. 73, etc. *Ind. libr.* Bk 146, Spr 436–438 (this particular copy referred to), St. No. 73 on p. 69. The present copy, transcribed towards the end of the XIc. AH., is not quite complete. It contains :

1. *Miṣbāḥu'l-hidāyat* (f. 1v). A Sufic poem, comp. in imitation of Shabistarī's *Gulshan-i-rāz*, in 750/1349–1350, and also called *Ṭarīqatnāma*. It is dedicated (f. 3v), to Mubārizu'd-Dīn, the Muzaffaride prince of Kirman (see above). The title is given on ff. 14v and 83. Contrary to its prototype, this poem deals not with the philosophical, but mostly with the practical side of Sufism, and especially dwells on various *adabs*, or customs of the Sufis. Beg.

بنام آنکه جانرا دانش آموخت ، بنور عقل شمع مجلس افروخت ،

2. *Dīwān* (f. 85v), containing *ghazals* and a few *qiṭ'as* (f. 202v) and *quatrains* (f. 203), incomplete at the end. The poems are arranged alphabetically, beg.

ای هردم از عطای تو کام دکر مرا ، وز شکر نعمت تو دهن پر شکر مرا ،

3. *Mu'nisu'l-abrār* (f. 206), comp. in 766/1365 (see f. 238), and containing long eulogies of Mubārizu'd-Dīn, his victory over the ruler of Fārs, Abū Isḥāq Injū (745/1353), praises of Shāh-Shujā', etc. The title of the poem is found on f. 214v. It is divided into three *maqālas :* the *first* (f. 219v) deals with vague Sufico-laudatory discussions etc. ; the *second* (f. 227v) contains chronograms of various events, dates of building of various palaces, etc. ; the third (f. 330v) relates various remarkable dreams (some of them with their dates). The beginning is different from that in EB 803 (1) : ای فلکت بنده و تختت غلام ، الخ

4. A collection of *qaṣīdas*, *tarjī‘bands*, *qiṭ‘as* and short *mathnawīs* (f. 240v), in praise of Shāh-Shujā‘, his ancestors, the palaces built by him, etc., as well as his wazirs, divines and other officials at his court. A study of this part of the dīwān of Faqīh promises to yield some interesting dates for the history of that period. Beg.

ای حکمت زبانرا فصل الخطاب داده ، کشت امید جانرا از دیده آب داده ،

5. *Tarbiyyat-nāma* (f. 281v), also called as in EB 803 (2), *Ṣuḥbat-nāma*, comp. in 731/1331 (see f. 311). The title is given on f. 289v. It is divided into ten *maqālas* dealing with didactic discussions of various *adabs*. Beg.

بنام خدائی که توفیق ازوست ، دل زنده را نور تحقیق ازوست ،

6. *Maḥabbat-nāma-i-ṣāḥib-dilān* (f. 312v), comp. in 732/1332, not in 772 AH. as stated in EB 803 (3), (the title is a chronogram, cf. f. 341v). A Sufico-theosophic poem in eight *bābs*, with a short prose preface, containing many eulogies of Ghiyāthu'd-Dīn al-Ḥamawī (f. 353), wazir Qiwāmu'd-Dīn (f. 355v), Tāju'd-Dīn Akhtisān (sic) (f. 358v), and others. Beg. of the prose preface :

الحمد لله الذي ابدع الخلق محبةً الخ

Beg. of the poem itself (f. 314v) :

بنام آنکه در کاشانهٔ دل ، محبت را معین کرد منزل ،

7. *Dah-nāma* (ff. 342v–363v). Eulogies of the same Mubārizu'd-Dīn. Shāh-Shujā‘, various contemporary high officials, divines etc. There are occasionally various chronograms which may also be of some use to a historian of the period. Beg.

بنام آنکه معجز نامهٔ اوست ، حروف کائنات از خانهٔ اوست ،

Ff. 363, S 250 × 155, 160 × 95, ll 19. Or. pap. Good Ind. nast. Cond. good.

584.

دیوان سلمان

DĪWĀN-I-SALMĀN. Nd 8.

Poems of Jamālu'd-Dīn Muḥammad Salmān b. ‘Alāi'd-Dīn Muḥammad, a native of Sāwa, d. 778 or 779/1376–1377, a panegyrist of the Īlkhānī princes Ḥasan Buzurg (736–757/1335–1356) and his son Shaykh Uways (757–776/1356–1374). See Br. Lit. Hist. III, 260–271, GIPh 248, Horn 122–123, Pizzi I, 108–111, and II, 208–210 ; EIO 1237–1243, RS 220, 265, EB 807–810, Pr 842–843, R 624 sq. *Ind libr.* Bh 321–323, Bk 147, Spr 555 ; (GC II 837). Cf. also : Erdmann, in ZDMG, vol. XV, pp. 758–772 ;

Schefer, Chrestomathie Persane, vol. I, pp. 114–115; Bland, Century of Persian Ghazals, No. 4, etc. Copied apparently towards the end of the Xc. AH. This MS. is defective at the end. It contains :

Qaṣīdas, *qiṭ‘as*, *tarjī‘bands*, etc. (f. 1v), beg. as usual :

هر دل که در هوای جمالش مجال یافت ، الخ

Ghazals (f. 156v), alphabetically arranged, beg.

ای در هوای مهرت ذرات کون کردی ، الخ

Muqaṭṭa‘āt, with a few *qaṣīdas*, etc. (f. 242). At the end, on f. 250v there is a *qiṭ‘a* containing the date of Salmān's death: 10th Ṣafar 778 AH., Saturday :

بسال هفصد و هفتاد و هشت از هجرت ،
بروز شنبه عشر صفر قریب بشام ،

Ff. 250, S 220 × 145, 135 × 80, ll 17. Old Or. pap. Calligraphic Khorasani nast. Cond. good. A vignette (effaced).

585.

The same. Nb 65.

Another copy of the same dīwān, transcribed in 1073 AH. It is referred to in Spr 555. A fine specimen of calligraphic art, with beautiful vignettes.

Qaṣīdas, beg.

قدم نه بر سر هستي که هست آن پایهٔ ادنی ، الخ

Ghazals, beg. as usual :

اکر حسن تو بکشاید نقاب از چهره دعوی را ، الخ

S 300 × 155, 210 × 80, ll 19. Or. pap. Ind. calligraphic nast. Cond. good. CFW 1825.

586. مهر و مشتری

MIHR-U MUSHTARĪ. Na 129.

A *mathnawī* poem, comp. in 778/1377, by Shamsu'd-Dīn Muḥammad ‘Aṣṣār Tabrīzī, d. 784/1382–1383. See Br. Lit. Hist. III, 344, GIPh 302, Pizzi II, 202–207; EIO 1244–1245, Br 255, EB 811–814, Pr 843–845, 1066, R 626 sq., 817, Fl I 547, Dorn C. 359, Tornberg 111, etc. *Ind. libr.* Bh 324, Bk 148, Spr 311 (this particular copy referred to). Cf. also Peiper, Commentarium de Mihri et Muschtarii amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg, 1850; Fleischer, ZDMG, vol. XV, pp. 389–396. Copied in the XIc. AH., many lacunas, partly restored by a more modern hand. Beg. as usual:

بنام بادشاه عالم عشق ، که نام اوست نقش خاتم عشق ،

S 165×90, 115×55, ll 14. Or. pap. Ind. nast. Cond. good, but in some places injured by 'repairs.' On many folios space is reserved for paintings, but none of them were actually drawn.

587. دیوان حافظ

DĪWĀN-I-ḤĀFIẒ. Nb 41.

Poems of Shamsu'd-Dīn Muḥammad Ḥāfiẓ Shīrāzī. d. 791/1389, or, according to less reliable authorities, in 792 or 794/1390–1392. The bibliography of the works dealing with his biography, and the editions and translations of his poems, etc., is very extensive. The most complete lists are given in EIO 1246 and E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 467–475. See also Encyclopaedia of Islam, v. II (1915), pp. 210–212 (a good note by K. Süssheim): Br. Lit. Hist. III, 271–319, GIPh 303, Horn 114–122. Pizzi I, 302–310; EIO 1246–1274, 2883–2887, Br 256–263, RS 267–275, EB 815–853, Pr 845 sq., Ros 205–209, R 627–631, Aum 23, Fl I 551, Pertsch, Gotha C. 75, Mehren 38, Dorn C. 362, Leyden C. II 118, etc. *Ind. libr.* Bh 325–326, Bk 151–158, Spr 415, St. No. 50 on p. 64; (GC I 389).

Principal works on Ḥāfiẓ of general character: S. de Sacy, Notices et Extraits, IV, p. 238; Ouseley, Biogr. Notices on Persian Poets, pp. 23–42; Defrémery JA. XI (1858), pp. 406–425; R 627 sq.; Robinson, Persian Poetry, 1883, p. 385 sq.; Wilberforce Clarke, the preface to his translation of the dīwān of Ḥāfiẓ, vol. I, p. XXIII sq.; Quarterly Review, 1892, pp. 33–62, etc.

Principal editions and translations of the dīwān: Calcutta, 1791, reprinted 1826: Hammer (translation only), Tübingen, 1812; H. Brockhaus (partly with the Turkish commentary of Sūdī), Leipzig 1854–1856; Rosenzweig-Schwannau (ed. and transl.), 3 vols., Wien, 1856–1864; H. S. Jarrett, Calcutta, 1881; E.H. Palmer, The Odes of Hafiz, 2 vols, (Trübn. Or. Ser.) London, 1883; H. Wilberforce Clarke (prose translation and explanatory notes), 2 vols., London, 1891. For the bibliography of selected poems see EIO 1246. During the last two decades a sort of a specific literature has begun to grow up around the name of Ḥāfiẓ, of the same type and value as the numberless publications connected with the quatrains of Khayyām (cf. E. Edwards, op. cit., col. 474–475).

Lith. and printed a great many times in all Muhammadan countries—Persia, Turkestan, India, Turkey, etc. The more important are: the edition of the text with two Turkish commentaries, Constantinople, 1870; and Persian commentary by Muḥammad Ṣādiq ʻAlī, Lucknow, 1876 and 1886.

The present copy, transcribed in 1013 AH., is in a very bad condition. The folios are confused and wrongly joined together, so that to arrange the MS. in proper order will necessitate the cutting of many ‘repaired’ units, and the re-adjustment of others.

Beg. of Muḥammad Gulandām’s preface:

حمد بیحد و ثنای بیعد و سپاس بیقیاس الخ

Beg. of *qaṣīdas*:

شد عرصهٔ زمین جو بساط ارم جوان ، الخ

Beg. of *ghazals*, as usual:

الا یا ایها الساقي ادر کاسًا و ناولها ، الخ

Ff. (204), S 155 × 95, 95 × 50, ll 12. Or. pap. Good Ind. nast. Cond. bad, greatly injured by ‘repairs’ with ‘transparent’ paper. Some poems are written on the margins. Fine vignettes, partly spoilt.

588.

The same. Nb 39.

Another copy of the same dīwān, transcribed by Qāsim Beg in 1131 AH. No preface, the poems begin as usual, with the *ghazal* which stands first in the preceding copy. A few *qiṭʻas*, a *mathnawī* (f. 146v, beg. سر فتنه دارد الخ), *quatrains*. A note is appended, on the symbolical meaning of various expressions of Ḥāfiẓ.

Ff. 149, S 230 × 130, 185 × 90, ll 19. Or. pap. Ind. nast. Cond. tol. good. CFW 1825.

589.

The same. Nb 42.

Another copy of the same dīwān, dating from the XIIc. AH. It contains *ghazals* in alphabetical order, a few *qiṭʻas*, the same *mathnawī*, as above (on f. 174v), and *quatrains* (f. 181), beg. as usual, see No. 587. No preface.

Ff. 185, S 180 × 125, 125 × 75, ll 14. Or. pap. Ind. nast. Cond. tol. good, but some parts are worm-eaten. Vignette.

590.

The same. Nb 35.

Another copy of the same dīwān with Gulandām's preface, containing *ghazals*, *tarjī‘bands*, *qiṭ‘as* and *quatrains*. Beg. as usual, see No. 587. Transcribed in the XIIIc. AH.

S 330 × 185, 230 × 95, ll 18. Or. pap. Modern Ind. nast. Cond. good. CFW 1825.

591.

The same. F 5.

Gulandām's preface to the dīwān of Ḥāfiẓ, copied some time about 1170–1173 AH., in which years other parts of the same volume were transcribed. Beg. as usual, see No. 587.

Bd. v. Ff. 1v–4v. For measurements, etc., see above, No. 356.

592.

TUḤFATU'N-NAṢĀ'IḤ. تحفة النصائح

Od 2.

A poem, in 45 *bābs*, in the form of a *qaṣīda*, dealing with various questions of Muhammadan religious observances, moral and Sufic virtues, etc., with many eulogies of Naṣīru'd-Dīn Maḥmūd, who may be identical with the famous Chishtī saint, Chirāgh-i-Dihlī (d. 757/1356). According to the present copy, as well as the majority of others, it was composed in 795/1392 by Yūsuf Gadā (in some copies Muḥammad Yūsuf). But some other copies (Dorn C. 440 and Rehatsek, Catalogue, p. 129, No. 11) contain the date 752/1351, which would be more probable if the saint praised by the author is really identical with Chirāgh-i-Dihlī. See EIO 1276–1277, Pr 124–125, Dorn C. 440. *Ind. libr.* Bk 162. Lith. Bombay, 1283. The present copy gives the number of the *bayts* in it as 785 (other copies mention 786, 781, 775, 771 etc.) The verse containing the name of the author does not follow the metre and seems therefore suspect. Transcribed in 1128 AH. Beg.

حمدی بکویم بی عدد مر خالق جن و بشر، الخ

Bd. v. Ff. 71v–101v, S 210 × 150, 155 × 105, ll 15. Or. pap. Ind. nast. Cond. tol. good.

593.

The same. Ad 7.

Another copy of the same poem, transcribed in 1139 AH. by Muḥammad ‘Alī. Beg. as in the preceding copy.

Ff. (69), S 220 × 125, 190 × 90, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1825.

594.

The same. Ad 6.

Another copy of the same work, transcribed in the XIIc. AH., defective at the end. It contains only 38 *bābs* out of 44 (according to the index, instead of the usual 45) which the book must have contained originally. Beg. as in the preceding copies.

Ff. 27, S 205 × 115, 170 × 80, ll 13. Or. pap. Ind. nast. Cond. good. Index.

595. دیوان مسعود بک

DĪWĀN-I-MAS‘ŪD-I-BAK. Nb 124.

Poems of Mas‘ūd-i-Bak,[1] whose original name was Aḥmad b. Muḥammad Nakhshabī, d. at Dehli in 800/1397–1398. This dīwān bears a special title *Nūru'l-‘ayn*, or *Nūru'l-‘uyūn*. See EB 856, R 632, etc. *Ind. libr.* Spr 486 (this particular copy referred to). A very defective copy dating from the XIIc. AH. There is a large lacuna in the section of *ghazals* (from the letter د to the ی). The copy contains:

The prose preface, beg.

الحمد لله …… الحمد لله الذي نور فواد العارفين الخ

The initial *ghazal* (f. 2), beg.

این سوادیست که در دیده دهد نور یقین، الخ

Qaṣīdas (ibid.), beg.

ای الهی کاندرون جان هر انسانتوئي (*sic*) الخ

Ghazals (f. 15v), in alphabetical order, beg.

سپاس و شکر بگوئیم حمد یزدان را، الخ

Quatrains (f. 55), unarranged, beg.

ای غافل محروم ز اسرار خدا، الخ

Ff. 62, S 235 × 135, 160 × 80, ll 17. Or. pap. Ind. nast. Cond. good.

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[1] The word Bak (sometimes Arabicised into Bakk), is usually regarded as a sort of *nisba*, but this explanation seems rather unsatisfactory because one would expect Bakī. There is a Khorasani local word *bak* for *frog*, and it is not impossible that such was the *laqab* of the poet (as in the case of Rashīd-i-Waṭwāṭ, etc.).

596. دیوان کمال خجندی

DĪWĀN-I-KAMĀL-I-KHUJANDĪ. Nb 113.

Poems of Kamālu'd-Dīn Mas‘ūd, a native of Khujand, who usually lived in Persia and died in Tabrīz in 803/1400–1401 (other authorities give 792, 793/1390, 1391 and 808/1405–1406). See Br. Lit. Hist. III, 320–330, GIPh 304, Pizzi, I, 111–112; EIO 1278–1280, RS 275, 276, 286 (V), EB 857–858, Pr 855, R 632, Aum 27, Fl I 557, Tornberg 103, Fleischer 7, etc. *Ind. libr.* Bk 163–164, Spr 454 (this particular copy referred to). Cf. also Bland, Century of Persian Ghazals, No. 3, etc. Transcribed in the beg. of the XIIc. AH., apparently unfinished. The present copy contains: *Qaṣīdas*, beg.

افتتاح سخن آن به که کنند اهل کمال ، الخ

Ghazals (f. 4v), alphabetically arranged, beg. as usual:

ای سرا پردهٔ سلطان خیالت دل ما ، الخ

S 245 × 140, 165 × 90, ll 19. Or. pap. Ind. nast. Cond. good.

597.

The same. Nb 82.

Extracts from the same dīwān, copied towards the end of the XIIc. AH., also referred to in Spr 455. This copy contains *qaṣīdas*, beg. as in the preceding copy, and *ghazals*, beg. (f. 69).

کر بر در او سودمي رخسار کرد آلود را ، الخ

There are also a few *qiṭ‘as*, an epigram on the contemporary poets: Salmān Sāwajī, Ḥāfiẓ Shīrāzī, ‘Imād Faqīh, etc., and a few *quatrains*, beg.

کفتم چشمم کفت مکو بي بصری ، الخ

Bd. v. Ff. 68v–114, S 230 × 140, 215 × 120, irregular number of diagonal lines. Or. pap. Ind. shikasta-nast. Cond. tol. good.

598. خلاصة التنزيل

KHULĀṢATU'T-TANZĪL. Ob 7.

A short versified treatise on the correct manner of the pronunciation of Arabic words in reciting the Coran. The title is given on f. 30v and also in the colophon. It was comp. in 803/1400–1401 (see f. 33v):

همه را جوهری ز فکر متین ، کرده در سال هشصد و سه کزین ،

The author calls himself Ibn ‘Imād (his name is also given in the colophon) (f. 33v). It seems probable that he is identical with the poet of the same name, referred to by Dawlat-Shāh, *Tadhkira*, pp. 316–317, see also RS 348 (II) and Pr No. 687 (3), the author of *Dah-nāma*, who (as stated in RS 348) died in 800/1397–1398. If this identity is right then this date is too early. Copied in the XIIc. AH., perhaps in 1191 (illegible) AH., as this date is found in the colophons of some other parts of the same volume. Beg.

ای بنام تو افتتاح کلام ، در ثنایت زبان رسیده بکام ،

Bd. v. Ff. 29v–33v, S 220 × 125, 155 × 70, ll 15. Or. pap. Ind. nast. Cond. fairly good, but many places injured by worms.

599.

دیوان مغربی

DĪWĀN-I-MAGHRIBĪ. Nb 129.

Poems of Muḥammad Shīrīn Nāinī, surnamed Maghribī, who died at Tabrīz in 809/1406–1407. See Br. Lit. Hist. III, 330–344, GIPh 304; EIO 1281–1283, Br 264, RS 277 (I), EB 859, Pr 719–720, 856, R 633. *Ind. libr.* Bh 327, Bk 165–167, Spr 476 (this particular copy referred to); (GC II 225). Lith. in Tehran, 1280, and apparently also later. Copied in 1081 AH. (the date seems to be in contradiction with the general aspect of the copy). There is no preface, which is usually found in other copies. Beg. of *ghazals* (alphabetically arranged):

خورشید رخت چو گشت پیدا ، ذرات دو کون شد هویدا ،

A *tarjī‘band* is found on ff. 65–67. *Quatrains* beg. on f. 67, as usual:

ای کشته عیان رویتو (*sic*) از جام جهان ، الخ

Occasional emendations and additions on the margins.

Ff. (70), S 205 × 130, 150 × 85, ll 16. Or. pap. Ind. nast. Cond. good.

600.

The same. Nb 162.

Another copy of the same dīwān, dating apparently from the end of the XIc. or the beg. of the XIIc. AH. (22nd year of some prince's reign). It contains a long prose preface with numerous poetical quotations in Arabic (many of them being written in such a way as to leave space for the interlinear glosses or translation, which may have been contemplated). Some references to the

Tarjumānu'l-ashwāq are found on f. 3 sq. There are only *ghazals*, some of them in Arabic, not arranged alphabetically (the poem which usually stands first is found here on f. 26). Beg. (f. 20):

ادر لی راح توحید الا یا ایها الساقي ، الخ

Ff. (69), S 220 × 135, 175 × 95 ll 13. Or. pap. Ind. nast. Cond. good. Bad vignette.

601. دیوان قاسم انوار

DĪWĀN-I-QĀSIM-I-ANWĀR. Nc 10.

Poems of an eminent Sufic and Shi'ite saint, Sayyid Mu'īnu'd-Dīn 'Alī, surnamed Qāsim-i-anwār (or simply Qāsim-anwār), with the *takhalluṣ* Qāsim or Qāsimī, d. 835 or 837/1431–1434. See Br. Lit. Hist. III, 473–487, GIPh 295, Horn 176, Pizzi, I, 112–113, 236–237; EIO 1285–1289, RS 280 (I), EB 862–866, Pr 860 sq., R 635, Aum 28, Fl I 558–559, Pertsch, Gotha C. 101, etc. *Ind. libr.* Bh 330, Bk 170, Spr 532–533; (GC II 246). Cf. Bland, Century of Persian ghazals, No. 6. Copied at سدوت in 1156 AH., by Muḥammad-'Ābid. It contains:

Ghazals (f. 1v), alphabetically arranged, beg. as usual:

من بیچارهٔ سودا زده سر گردانم ، که باوصاف خداوند سخن چون رانم ،

Tarjī'bands (f. 202v), beg.

الا ای عشق عالم سوز بی غم ، الخ

Qiṭ'as (some of them in Turkish) (f. 207), beg.

هزار شکر خدا را که در جمیع امور ، الخ

A Sufic *mathnawī* poem with the title رسالهٔ عدد مقامات (f. 213), beg.

حمد بر حضرت غنيء احد ، الخ

Quatrains (f. 215), beg.

مستدعی ام از حضرت سلطان قدم ، الخ

Miscellaneous poems (f. 220–224).

Ff. 224, S 205 × 115, 150 × 75, ll 14. Or. pap. Ind. nast. Cond. tol. good. Notes and extracts on the fly-leaves. Ugly vignette.

602. مصباح رشیدي

MIṢBĀḤ-I-RASHĪDĪ. Na 144.

A rare Sufico-didactic *mathnawī* poem, comp. in 852/1448-1449 (f. 220), by Rashīdu'd-Dīn Muḥammad Isfarāinī, about whom practically nothing is known. He calls himself Rashīd (cf. ff. 4, 220v). See EB 1268, R 641. *Ind. libr.* Bh 332, Bk 177, Spr 542 (this particular copy referred to), St. No. 88 on p 71. Copied in 1004 (illegible, perhaps 1014) AH. The headings of the separate sections are not written, although space is reserved for them. Beg.

ای بنامت کارها را افتتاح ، نیست بی نام تو در امری فلاح ،

(For description of the portions of *Gulistān* and *Būstān*, found on the margins of this copy see above, Nos. 531 and 535).

Ff. (221), S 235 × 145, 135 × 65, ll 15. Or. pap. Good Ind. nast. Cond. not good. Dirty, injured by dampness.

603.

دیوان شاهی

DĪWĀN-I-SHĀHĪ. Nb 75.

Poems of Āqā Malik b. Jamāli'd-Dīn Amīr Shāhī Sabzawārī, who died at Astrābād in 857/1453. See Br. Lit. Hist. III, 498, GIPh 304, Horn 123–124, Pizzi, I, 114–115; EIO 1293–1297, Br 265–266, RS 284–285, EB 875–881, Pr 864, Ros 205, 209, 210, R 640, Fl I 562, Dorn C. 366, Tornberg 105, Leyden C. II 119 etc. *Ind. libr.* Bh 333, Bk 173–176, Spr 563 (this and the following copies referred to). The present copy is one of the best specimens of calligraphic art in this collection, transcribed in 901 AH. by Muḥammad (b.) Fakhri'd-Dīn Aḥmad, in a noble form of Herati naskh with really tasteful ornamental headings. It contains almost exclusively *ghazals*, alphabetically arranged, beg.

یارب بسوز سینهٔ رندان پاکباز ، یا رب بآب دیدهٔ مستان با نیاز ،

On ff. 44v–45 there are three *qiṭ'as*, and on f. 45v–46 six *rubā'īs*.

Ff. 46, S 195 × 110, 120 × 60, ll 12. Thick Samarqandi paper. Cond. generally good, but in various places the leaves are injured by dampness or 'repairs.' Good but faded vignette and 'stars' on f. 1 and 47v. Note in English (almost illegible), dated 'Ispahan, 8th August, 1811.'

604.

The same. Oa 8.

Another copy of the same dīwān, transcribed in 974 AH. in Agra, by Mulla Shīkhū Shamsu'd-Dīn Qurayshī. It contains apparently less poems than the preceding one, chiefly *ghazals*, alphabetically arranged, and a few *qiṭ'as* and *quatrains* on ff. 32v--33v. Beg. as in the majority of copies.

ای نقش بستهٔ نام خطت با سرشت ما ، الخ

Bd. v. Ff. 1v–33v, S 225 × 145, 160 × 85, ll 17. Or. pap. Calligr. Ind. nast. Cond. good.

605.

The same. Oa 47.

Another copy of the same dīwān, transcribed in (1291)/1874 (as another article in the same volume), by one Dātārām (illegible). Beg. as in No. 603.

Bd. v. Ff. 63v–100, S 175 × 110, 125 × 70, ll 11. Or. pap. Ind. shikasta-nast. Cond. fairly good, but paper is decaying.

606. ديوان آذري

DĪWĀN-I-ĀDHARĪ. Nb 1.

Poems of the highly revered Sufic shaykh and the eminent Shi'ite, Jalālu'd-Dīn Ḥamza b. 'Alī b. Ḥasan Bayhaqī (or Ṭūsī), with the *takhalluṣ* Ādharī, who died at Isfarāin in 866/1461–1462. See Br. Lit. Hist. III, 497, GIPh 304, EB 884 (only a small fragment of this *dīwān* described), Mehren 40, Dorn C. 399, etc. *Ind. libr.* Spr 315–316 (this particular copy described). Other works by the same Ādharī are better known, namely: *Jawāhiru'l-asrār* (EIO 2036, EB 1269, R 43, Spr 316–317), and *Gharā'ibu'd-dunyā* (which forms a part of his larger and very rare work *Mir'āt*). It is a versified abbreviation of Qazwīnī's *'Ajā'ibu'l-makhlūqāt* (EIO 709–711, EB 402–403). The present copy is very good, transcribed in the XIc. AH., apparently slightly defective at the end. At the bottom of the last leaf a date is written by a more modern hand; it can be read ١٠٣٢ or ١٠٢٢, or even ١٠٧٢ but it seems too suspicious to be taken into account. This MS. contains:

Qaṣīdas (f. 1v), not arranged alphabetically, beg.

آغاز سخن به که کند مردم دانا ، بر نام خداوند تبارک و تعالی ،

Ghazals (f. 30v), alphabetically arranged, preceded by some introductory ones, beg.

زهي ضمير تو از سر کائنات آکه ، برون خرام که شد کار کائنات بته ،

The first *ghazal* in the alphabetical series begins on f. 32:

کر کند بدرقهٔ لطف تو همراهئ ما ، الخ

Qiṭ‘as, a few *quatrains*, and *fards* (f. 85), beg.

اکر جه شاعران از رو (ی) شعار ، الخ

Ff. 92, S 210 × 115, 140 × 60, ll 15. Or. pap. Calligr. Ind. nast. Cond. tol. good, although many leaves are injured by dampness, especially in the middle, where the paper is decaying. Full page vignettes at the beginning and on ff. 30v–31; also a ‘star’ on f. 1, all in rather bad condition.

607. خاور نامه

KHĀWAR-NĀMA. Na 39.

A long *mathnawī* poem, in imitation of Firdausī's *Shāhnāma*, dealing with the miracles and the martyrdom of ‘Alī and other Shi‘ite Imāms. It was comp. in 830/1427 (this copy reads هفتصد for هشتصد), by Muḥammad b. Ḥisāmi'd-Dīn, a native and local saint of a small, but old town, Khūsp or Khūsf (as it is called locally, never Khūsaf or Khusuf, as given in various Catalogues), some 20 miles to the West of Birjand, in Southern Khorasan. The shrine of the poet constitutes to this day the most prominent spot in the whole place, and many legends are still told about him. He died in 875/1470, or according to other authorities, 892 or 893/1487–1488. See GIPh 235, EIO 896–899, EB 512, R 642–643, Fl II 450, etc. *Ind. libr.* Bh 328–329, Bk 178–179, Spr 432, St. No. 67 on p. 68. The book is much read all over Persia, and was lith. there at least once. Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg. (without an introduction):

نخستین مرین نامهٔ دلکشای ، سخن نقش بستم بنام خدای ،

S 300 × 180, 215 × 125, ll 19 (four columns). Or. pap. Good Ind. nast. Cond. good. Bad vignette.

608.

The same. Na 38.

Another copy of the same poem, defective at the beginning, apparently dating from the middle of the XIIc. AH. There is a date, the 47th year of the reign of a prince whose name is not mentioned. The date of completion is given correctly here as 830 AH.

S 300 × 210, 220 × 115, ll 15. Or. pap. Coarse Ind. nast. Cond. tol. good.

609.

The same. Na 40.

Another copy of the same poem, dating from the XIIc. AH. The first seven folios differ from the text of No. 607, giving a shorter version, but afterwards both copies coincide (although the order of the single verses is occasionally different). Beg.

بنام خداوند جان و خـرد، کزین برتر اندیشه بر نگذرد،

Ff. (261). S 285 × 195, 220 × 120, ll 19. Or. pap. Coarse Ind. nast. Cond. good.

610. ديوان رياضي

DĪWĀN-I-RIYĀḌĪ. Oa 8.

Poems of Riyāḍī Samarqandī, about whom very little is known. He died in 884/1479–1480. See EIO 1299, RS 285 (II), EB 890–891, Pr 894, R 1074, Dorn C. 311, etc. *Ind. libr.* Bh 334; (GC II 235). The present copy was transcribed (as the *Dīwān-i-Shāhī* in the same vol.) at Agra, in 974 AH., by Mullā Shīkhū Shamsu'd-Dīn. It contains apparently only a small extract from the original dīwān, almost exclusively *ghazals* (only two quatrains are found at the end). Beg.

ای پری از رخ بر افکن طرهٔ طرار را، الخ

Bd. v. Ff. 34v–50. For measurements, etc., see No. 604.

611. مولود نور احمدي

MAWLŪD-I-NŪR-I-AḤMADĪ. Na 68.

A voluminous *mathnawī* poem, dealing with the glorification of Muḥammad and his relations, various early Muhammadan saints, etc. As stated on f. 6, it was commenced in 885/1480 and the *khātima* gives the date of completion as 887/1482, in the reign of Āq-Qoyūnlū prince Ya'qūb (884–896/1479–1490), see f. 5. The exact name of the author is not found, probably because it may have been given in full in one of the missing passages in the beginning, which is badly damaged. Besides, the book was evidently transcribed from a defective original, as many places are left blank. A. Sprenger (Spr 525, where this copy is described), gives the title as *Mawlūd-i-nūriyya*, and the author's name as Nūrī. Stewart (St. No. 70 on p. 69), who almost certainly also refers to this very copy, calls the author Abū'l-Ḥusayn (not to be relied upon). It is probably impossible to decisively establish both, the title as well as the poet's name, without undertaking a thorough study of this voluminous work. But a necessarily hasty preliminary examination reveals what seem some allusions to them: the title may be contained in a verse on f. 7v : نظم کن مولود نور احمدي. The author's name is probably alluded to in the last *bayt* of the introduction (just before the beginning of the prose index). According to Muhammadan literary tradition this is exactly the place where one would look for the *takhalluṣ* or the name of the poet (f. 9):

جانت از نور محمد شاد باد ، غرقه اندر قلزم ارشاد باد ،

If this expression really contains his name, he may have been called Nūr Muḥammad, or more probably Nūru'd-Dīn Muḥammad.

The poem is divided into 4 *qisms* and a *khātima* (as stated on ff. 9–9v, where a complete index is given). Copied in the Xc. AH. Beg.

شاه نقش مهجهٔ لوح قديم ، هست بسم الله الرحمن الرحيم ،

Ff. (406), S 240 × 140, 180 × 95, ll 19, four columns. Old Or. pap. Good Khorasani nast. Cond rather bad, especially at the beginning and end.

612. كليات جامي

KULLIYYĀT-I-JĀMĪ. Nd 4.

A collection of 30 of Jāmī's works, in prose and verse (containing the greater part of what he has composed. His full name was Nūru'd-Dīn 'Abdu'r-Raḥmān b. Niẓāmi'd-Dīn Aḥmad b. Shamsi'd-Dīn Muḥammad. He was born in Kharjird, a village in the district of Jām (not *near* Jām as in many Catalogues, because there is no town of such name) on the 23rd of Sha'bān 817 AH. (Nov. 7, 1414), and died at Herat on the 18th Muḥarram 898 AH. (Nov. 9, 1492). See about his life and works Br. Lit. Hist. III, 507–548, Encyclopaedia of Islam I, p. 1011, GIPh 231–233, 305–307, Horn 123–126, 189 sq., Pizzi II, 384–395; EIO 1300–1389, 2890–2891, Br 267–277, RS 287–294, EB 894–976, Pr 867–883, Ros 215–261 (of most importance), R 17, 643–650, Aum 30–33, Fl I 564–575, Pertsch, Gotha C. 102, Dorn C. 369 sq., etc. *Ind. libr.* Bh 335–349, Bk 180–212, Madr 144, Spr 447–451, St. Nos. 52–62 on pp. 65–67: (GC II 244). Also V. v. Rosenzweig, Biographische Notizen über Mevlana Abdurrahman Dschami, nebst Proben aus seinem Divanen, Wien, 1840; Jourdain, Biographie Universelle, XI, p. 431; S. de Sacy, Notices et Extraits, XII, p. 287 sq.; JA, VI, p. 257 sq., and XVII (5me série), p. 301 sq.; Ouseley, Biogr. Notices, pp. 131–138; W. Nassau-Lees, A biographical sketch of the mystic philosopher and poet Jāmī (in the preface to his edition of Jami's *Nafaḥātu'l-uns*), Calcutta, 1859; E. Fitzgerald, Notice of Jāmī's life (in the preface to his translation of *Salāmān-u Absāl*), London, 1879; S. Robinson, Persian Poetry for English Readers, 1883, p. 511 sq. The bibliography of the separate works of Jāmī will be given here under each single title, see also E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 26–35. The *Kulliyyāt* of Jāmī was lith. several times in India, and separate works, especially his *mathnawī* poems, have appeared in the East in a great many lithographed and printed editions.

The present copy, in 4 vols., apparently intended as an édition de luxe, is not dated, but, judging from the handwriting, the quality of the paper, the style of the numerous fine vignettes, etc., it could not have been written earlier than the end of the Xc. AH. The *fourth* vol. does not belong to the same set as that of the first three, and is of much later origin, probably transcribed in the XIIc. AH.

I vol. Jāmī's prose works :

1. *Shawāhidu'n-nubuwwat* (ff. 1v–112), comp. in 885/1480, a theological treatise on the evidence for Muḥammad's prophetic mission. See EIO 1357 (6), 1374, EB 894 (4), 895 (2), 967–968, Pr 40, 90, 529 sq., R 146, Aum 101–103, Leyden C. IV 299 sq., etc. *Ind. libr.* Bk 181 (IV), 203, Madr 126. It is divided into a *muqaddima*, seven *rukns*, and a *khātima*. Lith. several times in India. Beg. as usual :

الحمد لله الذي ارسل رسلاً مبشرين و منذرين الخ

2. *Nafaḥātu'l-uns* (ff. 113v–321v), completed in 883/1478, see above, Nos. 248–251 in this Catalogue. Beg. as usual, see No. **248** on p. 94.

3. *Bihāristān* (ff. 322v–352), an imitation of Sa'dī's *Gulistān*, comp. in 892/1487. See EIO 1383–1386, Br 274–275, EB 894(27), 895 (27), 896 (19), 962–964, Pr 882, 883, 885, Ros 260, 261, 293, R 755, Aum 52, Fl I 574, III 542, etc. *Ind. libr.* Bh 442, Bk 180 (17), 202. This work is sometimes also called *Rauḍatu'l-akhyār wa tuḥfatu'l-abrār.* The bibliography of various works on *Bihāristān*, its editions and translations, etc., is rather extensive, because this book has often been used as a text for the instruction of students in Persian. The principal works are : Grangeret de Lagrange, JA, 1825, pp. 257–267 ; a translation of some extracts, given in Tholuck's Blüthensammlung, p. 301 sq. ; the complete text was edited and translated by Schlechta-Wssehrd, Vienna, 1846 ; a literal English translation, Kama Shastra Society, 1887. Lith. a great many times in India. Beg. as usual :

چو مرغ امرذي بالي ز آغاز، الخ

4. *Ḥilya-i-ḥulal*, (cf. f. 353), or as it is called in the colophon (f. 370), *Risāla-i-mu'ammayāt-i-asmā'ihi'l-ḥusnā* (ff. 352v–370). A collection of logogriphs in praise of God, comp. in 856/1452 (f.

370). See EIO 1378, EB 894–896, 1345, Pr 81, 131, Aum 44, Fl III 542, Dorn C. 372, etc. Beg. in a different way:

بسم الله الرحمن الرحيم و الاعتصام لميامن اسمه العظيم الخ

5. (*Risāla-i-mu‘ammayāt*) (ff. 370v–377v), another collection of logogriphs, being an extract, made by Jāmī himself before 879/ 1474–1475, from the preceding work, *Ḥilyatu’l-ḥulal*, see EIO 1379, Aum 44–45, etc. Beg. as usual:

ای اسم تو کنج هر طلسمي ، الخ

6. *Risāla-i-mukhtaṣar dar biyān-i-qawā‘id-i-mu‘ammā* (ff. 378v–387), another collection of logogriphs with some remarks on the theory of this kind of composition. See EB 894 (31), 895 (29), 896 (14), Aum 44, Fl III 543, etc. Beg.

بنام آنکه ذات او ز اسما ، بود پیدا چو اسما از معما ،

7. *Risāla-i-manẓūm dar mu‘ammayāt* (ff. 387v–388), yet another work on logogriphs, composed in 890/1484–1485. See EB 894 (29), 895 (31), 896 (16), R 876, etc. Beg.

چو از حمد و تحیت یافتي کام ، بدان ای در معما طالب نام ،

8. *Risāla dar kalām-i-mawzūn* (ff. 388v–394v), or, as it is usually called, *Risāla-i-‘arūḍ*, the well-known treatise on prosody, see EIO 1380, EB 894 (33), 895 (33), 896 (17), 969, Pr 186, Fl III 543, etc. Beg.

سپاس وافر قادری را که حرکت سریع دوائر افلاک را الخ

9. *Risāla dar qāfiyya* (ff. 395v–397), a short treatise on versification. Edited and translated into English by H. Blochmann, in Prosody of the Persians, 1872, pp. 75–86. See EB 894 (28), 895 (32), 896 (18), R 526, Aum 121, Fl III 543, etc. Beg.

بعد از تیمن بموزون ترین کلامي که قافیه سنجان الخ

10. *Risāla-i-mūsīqī*(ff. 397v–406v),a short treatise on rhythm in music, see EB 894 (34), 895 (34), 896 (21), Fl III 543, etc. Beg.

بعد از ترانم بنغمات سپاس خداوندی الخ

11. *Sharḥ-i-Tā’iyya-i-Fāriḍiyya* (ff. 407v–414), a commentary on ‘Umar Ibn al-Fāriḍ’s (d. 632/1235) famous mystical *qaṣīda*, rhyming in ت. See EIO 1357 (17), EB 894 (14), 895 (7), etc. (Cf. below, sub-heading No. 30). Beg. as usual.

پاکا خداوندا که صفحات کائنات الخ

12. *Sharḥ-i-baytayn-i-Mathnawī* (ff. 414v–416), also called *Nay-nāma*, a commentary on the two initial *bayts* of Rūmī’s

Mathnawī (cf. above, No. 493 in this Cat.). See EIO 1357 (13), EB 894 (17), 895 (8), Pr 43, 1052, R 863, Leyden C. II 112; cf. also JA, 1868, p. 477. Beg. as usual:

عشق جز نائی و ما جز نی نه ایم ، الخ

13. *Sharḥ-i-bayt-i-Amīr Khusraw* (ff. 416v–418), explaining the mystical meaning of a verse of Khusraw Dihlawī (see above, Nos. 558–571 in this Cat.). See EIO 1357 (19), EB 894 (18), 895 (9), Pr 166, etc. Beg.

یا من لا رب غیره لا اله سواه الخ

14. *Sharḥ-i-rubā'iyyāt* (ff. 418v–431), a commentary on some of Jāmī's own quatrains, cf. also further Nos. 629, 630. See EIO 1357 (12), 1358 (3), 1377, EB 894 (15), 895 (11), Pr 280, R 827, 834, Dorn C. 373, etc. *Ind. libr.* Bh 209, Spr 452; (GC II 192), etc. Beg. as usual:

حمدًا لاله هو بالحمد حقیق الخ

15. *Risāla-i-ṭarīq-i-tawajjuh-i-Khwājahā* (ff. 431v–433), on some problems in the theory of mystical perfection; it is sometimes also styled *Risāla dar sharāiṭ-i-dhikr*, or *Risāla dar ṭarīqa-i-Naqshbandiyya*. See EIO 1357 (7), 1376, EB 895 (26), Pr 1052, R 863, 876, etc. Beg.

سررشتهٔ دولت ای برادر بکف آر ، الخ

II vol. Jāmī's mathnawī poems:

16. Preface to Jāmī's *Sab'a* (ff. 1v–2), see EIO 1317, 1318, 1321, RS 289, 290, etc., quoted in full by Rosen (Ros 216–218), beg.

حمدًا لرب جلیل من عبد ذلیل الخ

17. *Silsilatu'dh-dhahab* (ff. 2v–74v), comp. in 890/1485, and divided into three *daftars* (the *second* begins on f. 44v, and the *third* on f. 62v). See EIO 1300 (9), 1317–1327, EB 894–899, 902 926–932, Pr Nos. 876, 878–882, Ros 218–220, R 644, 646, 647, Aum 30, Fl I 565, 569, etc. *Ind. libr.* Bh 338–339, Bk 180, 182–187, Spr 449, cf. also Wiener Jahrbücher, v. 66, Anzeigeblatt, p. 20 sq. Beg. as usual:

لله الحمـــد قبل کل کلام ، بصفات الجلال و الاکرام ،

18. *Salāmān-u Absāl* (ff. 75v–88), an allegorical poem, the date of composition is not certain. See EIO 1300 (10), 1317–1318, 1328, 1329, EB 895–899, 901–902, Pr 876, Ros 220, R 645, 646, 647, Fl I 565, etc. *Ind. libr.* Bh 341–342, Bk 180, 182, 183, Spr 449, etc. Edited by F. Falconer, London, 1850; transl. by the same London, 1856; transl by E. Fitzgerald, London, 1879; cf. G. de Tassy, JA, 1850, p. 539 sq.; A. Bricteux, Paris, 1911. Beg. as usual:

ای بیادت زنده جان عاشقان ، زاب لطفت تر زبان عاشقـان ،

19. *Tuḥfatu'l-aḥrār* (ff. 88v–107), comp. in 886/1481, a Sufico-didactic poem. It opens with a prose preface (which at the same time is also the preface to the next poem, *Subḥatu'l-abrār*). See EIO 1300 (4), 1317–1318, 1330–1337, EB 894–901, 933–939, Pr Nos. 876–877, 883–884, Ros 221, 259–260, R 645–648, Aum 31, Fl I 563,566, Pertsch, Gotha C. 74, Dorn C. 374–375, etc. *Ind. libr.* Bh 341–342, 349 Bk 180, 182, 183, 188–190, Spr 449, etc. Edited by F. Falconer, London, 1848. Lith. many times in India. Beg. of the preface :

قبله همت خدای شناس ، الخ

Beg. of the *mathnawī* :

بسم الله الرحمن الرحيم ، هست صلای سر خوان کريم ،

20. *Subḥatu'l-abrār* (ff. 107v–138), a similar Sufic poem, see EIO 1300 (5), 1317–1318, 1338–1341, EB 894–901, 940–946, Pr Nos. 876–877, 885–887, Ros 222, R 644, 646–648, Aum 31, Fl I 564, 565, 568, Gotha C. 104, etc. *Ind. libr.* Bk 343–344, Bk 180 182, 183, 191–195, Spr 450, etc. Edited in the Selections for the use of the Students of the Persian Class, vol. VI, Calcutta, 1811 ; also by F. Falconer, London, 1849. Lith. in India. Beg.

ابتدی (*sic*) بسم الله الرحمن ، الرحيم المتوالي الاحسان ،

21. *Yūsuf-u Zulaykhā* (ff. 139v–181), a romantic poem, completed in 888/1483. Its MSS. are found in thousands all over Persia and Turkestan, and there is probably no collection of Persian MSS. which does not possess several copies. See EIO 1300 (6), 1317–1318, 1342–1355, 2890–2891, Br 268–273, RS 291–294, EB 894–923, Pr Nos. 876, 888–893, R 645, 646, 648, 649, Aum 31–32; Fl I 565, 566, 568, Dorn C. 372, etc. *Ind. libr.* Bh 345–346, Bk 180, 182, 183, 196–198, Spr 450, etc. Edited and translated by V. Rosenzweig, Vienna, 1824 ; transl. into English by R. Griffith, London, 1881 ; also by A. Rogers, London, 1892. Lith. a great many times in Turkestan, India, etc. Beg. as usual :

الهي غنچهٔ اميد بکشاى ، کلي از روضهٔ جاويد بنماى ،

22. *Laylā wa Majnūn* (ff. 181v–221), comp. in 889/1484, a romantic poem. See EIO 1300 (7), 1317–1318, EB 894–900, 924. Ros 223, R 645,646, Aum 31, Fl I 565, 567, etc. *Ind. libr.* Bh 347, Bk 180, 182–185, Spr 450, etc. Translated into French by Chézy, Paris, 1805 ; transl. into German by Hartmann, Leipzig, 1807. Beg.

ای خاک تو تاج سربلندان ، مجنون تو عقل هوشمندان ،

23. *Khirad-nāma-i-Sikandarī* (ff. 222v–246v), also called *Sikandar-nāma*, a didactic poem in Sufic strain. See EIO 1300 (8),

1317–1318, EB 894–900, 925, Pr No. 894, Ros 224, R 645/646, Aum 31, Fl I 565, 567, etc. *Ind. libr.* Bh 348, Bk 180, 182–184, 199, Spr 451, etc. Beg. as usual :

الهي كمال الهي ترا ست ، جمال جهان پادشاهی ترا ست ،

III vol. Jāmī's dīwāns :

24. A short preface to all dīwāns (f. 1v), with a dedication to Mīr ʻAlī Shīr. Beg.

بعد از تیمن بادای ثنای جمیلي جلیل الخ

25. The *first dīwān* (ff. 2-148v), comp. in 884/1479–1480, also called *Fātiḥatu'sh-shabāb*, see EIO 1300 (1), 1301–1313, Br 257, RS 287–288, EB 894–896 and 947–954, Pr Nos. 867–870, Ros 218–220, R 644, 646, 647, Aum 30, Fl I 570, 571, Mehren 41, Leyden C. II 120, Tornberg 106, Krafft 68, etc. *Ind. libr.* Bh 335–337, Bk 180, 200, Madr 144, Spr 448, etc. It contains a preface (ff. 2–3), beg. as usual :

بسم لله الرحمن الرحيم ، هست صلای سرخوان کریم ،

The *first part*, containing the *qaṣīdas* (ff. 3v--28), with occasional *tarjīʻbands*, short *mathnawīs*, etc., beg. as usual :

زان پیش کز مداد دهم خانه را مدد ، الخ

The *second part* (ff. 28v–148v), beginning with *qaṣīdas*, a few *qiṭʻas*, etc. :

بسم الله الرحمن الرحيم ، اعظم اسماء عليم حكيم ،

The *ghazals*, with a few *quatrains*, etc., at the end, begin on f. 29v, as usual :

یا من بدا جمالک في كل ما بدا ، الخ

26. The *second dīwān* (ff. 149v–221), also called *Wāsiṭatu'l-ʻaqd*, completed in 894/1489. See EIO 1300 (2), 1314–1315, EB 894, 896, 955, Ros 239, Dorn C. 371, 379, etc. *Ind. libr.* Bk 180, Madr 144, Spr 448, etc. It opens with a short preface (ff. 149v–150), beg. as usual :

بسم الله الرحمن الرحيم ، املي حمد المنان الكريم ،

Qaṣīdas, etc. (ff. 150–158), beg.

درین صحیفه چو آغاز کردم املی را ، الخ

Ghazals, etc. (ff. 158v–221), beg.

انما الله اله واحد ، الخ

27. The *third dīwān* (ff. 221v–265), also called *Khātimatu'l-ḥayāt*, completed in 896/1490–1491. See EIO 1300 (3), 1316, EB

894, 896, Pr 870, Ros 246 sq., Dorn C. 372, etc. *Ind. libr.* Bk 180, Madr 144, Spr 448, etc. Selected poems from this and the other two dīwāns were edited and translated by Rosenzweig, Biographische Notizen, etc., Wien, 1840 ; some more by Rückert, ZKM, V, p. 281 sq., VI, p. 189 sq. ; ZDMG, II, p. 26 sq., IV, p. 44 sq., V, p. 308 sq., VI, p. 491 sq., XXIV, p. 563 sq., XXV, p. 95 sq., XXVI, p. 461 sq., XXIX, p. 191 sq. ; other translations of extracts by Wickerhauser, Leipzig, 1855, Vienna, 1858 ; by Schlechta-Wssehrd, etc. ; Mélanges Asiatiques, VI, p. 104.

A very short preface in prose, beg. with a distich :

بسم الله الرحمن الرحیم ، طرفه خطابیست ز سفر قدیم ،

Qaṣīdas, etc. (ff. 221v-227), beg.

آنکه تسبیح حصا بر صدق او آمد کوا ، الخ

Ghazals, *quatrains*, etc. (ff. 227–265), beg.

بر آمد شاه عشق از طور سینا ، الخ

IV vol. Some of Jāmī's prose works.

28. *Risālatu'l-inshā* (ff. 1v–21v), a collection of epistolary models by Jāmī, also variously styled *Munsha'āt-i-Jāmī*, *Inshā-i-Jāmī*, *Ruq'āt-i-Jāmī*, and *Dīwānu'r-rāsā'il*. See EIO 1387–1389, EB 894–896, 965, Fl I 264–265, III 542, Dorn C. 371, etc. *Ind. libr.* Bk 180, etc. Published in Selections for the use of the Students of the Persian Class, vol. VI, Calcutta, 1811. Lith. in India. Beg. as usual :

بعد از انشاء صحایف ثنا و محمدت لله الخ

29. *Sharḥ-i-Lama'āt* (ff. 22–63), usually called *Ashi''atu'l-Lama'āt*, comp. in 886/1481. A commentary on the Sufic work *Lama'āt*, by Fakhru'd-Dīn 'Irāqī, d. 686–688/1287–1289, cf. above, Nos. 522–523 in this Cat. (several copies of *Lama'āt* will be described here in the section on Sufism). See EIO 1357 (11), 1375, EB 894, 895, 966, Pr 282, R 594, Dorn C. 371, etc. *Ind. libr.* Bk 180, etc. Lith. in Tehran. Beg. as usual :

لولا لمعات برق نور القدم ، الخ

30. *Lawāmi'* (ff. 63v–81), also called *Sharḥ-i-Mīmiyya-i-Khamriyya*, comp. in 875/1470–1471. A commentary on the mystical *qaṣīda* of Ibnu'l-Fāriḍ (see above, sub-heading 11) rhyming in م . See EIO 1357 (16), 1358 (1), EB 894, 895, Pr 282, R 808, 828, Leyden C. II 72, etc. *Ind. libr.* Bk 180, etc. Beg. as usual :

سبحان من جمیل لیس لوجهه نقاب الا النور الخ

4 vols. The first three : S 325 × 230, 245 × 135, ll 25 (the II vol. has four centre-columns, the III vol. two centre-columns, and a marginal one). Good old Or. pap.

Calligraphic nast. of Herati type. Cond. very good except in a few places which are injured by dampness. Excellent full-page ‘unwān and many vignettes in the beginning of every work. The IV vol., dating from the XIIc. AH., is of much inferior quality. S 320 × 230, 235 × 130, ll 21. Or. pap. Ind. careless nast. Cond. tol. good, slightly worm-eaten. A note in English on the fly-leaf of the I vol., almost illegible. There is at the top a signature G. Swinton, 1804 (the same name is also written on the fly-leaves of the second and third vols.). There is also a note in Persian, stating that the MS. has belonged to Naurūz Aḥmad Khān b. Suyūnich-Khwāja Khān b. Abī'l-Khayr Khān, i.e. the Shaybānī prince of Turkestan, who reigned in 959–963/1551–1556.

613. هفت اورنک جامی

HAFT AURANG-I-JĀMĪ. Na 166.

An excellent copy of Jāmī's *Sab‘a*, dated 987 AH. (see the colophons of the second and third daftars of *Silsilatu'dh-dhahab*), slightly defective at the beginning. It contains the end of the preface, only one page, and all seven poems, i.e. *Silsilatu'dh-dhahab*, in three daftars, *Salāmān-u Absāl*, beg. as in No. 612; *Tuḥfatu'l-aḥrār*, with a prose preface, beg. as usual:

حامدًا لمن جعل جنان کل عارف مخزن اسرار الخ

Subḥatu'l-abrār, also with a short prose preface, beg. as usual:

المنة لله که بخون کر خفتم ، الخ

Yūsuf-u Zulaykhā, *Laylā wa Majnūn*, *Khirad-nāma-i-Sikandarī*, all beg. as in the preceding No. 612 (sub-headings 17–23). (Unfortunately the folios are not numbered in this volume and therefore references to them cannot be given.)

S 250 × 160, 155 × 90, ll 12, two columns in the centre and one on the margins. Good Ind. nast., showing Khorasani influence. Cond. tol. good. Excellent vignettes in the beginning of every poem.

614.

The same. Na 165.

Another copy of Jāmī's *Sab‘a*, dated 1055 AH. It is incomplete as the *Sikandar-nāma* is not found here. All begin as in No. 612: *Silsilatu'dh-dhahab* (with a preface), *Salāmān-u Absāl*, *Tuḥfatu'l-aḥrar*, *Subḥatu'l-abrār* (slightly defective), *Yūsuf-u Zulaykhā*, *Laylā wā Majnūn*.

S 285 × 190, 195 × 125, ll 19, four columns. Or. pap. Calligraphic Ind. nast. showing Khorasani influence. Cond. tol. good. Vignettes of inferior quality.

615. سلسلة الذهب

SILSILATU'DH-DHAHAB. Na 67.

The *first daftar* of this poem, transcribed in '69', apparently 1069 AH. Beg. as usual, see above No. 612 (17).

S 210 × 125, 120 × 60, ll 14. Or. pap. Ind. nast. Cond. tol. good. Occasional glosses and notes on the margins.

616. تحفة الاحرار

TUḤFATU'L-AḤRĀR. Na 15.

Another copy of this poem, transcribed in 971 AH., by Muḥammad Ḥusayn b. Ghiyāthi'd-Dīn 'Alī Jāmī. It contains also the usual short preface (cf. No. 613). Beg. as usual, see No. 612 (19).

S 215 × 120, 135 × 60, ll 15. Or. pap. Calligraphic Ind. nast. showing Herati influence. Cond. very good.

617.

The same. Oa 62.

Another copy of the same poem, transcribed in 1129 AH. by Mīr 'Abdu'l-Khāliq. Beg. as usual, see No. 612 (19).

Bd. v. Ff. 1v–37, S 225 × 125, 150 × 75, ll 13, two columns in the centre and one on the margins. Ind. nast. Cond. good. Bad vignette.

618.

The same. Oa 23.

Another copy of the same poem, transcribed in 1169 AH. by Najmu'd-Dīn Ḥusaynī. It contains also the usual short preface. Beg. as usual, see No. 612 (19).

Bd. v. Ff. 1v–55, S 190 × 105, 125 × 55, ll 17. Eur. pap. Ind. nast. Cond. good.

619. سبحة الابرار

SUBḤATU'L-ABRĀR. Na 61.

An old copy of this poem, transcribed in 939 AH. by Zaynu'l-'Ābidīn Mashhadī. The usual short preface (cf. No. 613). Beg. as usual, see No. 612 (20).

S 195 × 115, 130 × 60, ll 16. Or. pap. Calligraphic Khorasani nast. Cond. good.

620.

The same. Na 60.

Another copy of the same poem, transcribed in 946 AH. (f. 1 is of modern origin). The usual preface (see No. 613). Beg. as usual, see No. 612 (20).

Ff. (102), S 205 × 135, 140 × 65, ll 15. Or. pap. Khorasani nast. Cond. good. Headings in red ink added by a different hand. Several lacunas, partly restored in a more modern handwriting. Marginal notes and glosses.

621.

The same. Oa 28.

Another copy of the same poem, transcribed in 1100 AH. The usual preface (cf. No. 613), beg. as usual, see No. 612 (20).

Bd. v. Ff. 1v–90v, S 230 × 140, 165 × 80, ll 17. Or. pap. Ind. nast. Cond. good.

622. یوسف و زلیخا

YŪSUF-U ZULAYKHĀ. Na 169.

Another copy of this poem, dating apparently from the XIIc. AH. Beg. as usual, see No. 612 (21).

S 150 × 95, 105 × 55, ll 13. Or. pap. Ind. nast. Cond. good. A peculiar vignette of very low artistic quality.

623.

The same. M 128.

Another, also quite modern copy of the same poem, transcribed in the XIIIc. AH. Defective at the beg. and the end; the beginning of the extant portion corresponds to f. 7 of the preceding copy.

Bd. v. Ff. 17–77v, S 290 × 195, 220 × 150, ll 11. Europ. pap. Coarse and vulgar Ind. nast. Cond. tol. good.

624. خرد نامهٔ سکندری

KHIRAD-NĀMA-I-SIKANDARĪ. Na 41.

Another copy of this poem, transcribed in 1090 AH. at Bījāpūr. Beg. as usual, see No. 612 (23).

Ff. 38, S 235 × 135, 175 × 80, ll 17, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. fairly good. Headings are left blank.

625. دیوان جامي

DĪWĀN-I-JĀMĪ. Nb 157.

The *earlier* collection of Jāmī's lyrical poems, which was afterwards embodied in his *first dīwān*, cf. above, No. 612 (25), apparently the same as that described in EIO 1307–1311. It opens with a preface, beg. as usual :

موزون ترین کلامي که غزل سرایان الخ

The greater portion of this dīwān consists of *ghazals* in alphabetical order, but there are in the beg. several *qaṣīdas* and *qiṭ'as*, as in the *second* part of the *first dīwān*, see No. 612 (25), with the same beginning. The *ghazals* begin on f. 8, with تجلي الراح من كأس تصفذي الروح فاقبلها ، الخ . The *tarjī'bands* begin on f. 272v, a few *qaṣīdas*, etc., on ff. 273–293v, and the rest (ff. 293v–315) consists of *quatrains*, mixed with *qiṭ'as*, etc., beg. as usual : رخ زرد دارم الخ . Old copy, dating from the beg. of the Xc. AH.

Ff. (315), S 195 × 110, 145 × 75, ll 19. Or. pap. Khorasani nast. Cond. good. Lacunas after ff. 71, 150, 164, 174, 182, 184. F. 256 follows after f. 24 ; f. 266 follows after f. 36. A few other leaves also are misplaced.

626.

The same. Nb 33.

A copy of a similar collection of Jāmī's poems, transcribed in the XIc. AH. by Maḥmūd b. Mīrak Darguzīnī. The contents of these two copies are perhaps much the same, but the arrangement and the number of poems are different. The beginning is practically identical in both, *qaṣīdas*, etc., begin here on f. 4v, with the same poem as above. *Ghazals* begin on f. 27 (the first is to be found on f. 18v in the preceding copy ; there is a lacuna in this place). The first extant *ghazal* begins :

ترا ای نازنین هر سوز دلها صد سپه بادا ، الخ

The end of this section is lost, and on f. 175 *tarjī'bands* and *qiṭ'as* begin abruptly. *Quatrains* and *fards* begin on f. 183, in a different way :

در مسجد و خانقه بسی کردیدم ، الخ

Ff. 189, S 230 × 130, 155 × 70, ll 15. Or. pap. Calligraphic Ind. nast. Cond. good. Folios are badly misplaced, many lacunas. On. f. 1 there are two *ghazals* by the same Jāmī.

627. دیوان جامي

DĪWĀN-I-JĀMĪ. Nb 31.

Another copy of Jāmī's *first* dīwān, corresponding almost exactly to No. 612 (25). The preface is different, beg.

خوان کرم کرده کریم آشکار ، الخ

The *first* part, containing *qaṣīdas*, etc., begins on f. 4v, as in No. 612 (25).

The *second* part, opening with a small collection of *qaṣīdas*, etc., beg. on f. 52, with the same poem. The *ghazals* begin on f. 56 :

احنّ شوقاً الی دیار لقیت فیها جمال سلما ، الخ

The section of the *ghazals* breaks off with those rhyming in د. Copied in the XIIc. AH.

Bd. v. Ff. 1v–121v, S 275 × 160, 200 × 95, ll 19. Or. pap. Ind. nast. Cond. good. Notes on the margins and fly-leaves.

628. دیوان جامي

DĪWĀN-I-JĀMĪ. Nb 32.

Another copy of the *second dīwān* of Jāmī, see above, No. 612 (26). The initial poems are the same as in that copy. The *qaṣīdas* begin on f. 1v, the *ghazals* on f. 13, the *qiṭ'as*, *quatrains*, etc., on f. 94. Transcribed towards the end of the Xc. or the beg. of the XIc. AH.

Ff. 105, S 225 × 155, 165 × 80, ll 24. Or. pap. Ind. nast. Cond. good.

629. شرح بعض رباعيات

SHARḤ-I-BA'Ḍ-I-RUBĀ'IYYĀT. Nc 21.

The same short commentary on some of Jāmī's own quatrains, by himself, as mentioned above, No. 612 (14), beginning as in that copy. Transcribed in the XIIc. AH.

Ff. 27, S 220 × 125, 155 × 70, ll 19. Or. pap. Ind. nast. Cond. good.

630.

The same. Ob 8.

Another copy of the same commentary, beg. as in No. 612 (14). Transcribed also in the XIIc. AH.

Bd. v. S 205 × 125, 145 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good.

631.

LAWĀIḤ. لوائح E 171.

A treatise by the same Jāmī on usual Sufic topics and questions of Sufic theosophy, written in ornate prose. See EIO 1357 (15), 1368–1371, Br 277, EB 894–895, 971–975, Pr 282, Ros 292, R 44, Aum 21, Dorn C. 252, etc. *Ind. libr.* Bk 180, 210, 211, etc. Edited by E. Whinfield, Oriental Translation Fund, vol. XVI, 1906. Copied in 1176 AH. Beg as usual :

لا احصي ثناء عليک كيف و كل ثناء الخ

S 180 × 115, 120 × 60, ll 13. Europ. pap. Ind. nast. Worm-eaten and perishing. Notes and poetical quotations on the margins and in blank spaces.

632.

The same. E 170.

Another copy of the same work, dating from the XIIc. AH. Defective at the end. Beg. as in the preceding copy.

Bd. v. Ff. 1v–9, S 200 × 140, 155 × 105, ll 21. Europ. pap. Ind. nast. Cond. good.

633.

The same. Oa 42.

Another copy of the same work, also dating from the XIIc. AH. Before the beg. (as in No. 631) it has an invocation, found in many other copies : رب وقفنا للتكميل و التتميم ، الخ

Bd. v. Ff. 118v–141v, S 230 × 130, 150 × 70, ll 12. Or. pap. Ind. coarse nast. Cond. tol. good. CFW 1825.

634.

The same. Ob 8.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in No. 631.

Bd. v. For measurements, etc., see No. 630.

635.

The same. E 169.

Another copy of the same work, dating from the XIIIc. AH. Defective at the end. Beg. as in No. 633.

S 205 × 150, 120 × 70, ll 13. Europ. pap. Modern Ind. nast. Cond. good.

636.

حاشیهٔ لوائح

HĀSHIYYA-I-LAWĀIḤ. E 123.

Glosses on the *Lawāiḥ*, the same as described in EIO 1373, where the name of the compiler is given as Mullā ‘Imād. In this copy the author mentions his name as ‘Imād, in a quatrain at the end of the work (f. 65v) : تا چند عماد لاف بیهوده زدن ، الخ, and gives the chronogram (on f. 66) دریاب ز فیض جود او تاریخش i.e. 901/1495, for the date of its completion. Transcribed for the library apparently of a governor of Kābul (the name is not stated) to whom it was presented at Ūrtā-bāgh, in 955 AH. Beg. as in EIO 1373 :

ای از تو عیان لوائح نور قدم ، الخ

Ff. (66), S 215 × 135, 135 × 75, ll 12. Or. pap. Calligraphic Ind. nast. Cond. is bad in the beginning, but in other parts tol. good. Vignette.

637.

اشعة اللمعات

ASHI‘‘ATU’L-LAMA‘ĀT. E 122.

Another copy of the same commentary on ‘Irāqī’s *Lama‘āt*, as No. 612 (29), q.v., beginning with the same words. Transcribed in the beg. of the XIIc. AH., by Muḥammad Riḍā.

Ff. (68), S 245 × 160, 175 × 85, ll 17. Or. pap. Ind. nast. Cond. good

638.

بهارستان

BIHĀRISTĀN. E 37.

Another copy of the same work as No. 612 (3), q. v., opening with the same words. Transcribed apparently in the Xc. AH., but some portions, including the beginning, are of a more modern origin.

Ff. (79), S 250 × 150, 160 × 95, ll 17. Or. pap. Ind. nast. Cond. not quite good. Index.

639.

The same. E 38.

Another copy of the same work, dating from the XIIIc. AH. Beg. as No. 612 (3). It is rather fragmentary.

S 255 × 190, 205 × 140, irregular number of diagonal lines. Bad Ind. shikasta. Cond. tol. good. Scrappy extracts from Anwarī, Imāmī, Ibn Yamīn, etc.

640. ليلي و مجنون

LAYLĀ WA MAJNŪN. Oa 28.

A romantic *mathnawī* poem, dealing with the love-story of Laylā and Majnūn, by Maktabī, about whom so far no information has been found. It was composed in 895/1489–1490, as expressed by the chronogram on f. 131v كتاب مكتبي. See RS 298–299, EB 892–893, Aum 33, Leyden C. II 121, etc. *Ind. libr.* Spr 480, etc. Nowadays it is the most popular version of Majnūn's story in Persia, and its MSS. are fairly common. It was lithographed at Tehran at least once. Transcribed in the 33rd year of a prince's reign, i.e. that of Aurangzīb, 1101 AH. as given in other colophons in the same volume. Beg. as usual:

ای بر احدیت تو آغاز، خلق ازل و ابد هم آواز،

Bd. v. Ff. 123v–182v. For measurements, etc., see No. 621.

641.

The same. Na 108.

Another copy of the same poem, transcribed in 1215 AH. by Muḥammad Ḥusayn Shīrāzī. It is referred to in Spr 480. Beg. as in the preceding copy, but it reads ز آغاز instead of تو آغاز at the end of the first hemistich.

Bd. v. S 210 × 130, 140 × 70, ll 15. Blue Europ. pap. Coarse Persian nast. Cond. good.

642. ديوان همايون

DĪWĀN-I-HUMĀYŪN. Nb 160.

A small collection, or probably only an extract from a larger one, of lyric poems of Amīr Humāyūn Isfarāinī, who died at Armak, a village near Qum, in 902/1496. See EB 978, R 735. *Ind. libr.* Bk 214, Spr 432 (this particular copy referred to). Copied in the XIIc. AH., in a small album of extracts from various poets, in which Humāyūn's poems occupy only ff. 1v–13v and f. 18v. The rest of the album is filled with isolated poems from Sa'dī, Khusraw, Jāmī, Ibn Yamīn, Kamāl Khujandī, Khayyām, Ḥasan, and a few others. The poems of Humāyūn are almost exclusively *ghazals*, alphabetically arranged. Beg.

بی تو جائي كه شود خاک دل پاک آنجا،
تا ابد نالة بر آید ز دل چاک آنجا،

Ff. 36, S 280 × 170, 180 × 105, irregular number of diagonal lines. Or. pap. Calligraphic Ind. nast. Cond. good. Vignette.

643. دیوان سهیلي

DĪWĀN-I-SUHAYLĪ. Nb 72.

Lyrical poems of Amīr Niẓāmu'd-Dīn Aḥmad, a wazir to the Timuride Prince Sulṭān Ḥusayn, with the *takhalluṣ* Suhaylī, d. 907/1501–1502. See EB 981, R 756, etc. *Ind. libr.* Spr 572 (this particular copy is referred to). He wrote also another dīwān and *Laylā wa Majnūn*, both in Turkish. Transcribed in 999 AH. The present copy contains:

Ghazals, alphabetically arranged. The first four of them are introductory, but the first one is rhyming in *alif*, and only the *second*, *third* and *fourth* (ff. 1v–2v) may be regarded as breaking the alphabetical arrangement. Beg. (f. 1v):

محیط مرکز دل تا بکي داغ الم ما را ،
خداوندا خلاصي بخش از این کرداب غم ما را ،

Tarjī'bands, *qiṭ'as*, a few *mathnawīs*, etc. (f. 78), beg.

ای از نظر انداخته ارباب وفا را ، الخ

Rubā'īs (f. 90v), beg.

یا رب ز جفائي اجلم دادی نیست ، الخ

Ff. 94, S 215 × 130, 140 × 70, ll 19. Or. pap. Calligraphic Ind. nast. Cond. good. Fine vignette.

644. باغ ارم

BĀGH-I-IRAM. Na 162.

A long *mathnawī* poem, containing a version of the story of Bahrām and Bihrūz. There is however very little of a story, but much more of moralising and didactic discussion in the form of a dialogue between these two heroes. There are also many eulogies, etc., not at all connected with the tale, such as praises of the Āq-Qoyūnlū prince Ya'qūb (884–896/1479–1490), cf. ff. 142–154v, and many others, both divines and officials: Qāḍī Ṣafiyyu'd-Dīn 'Īsā (f. 164v), Abū'l-Makārim Samarqandī (f. 165), Mīrak 'Abdu'r-Raḥīm (f. 165), etc. Many references to various poets, such as Kamāl Khujandī (f. 209v), Jāmī (ff. 55v), who is referred to as already dead, and others. The author, Kamālu'd-Dīn Harātī, with the surname Bannāī, was killed in 918/1512–1513. See EIO 1390–1391, EB 987, Mehren 41; Notices et Extraits, IV, p. 289. *Ind. libr.* Bk 216, Spr 372. Copied in the XIc. AH., slightly defective at the beg. The first *bayt* in this copy is:

منع بهرام را تو کردي نیز ، تا کند در مصاف کین خونریز ،

Ff. (268), S 200 × 120, 130 × 65, ll 15. Or. pap. Ind. nast. Cond. good.

645.

DĪWĀN-I-FIGHĀNĪ.

دیوان فغاني

Nb 159.

Lyrical poems of Bābā Fighānī, a native of Shīrāz, who also used the *takhalluṣ* Sakkākī. He was a court poet of the same Sulṭān Ya'qūb (see the preceding No.), and died in Khorasan in 922 or 925/1516–1519. See GIPh 307, EIO 1392, RS 258, EB 992–994, Pr 886–887, R 651, Aum 34, Dorn C. 384, Leyden C. II 122, etc. *Ind. libr.* Bh 352, Bk 217–218, Spr 403–404; (GC I 398). Cf. also Bland, Century of Persian Ghazals, No. 9. Copied in 1024 AH. It contains almost exclusively *ghazals*, alphabetically arranged, and only a few *qiṭ'as* (f. 112) and *quatrains* (ff. 112v–115) are given at the end. Beg. as usual:

ای سر نامـه نام تو عقـل کره کشایرا ، ذکر تو مطلع سخن عشق سخن سرایرا ،

Ff. (115), S 170 × 100, 125 × 60, ll 19. Or. pap. Calligraphic Ind. nast. Cond. good. Vignette.

646.

The same. Nb 104.

Another copy of the same dīwān, transcribed in 1191 AH. Referred to in Spr 404. It contains apparently a smaller number of poems, almost exclusively *ghazals* with only a few *qiṭ'as* and *quatrains* at the end. Beg. as in the preceding copy.

Bd. v. Ff. 1v–111v, S 225 × 135, 185 × 95, ll 15. Or. pap. Ind. nast. Cond. good.

647.

DĪWĀN-I-ĀṢAFĪ.

دیوان آصفی

Nb 2.

Lyrical poems of Khwāja Āṣafī, son of Muqīmu'd-Dīn Ni'matu'l-lah Quhistānī, who died at Herat some time between 920 and 928/1514–1522, most probably 923/1517. See GIPh 307, EIO 1393–1397, EB 990–991, Pr 893–894, R 651, Aum 34, Fl I 577, Gotha C. 74, Dorn C. 385, etc. *Ind. libr.* Bh 351, Bk 219–220, Spr 310; (GC II 214). The date of the colophon of this copy, 1085 AH., seems to be in contradiction with the general appearance of the MS., and should probably be read as 1185 AH. A bad copy, carelessly written. The places, where the author's *takhalluṣ* should appear in the poems are often left blank (perhaps with an intention to write it in red ink afterwards). The dīwān consists almost exclusively of *ghazals*, alphabetically arranged, with a few *qiṭ'as* and *quatrains* towards the end. Beg. as usual:

ساز آباد خدایا دل ویراني را ، یا مده مهر بتان هیچ مسلماني را ،

Ff. (70), S 240 × 130, 180 × 80, ll 17. Or. pap. Vulgar and careless Ind. nast. Cond. bad.

648. (مثنويات جمالي)

(MATHNAWIYYĀT-I-JAMĀLĪ.) Na 75 and Na 143.

Poetico-religious works of Jamālī, a prolific writer of the end of the IXc./XIVc. The present copy contains only a very small part of what the author has written, namely :

1. The *first* and the *seventh* parts (*qisms*) of a voluminous poem in *mathnawī* verse, called *Biyān-i ḥaqāiq-i-aḥwāl-i-Sayyidu'l-mursalīn*, an extensive religious work, explaining various Coranic expressions, *ḥadīths*, utterances of the Shi'ite Imāms and various saints, passages from the works of celebrated Sufic writers, etc., all in a Sufico-didactic strain, and apparently without any definite plan. The original quotations are introduced, translated, etc., in short prose passages, which interrupt the poetical narrative. The work is composed in the same metre as that of Rūmī's *Mathnawī* and may have been intended as an imitation of it. Both parts bear special titles, as follows :

a. *Miṣbāḥu'l-arwāḥ* (Na 143, ff. 1v–176), the *first* part of the poem, completed, as stated at the end of it, in 868 1463–1464. It opens with a prose introduction, beg.

ای طالب انوار اسرار و معاني و جويای تجليات الخ

The poetical part opens with (f. 2) :

شحنۀ دل ميل صحرا ميكند ، ترک مستش فكر غوغا ميكند ،

b. *Sharḥu'l-wāṣilīn wa tawṣīfu'l-jāhilīn* (Na 75, ff. 1v–188v), the *seventh* part of the same work, completed, as also stated in the concluding verses, in 876/1471--1472. Beg.

نام بسم الله الرحمن الرحيم ، مي سرايم بر صراط مستقيم ،

2. *Rubā'iyyāt* (Na 143, ff. 176v–214), a collection of quatrains in several alphabetical series, in praise of Muḥammad, 'Alī, and other saints. These quatrains follow the *first* part of the preceding work, but are apparently not directly connected with it. Beg.

قوت مطلب دلا جز از ذات اله ، ليكن بطلب خدايرا پشت و پناه ،

3. *Mahru'l-qulūb* (Na 75, ff. 189–202), a Sufico-theological *mathnawī* poem in the same strain. It is referred to in the *seventh* part of the *Biyān-i-ḥaqāiq* (f. 183v) in terms which imply that the author was going to compose it as a conclusion of his poem, but there are no clear indications as to its forming part of the larger work. Beg.

ميكشد هر روز تيغی آفتاب ، تا برد در پردۀ خود ماهتاب ،

These particular copies of the present works are already described in Spr 446–447. The copy referred to in St. No. 72 on p. 69 (*Miṣbāḥu'l-arwāḥ*), is most probably the same as the present one. *Mahru'l-qulūb*, together with four other *mathnawī* poems by the same Jamālī, exists also in another copy, in the Imperial Library at Calcutta, see Bh 357. Three other works of Jamālī are described in EB 1274.

The exact name of the author, as well as the date of his death remain unknown. A. Sprenger did not hesitate to identify this Jamālī with the author of the hagiologic work *Siyaru'l-'ārifīn*, whose name was Ḥāmid b. Faḍli'l-lah Jamālī of Dihlī and who belonged to the Chishtī affiliation of the Sufis (EIO 637, Pr 556, R 354; his work was lithographed long ago at Dehli). This treatise contains in all known copies a dedication to Humāyūn, in terms implying that then he already was an emperor (cf. also another copy in GC I 503, f. 4v). Therefore, if this statement is correct, the book cannot have been compiled before 937/1530, the year of Humāyūn's ascension.

The *Biyān-i-ḥaqāiq*, as we have seen above, was compiled (if it originally contained only seven parts) between 868 and 876/1463–1472. Another work by the same author, *Maḥbūbu's-ṣadīqīn*, No. 357 in the Imperial Library (cf. Bh 357, V), was completed in 866/1461 (see f. 102). As will be shown further on, by the time of the completion of the *Biyān-i-ḥaqāiq*, Jamālī had already composed about twenty separate works. Therefore, if the author of *Siyaru'l-'ārifīn* is identical with the poet Jamālī, we have to take it for granted that the latter, who had completed at least 15 bulky works before 876 AH., and must have been at the time of mature age, should some 60 years later have been able to perform a very difficult journey to Mekka (as he tells in the preface to his hagiological work) and to compose the *Siyaru'l-'ārifīn*. If we admit (although there are no direct indications for this) that the last mentioned work was composed much earlier, and the dedication to Humāyūn was inserted by some later editors, there remain three other points which are difficult to explain. Firstly, there is a great difference in style, in tone, and spirit between the writings of Jamālī the religious philosopher and those of Jamālī the hagiologist in his prose work. Secondly, Jamālī the poet appears in his works as an ardent Shi'ite, while Jamālī the hagiologist is a devoted Sunnite Sufi of the Chishtī order. Thirdly, as far as I have found in cursory examination, Jamālī the poet, who refers to many *Persian* Sufic saints and poets, *never* mentions any Chishtī or generally Indian Sufic saints, a fact which would be most incredible if he was a murīd of that affiliation.

All these arguments, although unfortunately not sufficiently final, should in my opinion, lead to the conclusion, that there were two distinct authors with the same surname (cases of such coincidence are very common), and that Jamālī the author of the present poems was a Persian divine of some poetic talent. who died some time towards the end of the IXc. or the beg. of the Xc. AH., and had nothing to do with the Indian Jamālī, who is buried near Dehli.

The dates of Jamālī's death, given in *Āthāru's-ṣanādīd* (Spr 446) as 922 or 925/1516–1519, and as 942 1535–1536 in the *Tabaqāt-i-Shāhjahānī* (cf. EIO 637), may belong respectively to these two persons, but this conjecture cannot be supported by other evidence at present.

Other works by the same author are carefully recorded by himself at the end of his poems. Although he mentions them under abbreviated titles and gives no particulars about each of them, some approximate chronological order may be established with regard to them. The lists are given: No. 1, in *Maḥbūbu's-ṣadīqīn* (the earliest). on ff. 98–98v.; No. 2, in *Miṣbāḥu'l-arwāḥ*, ff. 174v–175v; and No. 3, in *Sharḥu'l-wāṣilīn*. ff. 182v–183v, the latest of the three.

1. *Maḥbūb*, i.e. *Maḥbūbu's-ṣadīqīn*, mentioned in all three lists, see Bh 357 (V).

2. *Mir'āt*, also mentioned in all three lists, but without any particulars.

3. *Kanz* (list No. 1), or fuller *Kanzu'd-daqā'iq* (list No. 2); list No. 3 calls it *Ganj*.

4. *Tanbīh*, i.e. *Tanbīhu'l-'ārifīn*, referred to in other places, as in *Maḥbūb*, f. 63v. It is mentioned in all three lists.

5. *Mīzān* (lists Nos. 1 and 3), or *Mīzānu'l-ḥaqā'iq* (as it is called in list No. 2).

6. *Mustazād*, in all three lists probably for *Ghazalhā-i-mustazād*, which may form a part of his dīwān.

7. *Kashfu'l-arwāḥ* (not mentioned in list No. 1, but referred to in another place in the same *Maḥbūb*. f. 97v). Referred to in list No. 2, and is probably the same as *Kashf-i-rūḥ* in list No. 3. It forms apparently a sort of introduction to the large poem *Biyān-i-ḥaqāiq*, and is described in EB 1274 (I).

All these works must have been composed before 866 1461, the date of the completion of *Maḥbūbu's-ṣadīqīn*, in which they are mentioned.

8. *Rūḥu'l-quds*, in lists Nos. 2 and 3.

9. *Miftāḥ-i-faqr* (list No. 2), probably the same work as *Kalīd-i-bāb-i-faqr* (list No. 3).

10. *Ma'lūmāt* (lists Nos. 2 and 3).

11. *Miṣbāḥu'l-arwāḥ*, described above in this note; cf. also EB 1274.

All these works were composed between 866 and 868 1461–

1464, the last date being that of the completion of the *Miṣbāḥ*, which contains list No. 2.

12. *Na‘t-u manqabat ;* 13. *Aḥkām ;* 14. *Nihāyat ;* 15. *Hidāyat ;* 16. *Bidāyat* (the last four are perhaps parts of the same work, judging from the uniformity of their titles).

17. *Fatḥ-i-abwāb ;* 18. *Mishkāt ;* 19. *Mihr afrūz* (?) ; 20. *Sharḥu'l-wāṣilīn*, described above, in this note.

These works must have been composed between 868 and 876/1463–1472.

21. *Mahru'l-qulūb*, was already discussed above. See also Bh 357 (I), and cf. EB 1274.

22. The *dīwān*. *Ghazals* are already mentioned in list No. 1. List No. 2 adds *qaṣīdas* (two of them are described in EB 1274), and *tarjī‘āt*. List No. 3 adds *tarkīb* (*sic*). The *rubā‘iyyāt*, described above, are not mentioned.

To these we may add (if they are not already mentioned above, under some different title) the poems found in the MS. of the Bodleian Library, see EB 1274, and of the Imperial Library, referred to above.

23. *Furṣat-nāma*, see Bh 351 (II).
24. *Nuṣrat-nāma*, ibid. (III).
25. *Qudrat-nāma*, ibid. (IV).
26. *Faḍīlatu'l-‘aql*, see EB 1274 (II).
27. نور علی نور (?), see EB 1274 (III).

These works must have been composed after 876/1472.

Both volumes, although of different size in appearance, belong to a same original set. They are only differently cut by the binder, and the paper in the second vol. has become browner, but the handwriting, the number of lines, their size, etc. are the same. They are both excellent specimens of Herati calligraphic nasta‘liq dating from about the middle of the Xc. AH.

Ff. 214 and 202, § 225 × 125 (and in the second vol. 185 × 115), 140 × 65, ll 15. Old Or. paper, probably of Turkestan manufacture. Calligraphic Herati nast. Cond. good, except in a few places. The first vol. has two good vignettes, slightly effaced. The second vol. has a double full-page ‘unwān, damaged by ‘repairs,' and a vignette.

649. تیمور نامه

TĪMŪR-NĀMA. Na 20.

An imitation of Niẓāmī's *Iskandar-nāma*, in which instead of the legendary marvellous deeds of Alexander, Iskandar Dhū'l-qarnayn, the campaigns and warlike exploits of Tīmūr are dealt with. The poem is variously styled *Tīmūr-nāma* (or *Timur-nāma*), *Ẓafar-*

nāma, *Ẓafar-nāma-i-Tīmūrī*, or even *Iskandar-nāma-i-Tīmūrī*. The author, ʻAbdu'l-lah Jāmī, with the *takhalluṣ* Hātifī, was a nephew of Nūru'd-Dīn ʻAbdu'r-Raḥman Jāmī. the famous poet, and died in 927/1520–1521. The present poem formed part of his intended, but unfinished *Khamsa*, of which, besides this one, only three other parts are known: *Haft manẓar* (see further on No. 653), *Laylā wa Majnūn* and *Shīrīn-u Khusraw* (not found in this collection). See about his life and works: GIPh 237, 246–248, Horn 188, 192; EIO 1398–1416, Br 280–282, RS 295, 305, EB 996–1016, Pr 888–893, R 652 sq., Aum 34, Fl I 581–582, Gotha C. 107, Dorn C. 381, Leyden C. II 121, etc. *Ind. libr.* Bh 353-354, Bk 225, Madr 145, Spr 421 (this particular copy referred to); (GC II 271). It was lith. in Lucknow, 1862.

The present copy may be taken as one of the oldest extant. It was transcribed in 958 AH. at Tatta, by Sulṭān Muḥammad Bakhshī (the first three folios are of modern origin, as well as some others in the middle of the book). Beg. as usual:

بنام خدائی که فکر خرد ، نیارد که در (تا) کنه او پي برد ،

S 210 × 125, 155 × 80, ll 17. Or. pap. Old Ind. nast., inelegant but legible. Cond. very good.

650.

The same. Na 22.

Another copy of the same poem, defective at the end, dating apparently from the end of the Xc. or beg. of the XIc. AH. Beg. as in the preceding No. 649.

S 175 × 105, 115 × 65, ll 13. Or. pap. Ind. nast. Cond. rather bad, injured by dampness and repairs.

651.

The same. Na 21.

Another copy of the same poem. It was originally a very good MS., with a fine vignette and some paintings. But the greater part of it was lost and is restored by a quite modern hand on modern European paper. The older portion was transcribed, according to the colophon, in 1041 AH. The more modern portion dates from the end of last century. Beg. as in No. 649. Three miniature paintings of mediocre artistic value.

S 240 × 130, 160 × 75, ll 15. Or. pap. Calligraphic Ind. nast. (in the original portions). In the modern sections the paper is European. Modern Ind. nast.

652.

The same. Na 23.

Another copy of the same poem, transcribed in 1121 AH. It is defective at the beg., apparently only one folio is missing, or eight *bayts* according to No. 649.

S 210 × 120, 155 × 70, ll 14. Or. pap. Ind. nast. Cond. good.

653. هفت منظر

HAFT MANẒAR. Na 167.

Another *mathnawī* poem by the same Hātifī, also forming a part of his *Khamsa*. It is an imitation of Niẓāmī's *Haft paykar*. See EIO 2892, Br 278 (IV), RS 295, 305 (II), EB 1016, R 653, Aum 34, Mehren 42, Dorn C. 383, etc. *Ind. libr.* Bh 355, Spr 422 (this particular copy referred to), St. No. 63 on p. 67. Cf. also Ouseley, Biographical Notes on Persian Poets, pp. 143–145; Wiener Jahrbücher, vol. 47, Anzeigeblatt, No. 56. Copied towards the beg. of the XIc. AH. Beg.

ای نکارندهٔ صحیفهٔ غیب ، نام تو صدر صفهٔ لاریب ،

S 230 × 140, 150 × 70, ll 14. Or. pap. Ind. nast. of Herati type. Cond. good. Notes on fly-leaves and on the margins. Vignette.

654. فتوح الحرمین

FUTŪḤU'L-ḤARAMAYN. Na 91.

A versified description of the places of pilgrimage at Mekka and Medina, together with an account of the prescriptions and customary observances the knowledge of which is obligatory for every pilgrim. It was composed in 911/1505–1506 by Muḥyī Lārī, who, according to the best authorities, died in 933/1526–1527. See GIPh 306, EIO 1417–1420, Pr 260–261, R 655, Fl II 122, etc. *Ind. libr.* Bh 350, Bk 226–227, Spr 451 (this particular copy as well as two next ones referred to), St. No. 61 on p. 66. Cf. also Wiener Jahrbücher, vol. 71, Anzeigeblatt, p. 49; Schefer, Sefer Nameh, Paris, 1881, introduction, pp. 57–58. Lith. Lucknow, 1292. Copied in 981 AH. by Ghulām 'Alī, and contains numerous illustrations. They are carefully executed but cannot be called artistic. Beg.

ای همه کس را بدرت التجا ، کعبهٔ دل را ز تو نور و صفا ،

S 215 × 150, 140 × 70, ll 15. Or. pap. Ind. nast. Cond. good. A large lacuna after f. 1, and some lacunas in other places. Vignette.

655.

The same. Na 89.

Another copy of the same work, defective at the beg. and end, transcribed in the XIIc. AH. (also referred to in Spr 451). It contains many illustrations similar to those in the preceding copy but of much inferior artistic value. Although its beginning is correct in appearance, and a bad vignette is even inserted there, a number of the initial *bayts* are missing, and its opening verse is found on f. 2 in the next copy, i.e.

ای دو جهان غرقهٔ آلای تو ، کون و مکان قطرهٔ دریای تو ،

S 245 x 135, 185 x 90, ll 15. Or. pap. Ind. nast. Cond. good. The end is transcribed by a different copyist.

656.

The same. Na 90.

Another copy of the same work, dating from the end of the XIIc., or beg. of the XIIIc. AH., with illustrations of inferior artistic value (also referred to in Spr 451). Although it is the most modern of all these three copies, it is the fullest of them. Beg. as in No. 654.

S 210 x 150, 155 x 80, ll 17. Europ. pap. Ind. clear nast. Cond. good.

657.

دیوان هلالي

DĪWĀN-I-HILĀLĪ. Nb 154.

Poems of Badru'd-Dīn Astrābādī, with the *takhallus* Hilālī, killed in 936 1529–1530, or, according to better authorities, in 939/1532–1533. See on his life and works GIPh 246, 297, 302, Horn 189; EIO 1423–1431, RS 302, EB 1019–1021, Pr 147, 701, R 656, Aum 35, Fl I 563, 578, 579, etc. *Ind. libr.* Bk 228, Spr 426; (GC I 402). Lith. Lucknow, 1263, 1281; Cawnpore, 1281, and later. A rather bad copy, dating from the XIIc. AH., defective at the end. It contains:

Ghazals, in alphabetical order, beg. as usual:

ای نور خدا در نظر از روی تو مارا ، بگذار که در روی تو بینیم خدا را ،

A few *qiṭ'as* and *quatrains* (f. 79v), beg.

ای سیه نامه کز برای نجات ، الخ

Ff. (80), S 165 x 110, 140 x 75, ll 14. Or. pap. Vulgar Ind. nast. Cond. not good.

658.

The same. Na 153.

Another copy of the same dīwān, almost precisely corresponding to the preceding. Beg. of *ghazals* (f. 1v), and of *qiṭ'as* (f. 55) is the same. Copied towards the end of the XIIc. AH.

Bd. v. Ff. 1v–56, S 200 × 140, 180 × 75, ll 17. Europ. pap. Modern Ind. nast. Cond. good. CFW 1832.

659. شاه و درویش

SHĀH-U DARWĪSH. Na 117.

A romantic *mathnawī* poem by the same Hilālī, usually styled *Shāh-u gadā*, dwelling on the supposed mystic love of a darwīsh for a handsome prince. See EIO 1426–1429, EB 1022–1025, Pr 36, 711, 895, R 656, Aum 35, Dorn C. 389, Leyden C. II 122, etc. *Ind. libr.* Spr 427 (this particular copy referred to). It was translated into German verse by H. Ethé, in the Morgenländische Studien, Leipzig, 1870, pp. 197–282; cf. also H. Ethé, Ueber persische Tenzonen, in the Abhandlungen des fünften internationalen Orientalisten-Congresses, Berlin, 1882, vol. II, pp. 130–135. It was lithographed at least once at Tehran. A good copy dating from the end of the Xc. AH. Beg. as usual:

ای وجود تو اصل هر موجود ' هستي و بودهٔ و خواهي بود '

S 155 × 100, 100 × 50, ll 12. Or. pap. Indo-Khorasani nast. Cond. not good. A vignette, which was originally good, but now is effaced. Headings by different hands, some of them faded.

660.

The same. Oa 23.

Another copy of the same poem, with the usual title as it is found in the majority of copies, *Shāh-u gadā*. Transcribed in 1169 AH., by Najmu'd-Dīn Ḥasaynī. Beg. as in the preceding copy.

Bd. v. Ff. 57v–96v. For measurements, etc., see No. 618.

661. صفات العاشقین

ṢIFĀTU'L-'ĀSHIQĪN. Na.85.

Another *mathnawī* poem by the same Hilālī, dealing with various ethical matters, and divided into 20 *bābs*. See EIO

1430–1431, EB 1026, Pr 64, 895, Fl I 580, Dorn C. 390, etc. *Ind. libr.* Spr 427 (this particular copy referred to). Transcribed by Kamālu'd-Dīn b. Jalāli'd-Dīn Maḥmūd in 970 AH. A very good calligraphic copy. Beg as usual :

خداوندا دری از غیب بکشای ، جمال شاهد لاریب بنمای ،

Ff. 55, S 220 × 135, 130 × 60, ll 12. Or. pap. Calligraphic Ind. nast. of Herati type. Cond. good, but many parts injured by moisture. Fine vignette.

662. ديوان لساني

DĪWĀN-I-LISĀNĪ. Nb 116.

Poems of Wajīhu'd-Dīn 'Abdu'l-lah Shīrāzī, with the *takhallus* Lisānī, d. 941/1534. See GIPh 307, R 656, Fl I 584, etc. *Ind. libr.* Bk 229–230, Spr 476 (this particular copy described), etc. Cf. also Erdmann, in ZDMG, vol XII, pp. 518–535. The present copy, dating from the end of the XIc. or beg. of the XIIc. AH., contains only the *ghazals*, in alphabetical order, probably selected from a fuller collection of Lisānī's poems. Many of them are 'replicas' (جواب) of the poems by other poets, mostly contemporary with the author : Ahlī (ff. 9, 20, 23v), Khusraw (f. 14), Shāhī (f. 14v), Ḥaydar Kalūchī (f. 17), Nāī (ibid.), 'Ādilī (f. 20), Jāmī (ff. 19v, 21, 24v, 30v), Sharīf (ff. 38, 39), Shakībī (f. 38v), Ḥasan (f. 40). Beg. as in R 656 :

زهی عشقت بباد بی نیازي داد خرمنها ، الخ

Bd. v. Ff. 1v–40, S 200 × 115, 145 × 75, ll 14. Or. pap. Good Ind. nast. Cond. not quite good. Damaged by dampness and 'repairs.'

663. كليات اهلی شيرازي

KULLIYYĀT-I-AHLĪ SHĪRĀZĪ. Nd 19.

A collection of the poetical works of Ahlī Shīrāzī, who died in 942/1535–1536. See GIPh 270, Pizzi II, 213–214 ; EIO 1432–1434, RS 419, EB 1027–1028, Pr 57, R 657, Fl I 585–587, Dorn C. 391, etc. *Ind. libr.* Bh 358–360, Bk 231, Spr 320–321, St. No. 64 on p. 67, etc. Cf. also Bland, Century of Persian ghazals, No. 7, and Erdmann, ZDMG, vol. XV, pp. 775–785. Transcribed in the XIIc. AH. The present copy contains :

1. *Ghazals* (f. 1v), or as this part is called in the colophon, *Dīwān-i-ghazaliyyāt*. The poems are alphabetically arranged, and at the end there is a *ghazal-i-mustazād*. Beg. as usual :

ای حیرت صفات تو بند زبان ما ،
انکشت حیرت است زبان در دهان ما ،

2. *Quatrains* (f. 286v), about 600 poems, not alphabetically arranged; the last one is also a *mustazād*, like the last *ghazal*. Cf. also No. 10 in this note below. Beg.

یارب کنه آلوده ز دنیا مبرم ، بی وعدهٔ وصل خود به عقبی مبرم ،

3. *Siḥr-i-ḥalāl* (f. 347v), a highly artificial *mathnawī* poem, which can be read in two different metres; the usual prose introduction, beg. حمد و ثنای نا محدود و شکر نا معدود الخ

Beg. of the poem itself (f. 349):

ای همه عالم بر تو بی شکوه ، رفعت خاک در تو بیش کوه ،

4. *Sham'-u parwāna* (f. 366v), an allegorical *mathnawī* poem, comp. in 894/1489, and dedicated to the Āq-Qoyūnlū prince Ya'qūb. Beg. as usual:

بنام آنکه ما را از عنایت ، دهد پروانهٔ شمع هدایت ،

5. مثنوي در صفت ستون عمارت (f. 399). Two short *mathnawīs* in praise of a building. Beg. چه نهانست این خجسته ستون ، الخ

6. *Qaṣīdas* (f. 401v), with a few *tarjī'bands*, *mukhammasāt*, etc., at the end. The *qaṣīdas* eulogise Shāh Isma'īl, the Safawide (907–930/1502–1524), Ya'qūb, the Āq-Qoyūnlū prince (884–896/1479–1490), and a great many eminent persons of their time. Beg. as usual:

الهی بسر دفتر حکمت الله ، بذي آدم آئینهٔ قدرت الله ،

7. *Mutafarriqāt* (f. 461), consisting mostly of *qiṭ'as*, but there are also some *quatrains*. Many of them contain chronograms. Beg. زهي ز ساغر عیش تو دوستان دلشاد ، الخ

8. *Marthiyyas* (f. 473), or elegies on the deaths of the Imāms and some other persons. Some of them also contain chronograms. Beg. وا خیز تا که دیدهٔ حسرت پر آب شد ، الخ

9. The *first* ornate *qaṣīda* (*Qaṣīda-i-maṣnū'*) in praise of Mīr 'Alī Shīr (f. 478v), with the usual prose introduction, beg.

حمدي از حد افزون و سپاسی از قیاس بیرون الخ

Beg. of the *qaṣīda* itself:

نسیم کاکل مشکین کرا ست چون تو نکار ، الخ

10. Another collection of *quatrains* (f. 492), beg. with the same *rubāʿī* as in section No. 2 in this note. It is in fact merely a repetition of the initial portion of that series.

11. *Sāqī-nāma* (f. 494v), here with the title رباعیات ساقي نامه and with a short prose preamble, beg. as usual:

بعد از حمد و ثنای جان آفرین الخ

It consists of *rubāʿīs*, beg. (f. 495v):

ساقي قدحي که کارساز ست خدا ، الخ

12. *Rubāʿiyyāt-i-ganjifa* (f. 505), a collection of *quatrains*, each composed for a special card in the pack (96 in all),[1] with a short prose preface, beg. پوشیده نماند بر ارباب صورت الخ

Beg. of the first *quatrain*:

ای انکه درت قبلهٔ صاحب نظران ، الخ

13. A short collection of *muʿammās* (f. 515), beg.

آب حیوان خوش بود الخ

14. Another ornate *qaṣīda* (here called the *second*) in praise of the Āq-Qoyūnlū prince Yaʿqūb (884–896/1479–1490) (f. 516v), beg. as usual, with a short prose preamble:

حمد بیحد و سپاس بیقیاس مر حضرت عزت الخ

Beg. of the *qaṣīda* itself:

هوای جنت کویت نسیم عنبربار ، الخ

15. The *third* ornate *qaṣīda* (f. 530v) in praise of Shāh Ismaʿīl, the Safawide (907–930/1502–1524), also with a prose preamble, beg. چهرهٔ (*sic*) و سپاس بیقیاس صانعي را الخ

Beg. of the *qaṣīda* itself:

هوای کلشن کویت نسیم باد بهار ، الخ

Ff. 546, S 330 × 215, 220 × 120, ll 15. Or. pap. Ind. nast., coarse, but legible. Vignette.

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[1] A pack of *ganjifa* (playing cards) is divided into 8 suits (*jins*); each consisting of a king and a wazīr as court cards, and 10 ordinary cards. The names of the suits, according to this copy are: *tāj* (crown); *safīd* (white); *shamshīr* (sword); *ghulām* (servant); *chang* (claw); *zar-i-surkh* or *ashrafī* (gold); *barāt* (diploma ?); *qumāsh* (originally meaning silken cloth, etc.).

664. مظهر الآثار

MAẔHARU'L-ĀTHĀR. Na 146.

A Sufico-didactic *mathnawī* poem, comp. in 940/1533–1534, at Tatta, in imitation of Nīẓāmī's *Makhzanu'l-asrār*, by Mīr Hāshimī of Kirmān, surnamed Shāh-Jahāngīr, who died in 946/1539–1540 or 948/1541–1542. He dedicated it to Mīrzā Shāh Ḥasan Arghūn (d. 962/1555). See GIPh 300, EIO 1874, EB 1276, R 802, etc. *Ind. libr.* Spr 420–421 (this particular copy referred to); St. No. 78 on p. 70. Transcribed in 1095 AH. at Aurangābād by Sayyid Jalāl Raīs. Beg.

بسم الله الرحمن الرحيم ، فاتحـه آرای کلام قدیم ،

The beginning of this work, prefixed by mistake to Khwājū's poem *Rauḍatu'l-anwār*, was already mentioned in No. 576 in this Catalogue.

S 235 × 130, 135 × 65, ll 13. Or. pap. Calligraphic Ind. nast. Cond. good. Vignette.

665. دیوان حیدر

DĪWĀN-I-ḤAYDAR. Oa 56.

Lyrico-Sufic poems of Ḥaydar, a native of Harāt, usually known as Ḥaydar-i-Kulūch, or Ḥaydar Kalūchī, or Ḥaydar-i-Kulīcha-paz, who flourished under Shāh Ṭahmāsp I, the Safawide (930–984/1524–1576), and died, according to the best authorities, in 959/1552. See EB 1030, cf. R 736 and Aum 22. *Ind. libr.* Bh 473, Bk 234, Spr 423, etc. Transcribed apparently in 1179 AH. by Barakātu'l-lah Sajlūrī (? سجلوری or بجلوری) because another section of the same volume, in which this dīwān is found, written by the same hand, is so dated. This copy contains only *ghazals*, arranged alphabetically, and a few *quatrains* at the end.

Ghazals (f. 72v), beg. as usual:

ای از دو جهان دولت وصلت هوس ما ،
وصل تو بصـد کونه بود ملتمـس ما ،

Quatrains (f. 107v), beg.

کاهي نظري به بيكنـاهي ميكن ، يا كوش بسوی داد خواهي ميكن ،

Bd. v. Ff. 72v–108, S 220 × 120, 180 × 80, ll 15–17. Or. pap. Ind. nast. Cond. tol. good, but in some places it is injured by repairs.

666.

The same. Nb 48.

Another copy of the same dīwān, quite modern, dating from the end of the XIIIc., or the beg. of the XIVc. AH. It contains *ghazals* (f. 1) and a few *quatrains* (f. 47v), arranged in alphabetical order. Beg. as in No. 665.

Ff. 47, S 205 × 160, 150 × 100, ll 11. Europ. pap. Modern Ind. nast. Cond. good.

667.

هفت جام فضولي

HAFT JĀM-I-FUḌŪLĪ. M 4.

A rare *mathnawī* poem by Muḥammad (or Maḥmūd) b. Sulaymān Baghdādī, with the *takhalluṣ* Fuḍūlī, who is chiefly known as an eminent Turkish poet. His death is variously fixed at 970 or 976/1562–1568 (see R 659, where his Persian dīwān is described), but the more probable date is 963/1556, see GIPh 358. The poem is divided into seven *jāms*, ‘ bowls,’ each followed by a *munāẓira*, in praise of some musical instrument such as the harp, flute, drum, etc. Copied towards the end of the XIIc. AH. Beg.

مرا ز (*sic*) خواب غفلت جو برداشتم ، لـوای فـراست بر افراشتـم ،

Bd. v. Ff. 44v–51, S 260 × 140, 210 × 110, ll 15, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. not good, damaged by repairs.

668.

ديوان كامران

DĪWĀN-I-KĀMRĀN. Nb 166.

Persian and Turkish lyrical poems of emperor Humāyūn's brother, Mīrzā Kāmrān. He was taken prisoner after a long career of rebellion against his brother, was blinded by order of the latter, and died in 964/1557. See Elliott, History of India, V, p. 235. An old copy of this dīwān, in the Bankipur Public Library, has been fully described in Bk 237. This description holds good for the present MS which is almost certainly a mere transcript of the Bankipur copy. Transcribed in (1328)/1900 for Col. Phillott (this date only is given but no indication as to the original). The dīwān consists of *ghazals*, *qiṭʿas*, *quatrains*, etc., in both languages, Persian and Eastern Turkish, in alphabetical order. Beg.

چون بمقصود نشد هیچکسی رهبر ما ، الخ

Ff. 40, S 320 × 195, 220 × 120, ll 11. Europ. pap. Modern Ind. nast. Cond. good. Some particularly ugly vignettes and other ornaments.

669. دیوان سقا

DĪWĀN-I-SAQQĀ. Oa 57.

Poetical works of Darwīsh Bahrām Bukhārī, surnamed Saqqā (or also Chaghatāī) who died, according to various authorities, in 962/1554–1555, but as shown in Bk 241 on the strength of quotations from his dīwān, more probably after 966/1558. See GIPh 307, EIO 1436. *Ind. libr.* Bk 241–242, Spr 559–560 (this particular copy referred to). Transcribed in the 43rd year of Aurangzīb's reign, or 1118 AH., as is given in the colophon, by Hidāyatu-'l-lah. This (very bad) copy contains:

1. *Ghazals*, in alphabetical order, except for the first two, beg. (f. 1v):

پا ز سر کرده براه طلبش حیرانم ، که من قطره کجا و هوس عمانم ،

The first alphabetical *ghazal* begins (on f. 2):

صبح فرخ دم رسید از عالم غیبم ندا ، الخ

2. *Tarjī'bands, qiṭ'as, fards*, etc. (f. 66), beg.

انا الحق میزند جنگ و دف و نی ، الخ

3. *Quatrains*, in alphabetical order (f. 74v), beg.

ای کشته عیان از رخت انوار هدا ، الخ

4. Another series of *tarjī'bands, musaddasāt, mukhammasāt*, etc. (f. 79), beg.

رهی درویش عالم کشته بهرام ، الخ

5. *Sāqī-nāma*, in *mathnawī* verse (f. 85), beg.

کریما کارسازا کردکارا ، الخ

6. *A mathnawī* poem (f. 89v), beg.

ابتدای سخن بنام خدا ، الخ

7. Another *mathnawī* poem (f. 93v), beg.

خداوندا بحق ذات پاکت ، الخ

8. Another series of *musaddasāt*, etc. (f. 96), beg. as usual:

السلام ای روضهٔ (ات) بر اهل دین دار السلام ، الخ

9. *Mughannī-nāma* (f. 97v), beg.

ز وحدت کهر سنج دریای راز ، الخ

10. Another small series of miscellaneous poems (f. 101v), beg.

شد صبح و مهر سرزد ازین چرخ نیل رنگ ، الخ

Bd. v. Ff. 1v–104, S 250 × 145, 210 × 75, ll 24, more or less, in two or four columns, straight and diagonal. Or. pap. Ind. nast. Cond. tol. good.

670.

The same. Nb 63.

Another copy of the same dīwān, defective at the end. Transcribed in the beg. of the XIIc. AH. This copy is much more legible than the preceding one but not so complete. It contains: *ghazals* (f. 1v), beg. as in the preceding copy; a series of *qiṭ'as*, etc., beg. as in No. 669 (8) (f. 116); and a series of *quatrains*, in alphabetical order, as in No. 669 (3) (the beginning is slightly corrupt). This copy is also referred to in Spr 560.

Ff. 132, S 270 × 150, 185 × 95, ll 19. Or. pap. Clear Ind. nast. Cond. good. Copious notes etc. on 12 additional folios at the end.

671. دیوان شرف

DĪWĀN-I-SHARAF. Nb 76.

Lyrical poems of Sharaf, or Sharaf-i-Jahān, whose full name was Mirzā Sharaf b. Qāḍī-Jahān Ḥusaynī, a native of Qazwīn, died in 962/1555, or 968/1560. See *Ind. libr.* Bh 361, Bk 238–239, Spr 566 (this particular copy referred to). His poems are written in a refreshingly simple style, recalling to some extent the better days of Persian literature. But, as the poet often complains (cf. f. 81v, etc.), they were not much appreciated by his bombast-loving contemporaries. Copied in the beg. of the XIc. AH. Defective at the beg. and end.

The dīwān contains:

1. A *preface*, by the author's son, Ṣadru'd-Dīn Muḥammad (here called Ṣadru'l-Ḥusaynī), of which there is only one page, as the beginning is lost. It opens abruptly with the words:

... ترتیب اشعار آبدار خود الخ

2. *Qaṣīdas* (f. 1v), chiefly in praise of Ṭahmāsp I, the Safawide (930–984/1524–1576), beg.

وقت آنست که جان از پي جانان کردد ، الخ

3. *Ghazals*, in alphabetical order, with a few *qiṭ'as*, *quatrains* and *fards* at the end. Beg. (on f. 29):

ای شوق دیدنت سبب جست و جوی ما ، الخ

4. A collection of *fards* with a few *qiṭ‘as* (f. 65v), beg.

نیست راه پیشش رقیبان خفا اندیش را، الخ

5. A few *qiṭ‘as*, etc. (f. 77v), beg.

ای شهسوار عرصهٔ دوران که تا ابد، الخ

6. A few short *mathnawīs* chiefly eulogizing the same Ṭahmāsp I (f. 84v), beg.

حبذا زین نشیمن پر نور، که باقبال شاه شد معمور، الخ

Ff. 92, S 185 × 110, 125 × 70, ll 12. Old Europ. pap. Ind. nast. Cond. good. Poetical extracts on the margins and fly-leaves.

672.

The same. Nb 29.

Another copy of the same dīwān, transcribed evidently in 1196 AH. at Lucknow, by Jaswant Sing’h Parwāna, because it is in the same handwriting as another part of the same volume so dated. It contains a short preface, different from that in the preceding copy. Sprenger who described this particular copy (Spr 566), identified it as an extract from the biographical work of Taqī Kāshī, *Khulāṣatū’l-ash‘ār wa zubdatu’l-afkār*. It deals with the biography of Sharaf. This version of the dīwān is not so complete as the preceding one, and contains only *ghazals*, beg. as in No. 671 (2).

Beg. of the preface:

قدوهٔ افاضل زمان میرزا شرف جهان الخ

Bd. v. Ff. 119–173v, S 200 × 115, 145 × 80, ll 15. Or. pap. Ind. nast. Cond. good. Poetical extracts on the margins and fly-leaves.

673. دیوان بهلول

DĪWĀN-I-BAHLŪL. Nb 23.

Lyrico-religious poems of Shāh Bahlūl, who lived towards the middle of the Xc./XVIc., and died before 970/1562, as he is mentioned as already dead in the copy of his dīwān in the British Museum, transcribed in that year. See R 659. *Ind. libr.* Bk 240, Spr 370 (this particular copy referred to). This transcript of his dīwān, defective at the end, dates from the XIIIc. AH. It contains only *ghazals*, alphabetically arranged. Beg.

شبنمي از بحر عشق دوست کل شد خاک ما، الخ

Ff. 89, S 210 × 150, 150 × 90, ll 13. Europ. pap. Ind. coarse and vulgar nast. Cond. bad. Many prayers, magical tables, and stray notes on the margins, fly-leaves, etc. F. 3 is mistakenly inserted between ff. 2 and 4.

674. دیوان غزالي

DĪWĀN-I-GHAZĀLĪ. Nb 99.

A collection of poems of Ghazālī Mashhadī, who came to India and died there in 980/1572. It bears a special title *Āthāru-'sh-shabāb* (cf. f. 8v). See EB 1033, R 661–663. *Ind. libr.* Spr 411–412. Transcribed in 1184 AH., or the 12th year of the reign of Shāh-'Ālam. This copy is perhaps referred to in Spr 412, although the number is different (apparently a mistake). It contains:

1. A prose *preface*, completed in 966/1558 (f. 1v–9), beg.

بسم الله الرحمن الرحيم ، هست شهاب از پی دیو رجیم ، الخ

2. *Qaṣīdas* (f. 9), beg.

ای عقل بخوان خطبهٔ حمد و ثنای ، الخ

3. A series of *tarjī'bands* (f. 14v), with a prose introduction (f. 14v–16v), beg. بسم الله ... اما بعد بدانکه هر کلمه از کلمات الخ

Beg. of the *tarjī'bands* (f. 16v);

با سی و دو حرف آشنائیم ، الخ

One of them is in imitation of Khāqānī (f. 23), another one of Khusraw (f. 24).

4. *Ghazals*, in alphabetical order (f. 43v–241; ff. 39v–43 blank), beg. ای ز کمال کبریا هر دوجهان روای تو ، الخ

5. *Sāqī-nāma, a mathnawī* poem (f. 241v), beg.

درخشید برقی ز ابر کرم ، الخ

6. *A mathnawī* (f. 243), beg,

در نامهٔ من به بین سخن چیست ، الخ

7. *Murabba'* (f. 245), beg.

کجائی ای نسیم صبحگاهي ، الخ

8. *Tarkīb-bands* (f. 246), beg.

ای کار کدایان زغمت بیسر و پای ، الخ

9. *Muqaṭṭa'āt* (f. 252), beg.

زهی نموده ضمیر تو از دریچهٔ غیب ، الخ

10. *Rubā'īs* (f. 259v), beg.

بیرون ز بقای ما بقائیست ترا ، الخ

Ff. 272, S 215 × 125, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good. Many places are left blank (probably lacunas in the original). Folios occasionally misplaced.

675. فرهاد و شیرین

FARHĀD-U SHĪRĪN. Na 92.

The well-known *mathnawī* poem, an imitation of Niẓāmī's *Khusraw-u Shīrīn*, by Mullā Waḥshī, a native of Bāfq (so pronounced locally, *not* Bāfiq), who died at Yazd in 991 or 992/1583–1584. See GIPh 247, EIO 1444–1445, RS 308, 376, 418–419, EB 1039–1042, 1209 (4), Pr 65, 98, 711, 898, R 663, Fl I 576–577, etc. *Ind. libr.* Bk 245-246, Spr 586–587, etc. Lith. in Persia and several times in India. Transcribed in 1102 AH., or the 33rd year of Aurangzīb's reign. Beg.

الهي سينهٔ ده آتش افروز ، درآن سينه دلي وان دل همه سوز ،

Ff. 30, S 230 × 140, 160 × 70, ll 17. Or. pap. Good Ind. nast. Cond. good, in some places worm-eaten.

676.

The same. Oa 73.

Another copy of the same poem. Copied probably in the XIIc. AH. (as part of a large volume containing various poetical and other works). Beg. as usual, see the preceding No.

Bd. v. Ff. 268–278v, S 280 × 160, 245 × 135, irregular number of lines, horizontal and diagonal, in *biyāḍ* style. Coloured Or. pap. Ind. shikasta-nast. Cond. bad. Dirty and very badly damaged by careless ' repairs.'

677. ديوان مشفقي

DĪWĀN-I-MUSHFIQĪ. Nb 126.

The so-called *second* dīwān (as stated in the final poem on f. 87) of Mushfiqī Bukhārī, who twice visited India and died at Bukhārā in 994/1586. See GIPh 307, EIO 1446, EB 1044, etc. *Ind. libr.* Spr 508–509 (this particular copy referred to). This *second* dīwān was completed in 985/1578, as clearly expressed by the chronogram ' اشعارِ تازه از پی تاریخ شد رقم (on f. 87), not 983/1575–1576, as in the copies mentioned in EIO 1446, EB 1044, etc. It is somewhat strange, however, that this copy has, instead of a proper colophon, simply سنه ٩٨٣ , evidently written by the same hand as that of the whole of the MS., and probably intended as the date of the transcript. This is evidently a simple mistake. The dīwān contains almost exclusively *ghazals*, arranged alphabetically, and there are besides only a few *qiṭʿas* (f. 81) and *quatrains* (f. 82). Beg.

هر چند کعبه شد پی محو کناه ما ، شد بازفرش دیر مغان دام راه ما ،

Ff. 87, S 225 × 155, 155 × 100, ll 15. Or. pap. Good Ind. nast. Cond. not good, the paper is perishing along the marginal lines, and many folios are ‘repaired’ by ‘transparent’ paper, which renders many passages illegible.

678.

دیوان ارسلان

DĪWĀN-I-ARSLĀN.

Nb 156.

Lyrical poems of Qāsim Mashhadī, with the *takhalluṣ* Arslān, a poet of Turkish extraction, who came to India and died there in 995/1586-1587. See *Ind. libr.* Bk 249, Spr 336–337 (this particular copy referred to). This transcript is very old, and may date from the end of the Xc. AH., i.e. the author's lifetime. It contains:

1. *Qaṣīdas* (f. 1v), in praise of the Shiʿite Imāms, Akbar, etc. Beg.

بهر حمد بادشاه انس و جان ، به که بسم الله آري بر زبان ،

2. Five short *mathnawīs*, also eulogies of Akbar, etc. (f. 9v). Beg.

ای سریر معدلت را بادشاه ، الخ

3. *Ghazals*, in alphabetical order (ff. 11v). Beg.

ساقي ز عکس می شده روشن ضمیر ما ،
جامی بده که عارف جام است پیر ما،

4. *Fards*, *qiṭʿas*, some *quatrains*, etc. (f. 80), many containing chronograms (the latest apparently being for 985 AH. on f. 83v).

5. *Quatrains* (f. 89v), not alphabetically arranged. Beg.

تا از مه عارضش نقاب افتاده ، الخ

Ff. 94, S 220 × 140, 140 × 75, ll 13. Or. pap. (of Turkestan origin). Calligraphic Khorasani nast. Cond. not quite good. Towards the end injured by dampness. Many folios are misplaced and others have no catchwords.

679. دیوان محتشم

DĪWĀN-I-MUḤTASHAM. Nb 119.

Ghazals of Muḥtasham Kāshī, d. 996/1588. See GIPh 307, EIO 1447–1448, R 665–666, Fl I 591, cf. EB 1050, 1239 (45), Pr 35, 101, 543, 723, 724, etc. *Ind. libr.* Bh 363, Bk 251, Spr 500 (this particular copy referred to). Transcribed towards the end of the XIc. AH. This copy, defective at the end, contains only *ghazals*, alphabetically arranged, as in EIO 1448. Beg. as usual :

ای کوهر نام تو تاج سر دیوانها ، ذکر تو بصد عنوان آرائش عنوانها ،

Ff. (94), S 230 × 135, 155 × 85, ll 15. Or. pap. Good Ind. nast. Cond. not good. Notes and stray poems on fly-leaves.

680. دیوان ثنائي

DĪWĀN-I-THANĀĪ. Nc 7.

Lyrical poems of Ḥusayn Mashhadī with the *takhallus* Thanāī, who came to India and died there in 996/1588. See GIPh 307, 308, EIO 1449–1450, RS 309, EB 1045–1049, Pr 722, 899–900, etc. *Ind. libr.* Bk 250, Spr 578 (this particular copy referred to); (GC I 387). Lith. several times in India. Copied towards the middle of the XIIc. AH., slightly defective at the end. It contains :

Qaṣīdas (f. 1v), beg. as usual :

در روش حسن و ناز هست بسي خوش نما ،
غمزه بطرز ستم عشوه برنگ جفا ،

Ghazals (f. 69), beg. as usual :

راندی بخشم از بر خود ای پسر مرا ، الخ

Qiṭʿas (f. 73v), beg.

شهریا را بخاک درگه تو ، الخ

Quatrains (f. 76), beg.

فریاد که دیده غرق خون کرد مرا ، الخ

Ff. (80), S 250 × 135, 180 × 80, ll 21. Or. pap. Ind. nast. Cond. tol. good. Glosses and notes on the margins and fly-leaves.

681.

The same. Nb 69.

Another copy of the same dīwān, dating also from the XIIc. AH. It contains *qaṣīdas*, *ghazals* and *quatrains*, beginning as in the preceding copy. The end of the section of *qaṣīdas* and the beg. of that of *ghazals* are lost.

Ff. 111, S 240 × 130, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

682.

دیوان مروی

DĪWĀN-I-MARWĪ.

Nb 149.

A rare collection of the poems of Ḥusayn Marwī, a little-known Indian poet, who flourished towards the end of the Xc./XVIc., at the Mugal court. He composed numerous eulogies of Humāyūn and still more of Akbar. At the end of his dīwān he gives a number of chronograms, the latest of which is apparently one for 983/1575 : دروازهٔ ارک شاه اکبر (f. 124v). This particular copy is described in Spr 484–485. Apparently no other copies of this dīwān are known. Transcribed in the beg. of the XIIc. AH. It contains :

Qaṣīdas and a few *qiṭ‘as* (f. 59v), mostly in praise of Akbar, beg.

فغان تیر قدر از خم کمان قضاست ،
که از کشاکش او قامت سپهر دوتاست ،

Ghazals (f. 75), in alphabetical order, except for the first, beg :

ای پادشاه عرصهٔ شطرنج کائنات ، وی بر بساط قرب تو شاهان پیاده مات ،

Muqaṭṭa‘āt (f. 124), some of them containing chronograms, beg.

دلا چو شمع کرب جان بر این و آن سوزد ، الخ

Rubā‘īs (f. 124v), some of them also with chronograms, beg.

آنم که ممالک سخن ملک منست ، الخ

Bd. v. Ff. 59v–127, S 200 × 105, 160 × 75, ll 13. Or. pap. Good Ind. nast. Cond. good.

683.

دیوان عرفي

DĪWĀN-I-‘URFĪ.

Nc 9.

Poems of Muḥammad b. Zayni’d-Dīn ‘Alī b. Jamāli’d-Dīn Shīrāzī, with the *takhalluṣ* ‘Urfī, who came to India in 994/1586 and died there in 999/1591. See concerning his life and works GIPh 247, 298, 308, 311, EIO 1451–1463, Br 289–290, RS 310–311, EB 1051–1054, 1991, Pr 901–905, Ros 261–263, R 667, 738, 845, Aum 36, Fl I 592 sq., Tornberg 110, etc. *Ind. libr.* Bh 364–

365, Bk 253–258, Spr 528–529 (this particular copy referred to). Cf. also Notices et Extraits, IV, p. 272. Lith. several times in India. Transcribed in 1053 AH. This copy contains:

Qaṣīdas (f. 1v), beg. as usual:

ای متاع درد در بازارجان انداخته ، الخ

Ghazals (f. 91v), arranged alphabetically, beg.

تحفهٔ مرهم نگیرد سینهٔ افکار ما ، الخ

Quatrains (f. 238v), beg.

یارب نفسی ده که ثنا پردازم ، الخ

Ff. 260, S 215 × 120, 160 × 60, ll 15. Coloured Or. pap. Ind. nast. Cond. bad. Many portions entirely perished. Two vignettes, faded.

684.

The same — Nc 15.

A few *ghazals* from ‘Urfī's dīwān, beg. as in the preceding copy. Transcribed in the XIIc. AH.

Bd. v. Ff. 74–77, S 185 × 115, 140 × 65, ll 15. Or. pap. Ind. nast. Cond. good. CFW 1825.

685.

مجمع الابکار

MAJMA‘U'L-ABKĀR. — Na 138.

A *mathnawī* poem in imitation of Niẓāmī's *Makhzanu'l-asrār* by the same ‘Urfī. See the references under No. 683, and, besides, Pr 64, Krafft 69, etc. Copied in the XIIc. AH. Beg. as usual:

بسم الله الرحمن الرحیم ، موج نخست است ز بحر قدیم ،

At the end there are some extracts from ‘Urfī's *Farhād-u Shīrīn*, an imitation of Niẓāmī's *Khusraw-u Shīrīn*, with the heading داستان چند از خسرو و شیرین (it is often incorrectly so styled). This poem was left unfinished. Beg.

خداوندا دلم بی نور تنگست ، الخ

S 185 × 115, 135 × 55, ll 15. Or. pap. Ind. nast. Cond. tol. good. In some places worm-eaten. CFW 1825.

686.

دیوان میلی

DĪWĀN-I-MAYLĪ — Oa 57.

Lyrical poems of Muḥammad-Qulī, with the *takhallus* Maylī, a native of Khorasan. He was first a court poet of Shāh

Ṭahmāsp, the Safawide (930–984/1524–1576), but towards the end of the reign of that prince he went to India, and died at Malwa *ca.* 1000/1592. See R 666, etc. *Ind. libr.* Bk 243, Spr 497. Copied in 1108 AH. (or the 41st year of Aurangzīb) by Hidāyatu'l-lah. This transcript is incomplete and contains :

Qaṣīdas and a few *tarjī'bands* (ff. 105–134), defective at the beginning, and abruptly opening with :

در پی روی قدر تو افلاک ز انجم ، بیفکند پر از …… (?) عجز قدم را ،

Ghazals (ff. 135v–161), in alphabetical order, beg.

منم و دل فکار بتو مي سپارم اورا ، بچکار خواهد آمد که نگاه دارم اورا ،

Tarkībs, *musaddasāt*, etc. (ff. 161–164v), beg.

ای برده ز جا شوق تماشای تو مارا ، الخ

Bd. v. Ff. 105–164. For measurements, etc., see No. 669. Cond. good.

687.

The same. Nb 29.

A collection of Maylī's *ghazals*, much shorter than in the preceding copy, also in alphabetical order. Copied in 1196 AH. by Jaswant Sing'h Parwāna. Referred to in Spr 497. It opens with the poem, found on f. 136v in the preceding copy, i.e.

دمي که دل طپد از غم امان دهد مارا ، نوید آمدن دوستان دهد ما را ،

Some poems by the same Maylī are added on the margins. There is an introduction in prose, one page long, being apparently an extract from Taqī Kāshī's *Tadhkira*, as in the case of the dīwān of Sharaf (cf. above No. 672). Beg.

مرزا قلي ميلي مشهدي اصل وي از مشهد الخ

Bd. v. Ff. 151–173v. For measurements, etc., see No. 672. Slightly worm-eaten.

688. ديوان نوري

DĪWĀN-I-NŪRĪ. Oa 56.

Lyrical poems of Nūru'd-Dīn Muḥammad Iṣfahānī, with the *takhallus* Nūrī, who flourished at the court of the Safawide princes and died in the beginning of the reign of Shāh 'Abbās I (995–1037/1587–1628), probably shortly after 1000/1592. See RS 224 (V), 422 (VII), R 669, Dorn C. 402, etc. *Ind. libr.* Spr 525, etc. The present copy, dating from the XIIc. AH. (one of the sections of this volume, probably transcribed by the same hand, is dated 1179 AH., see f. 121), contains only *ghazals* and a few *qiṭ‘as*, and is perhaps only an extract from the original dīwān.

Ghazals (f. 1), in alphabetical order, beg. (as in R 669 and RS 422):

ما در آن بزم که بودیم طربناک آنجا ، زهر خوردیم بصد رغبت تریاک آنجا ،

Qiṭ‘as, etc. (f. 14), beg.

آتشم در زن که آن پروانه ام کز فرط شوق ، الخ

Bd. v. Ff. 1–14, S 220 × 120, 180 × 80, ll 21. Or. pap. Ind. nast. Cond. tol. good.

689.

دیوان ضمیری

DĪWĀN-I-ḌAMĪRĪ.

Nb 90.

Lyrical poems of Ḍamīrī. Amongst several authors with this *takhaluṣ* the one best known is the Persian poet who flourished at the court of Shāh Ṭahmāsp, the Safawide (930–984/1524–1576), and died *ca.* 990/1582, cf. EIO 2909, RS 108, R 712. This copy contains, however, a note by H. Blochmann, dated 1868, to the effect that this is a very rare dīwān of a little-known poet Niẓāmu'd-Dīn Ḍamīrī Balgrāmī. This identity was established by H. Blochmann on the authority of Āzād's *Yad-i-bayḍā* and *Sarw-i-Āzād*, where specimens of Ḍamīrī's poetry are given. They are all found in the present dīwān. It is very difficult to decide to what extent this identification is final, because there is in this library no copy of the dīwān of Ḍamīrī Iṣfahānī for collation, and specimens of his verses, given in *Riyāḍu'sh-shu‘arā* (No. 230 in this Cat., ff. 276v–277) are not found in this dīwān. One Niẓām Ḍamīrī is mentioned in the *Tadhkira* of Sirāju'd-Dīn Ḥusaynī Aurangābādī (Spr 151), and it is there said that the poet in question died in 1003/1595. The copy dates from the end of the XIIc. or beg. of the XIIIc. AH., and contains:

Ghazals (f. 1v), in alphabetical order, beg.

ای نور تو در عرصهٔ کونین هویدا ،
پیداست همه جای چه در مصر [در] چه بیدا ،

A few *quatrains* (f. 116v), beg.

ای خالق بیچون خدائی متعال ، جز تو نرسد بر دکری لاف کمال ،

Ff. 119, S 235 × 150, 190 × 100, ll 15. Or. pap. Ind. nast. Cond. good.

690. نسب نامه

NASAB-NĀMA. Na 159.

A versified history of the dynasty of the Quṭb-Shāhs, who ruled Golkonda and adjacent countries since 918/1512. It ends with the beginning of the reign of Muḥammad-Qulī b. Ibrāhīm (989–1020/1581–1611), and the whole poem contains a great many eulogies of this prince. The author often mentions his *takhalluṣ* Fursī (cf. ff. 3v, 4, 5, 36v, 238v, etc.), but does not put us in a position to learn much about himself. A. Sprenger, who describes this particular copy (Spr 409), gives the name of the author as Ḥusayn ʿAlī Shāh Fursī, but does not refer to his authorities or to any passage in the book, and it seems very probable that he mistook for the author's name an expression found at the end of the poem (f. 239v) in a eulogy of the Shiʿite Imāms, where Imām Ḥusayn, son of Imām ʿAlī is referred to. I have also been unable to discover the date of composition, 1016/1607, given in Spr 409. The information given in GIPh 237–238 is based on that of Sprenger. It seems that a much earlier date of this work may be suggested. Firstly, it is strange to find that only very few events of the reign of Muḥammad-Qulī, who is so much eulogised in the poem, are mentioned (f. 227–232), while those of his predecessors are dealt with at length. This would be scarcely probable if the book had been written at the end of the reign of that prince. Secondly it is interesting to note that Thanāī (see above, Nos. 680–681 in this Cat.), who died in 996/1588, is referred to on f. 238, in connection with his *Iskandar-nāma*, a poem in praise of Akbar, as نادرِ العصر, etc., i.e. in a term which may imply that he was not yet dead when this was written. Although these arguments may be very weak, it is impossible to say more without a thorough study of this voluminous work and without special research in the history of the dynasty of the Quṭb-Shāhs. *In Riyāḍu'sh-shuʿara* (No. 230 in this Cat., f. 330v) a poet with the *takhalluṣ* Fursī is mentioned. His name is given as Khwājagī ʿInāyatu'l-lah Shīrāzī, and it is stated that he was a good calligrapher, came to India under Akbar, and was employed as a secretary under Jahāngīr. A few lines of his poetry are quoted, but nothing is mentioned either about a large poem by him or about his association with the Quṭb-Shāhs.

The poem is divided into four parts of unequal size and contains about 20,000 *bayts*.

The *first* book (f. 1v) contains an introduction and the narrative of the origin and earlier period of the dynasty. It ends with the defeat of Maḥmūd, the Bahmanide (887–924/1482–1518), his death and the famine which followed it. Beg.

نخست ای خردمند دانش فزالی ،
زبانرا بنام خدا بر کشای ،

The *second* book (f. 76v) has a heading :

زوال یافتن دولت بهمني و طلوع نمودن آفتاب بخت و سعادت بره ملک علیه الرحمة از مشرق فتح و دولت بتائید یزداني ،

Beg.

بیا ای نیوشندهٔ با خرد ، شنو داستاني که اندر خرد ،

The *third* book (f. 168v). The headings of separate chapters are omitted in the beginning, although space is reserved for them. It deals with the story of the continual fights between the dynasties in Southern India, and ends with the narrative of the death of Ibrāhīm b. Sulṭān-Qulī (957–989/1550–1581). On ff. 220–226v there are many eulogies of that prince as well as of his son Muḥammad-Qulī, together with long laudatory descriptions of their feasts, palaces, etc. Beg.

چو عنقای خاور فرو هست بر ، فلک زد بسر دم طاوس پر ،

The *fourth* book (f. 227), the shortest of all four. It contains a brief narrative of Muḥammad-Qulī's ascension and a few events of his reign, ending with a short account of his campaign against ʿĀdil-Shāh Ibrāhīm II (987–1035/1579–1626), retreat after the fight near the fortress of Naldrak (نلدرک), and celebration of his wedding. Then (f. 232v) follow numerous eulogies of various officials, of the Shiʿite Imāms, etc. The officials are : Mīr Shāmīr Iṣfahānī (f. 232v), a wazīr, ʿAlī-Āqā b. Ḥusayn Beg Turkmān (f. 234v), and others. Beg.

جو زین نامه بردخته شد خامه ام ، ز نو یافت زیب دکر نامه ام ،

A fine calligraphic copy with three good vignettes on ff. 1v, 76v, and 168v. The *first*, the *second*, and the *third* together with the *fourth* parts were transcribed by three different copyists :

The *first* was copied in the library of Muḥammad (Qulī) Quṭb-Shāh, by ʿAlī b. Abī Muḥammad, in 1022/1613 (*sic* !) :

تمام شد تحریر نسب نامه در کتب خانهٔ شاه خلایق پناه سلطان محمد قطبشاه خلد الله ظلال سلطنته ، بتاریخ بیست و دوم شهر شوال سنه ۱۰۲۲ بخط شاه علي ابن ابو محمد الخ

This date, which seems to be quite genuine, is very strange, because it is usually accepted that the prince in question died in 1020/1611, and it would be improbable that the clerks in the royal library would make a mistake of two years in dating the book.

The *second* part was copied by a good scribe, but is inferior to the preceding one. No colophon. The *third* and *fourth* parts are again more calligraphical. They were copied by Ṣadru'd-Dīn Muḥammad Iṣfahānī. The date and the name of the place of copying are erased and the name Lahore is written by a modern hand. All three seem to be of the same age and are executed in the same style, probably in the same library of the Quṭb-Shāhs.

Ff. 240, S 345 × 205, 235 × 135, ll 21, four columns. Good Or. pap. Calligraphic Ind. nast. Cond. good. 3 vignettes, initial pages of the first three parts painted with gold. CFW 1832.

691. نسب نامهٔ قطب شاهي

NASAB-NĀMA-I-QUṬB-SHĀHĪ. D 65.

Another poem of the same content, but half the size of the preceding. It is divided into an introduction (in verse, slightly incomplete in this copy), and four *maqṣads*. It is evidently identical with the work briefly described in EIO 1486, and is also referred to in GIPh 237–238 and Spr 409. The author's name is given (on ff. 3v, 9v, 107, etc.) as Fursī, the same as in the preceding work, and a collation with it shows that both works are not only identical in their arrangement and contents, but even that in the present version there are a great number of hemistichs agreeing word for word with those in No. 690. The connection of both works is beyond dispute, but it is difficult to determine the nature of this relation. The present work may be either an earlier redaction, which was expanded afterwards, or, on the contrary, a later condensed version. In the colophon it is called تواريخ قطبشاه, and its authorship is ascribed to one Hīrā La'l Khushdil, a munshī of Ḥaydar-Qulī Khān:

(تم) بحق ملک الوهاب تواريخ قطبشاه طبع زاد هيرا لعل خوشدل
منشئ حيدر قليخاني ،

This may mean that this Hīrā La'l, a plagiarist, made this rare work the object of his literary theft; but in that case it would be difficult to understand why he left the *takhallus* of the original author in many places. Most probably Khushdil's authorship relates only to a eulogy (a few lines only) of a nobleman, at the end of the book, with the title دعای نواب فلک جناب (f. 135). A bad copy, almost entirely perished, dating from the end of the XIIc. AH., defective at the beginning.

The *preface*, begins here abruptly (f. 2) (the first folio is misplaced and belongs to the middle of the book):

خدائی که داد از نخستین کار، فلک را شتاب و زمین را قرار،

The *first maqāla* (f. 15v), with the title:

مقالۀ اول بر آغاز تاریخ نسب نامۀ قطبشاهي و پیدا شدن ملک سلطان قلی قطبشاه رحمة الله علیه و کماهي احوال بیان مذکور،

Beg.

بیــا ساقیــا بــزم ما بر فــروز، چو شمع از تف پنبه جانم بسوز،

The *second maqāla* (f. 48v):

مقالۀ دوم در ذکر سلطنت ملک سلطان قلي قطبشاه نور مرقده،

Beg.

نخست آفرین کرد بر کردگار، خداوند روزي ده مور و مار،

The *third maqāla* (f. 106):

مقالۀ سیوم در ذکر سلطنت ابراهیم قطبشاه نور مرقده،

Beg.

بیا ساقي آن روح پرور شراب، فشان بر سر مرقدم در شتاب،

The *fourth maqāla* (f. 125):

مقالۀ چهارم در ذکر سلطنت بادشاه جهان شاه ظل الله سلطان محمد قلی قطبشاه خلد الله ملکه و سلطانه،

Beg.

بیا ساقي آن باده کو جان دهد، رهم سوی توحیــد یزدان دهد،

Ff. 135, S 360 × 275, 275 × 170, ll 19, four columns. Thick Or. pap. Coarse and vulgar Ind. nast. Cond. hopeless. The paint of the marginal lines has destroyed the paper and almost all leaves are repaired with 'transparent' paper, which made many of them illegible. Many folios are misplaced, and others wrongly pasted together by the bookbinder, so that one column of a page does not belong to the other. A long note by H. Blochmann on the fly-leaf, dated 1868, discussing the question of the authorship of the poem. Very bad vignettes

692.

دیوان فیضي

DĪWĀN-I-FAYḌĪ. Nb 106.

A good copy of the lyrical poems of Abū'l-Fayḍ b. Mubārak Nāgūrī, with the *takhalluṣes* Fayḍī or Fayyāḍī, d. in Agra 1004/1595. See on his life and works Encyclopaedia of Islam, II, pp. 43–44; GIPh 298, 308, 311, 341, 344, 352–354; Horn 128; EIO 1464–1479, Br 291, EB 1057–1062, 1992, Pr 906, Ros 263, R 450.

670 sq., Aum 37, etc. *Ind. libr.* Bh 367–369, Bk 261–264, Spr 401–402 (apparently this particular copy referred to), etc. A very good copy, slightly defective at the end, dating evidently from the middle of the XIc. AH. It contains:

1. The *preface*, by the author himself, beg. as usual:

بسم الله الرحمن الرحيم ، كنج ازل راست طلسم قديم ، الخ

2. *Qaṣīdas*, with a few *tarjī'bands*, etc. (f. 4v), beg. as usual:

يا ازلى الظهور يا ابدى الخفا ، الخ

3. *Marthiyyas* (f. 82), in honour of Fatḥu'l-lah Shīrāzī, Ḥasan Kālpī, and others, of smaller size. Beg.

ايزد كه ساخت عقل تو كنجينهٔ نهان ، الخ

4. *Ghazals* (f. 96v), in alphabetical order, with a few *qiṭ'as* and special *ghazals* at the end. Beg. as usual:

مستانه سخن ميرسد از دل بلب ما ، الخ

5. *Muqaṭṭa'āt* (f. 239v), beg.

بوستان خيال فيضي را ، الخ

6. *Ta'rīkhs* (f. 251), beg.

لله الحمد كه اين معبد اسلام كه هست ، الخ

7. Unfinished *ghazals*, *maṭla's*, *fards*, etc. (f. 254v).
8. *Mu'ammās* (f. 263), beg.

طالب حق در حريم باركاه ، الخ

9. A series of *quatrains* (f. 268), beg.

الله اكبر زهى خداى متعال ، الخ

10. Another long series of *quatrains* (f. 291v), many of them being prefaced by special explanatory notes in prose. Beg.

از صدق منم راه ارادت پويان ، الخ

Ff. 324, S 200 × 115, 120 × 55, ll 17. Or. pap. Ind. nast. Cond. tol. good, but in some places worm-eaten and 'repaired' by opaque 'transparent' paper.

693.

The same. Nb 163.

A collection of selected *ghazals*, *qiṭ'as*, *fards*, etc., from Fayḍī's dīwān, all in alphabetical order. Copied in the end of the XIIc.

AH. The *ghazal*, which is usually first in the dīwān, is here found on f. 3v, and the collection opens with :

خیز و دریوزهٔ اقبال کن از حضرت ما ، الخ

Ff. 31, S 235 × 130, 145 × 65, ll 19. Or. pap. Ind. nast. Cond bad. Damaged by worms.

694.

دیباچهٔ دیوان فیضي

DĪBĀCHA-I-DĪWĀN-I-FAYḌĪ. Oa 73.

Another copy of Fayḍī's preface to his dīwān, with a few of his *qaṣīdas* and *ghazals*. Transcribed in the beg. of the XIIc. AH. It opens with the verse which is usually the second :

کنج ازل چیست کلام خدای ، مهر ابد چیست بنام خدای ، الخ

Bd. v. Ff. 281v–286, S 280 × 160, 245 × 135. Irregular number of lines. Coloured Or. paper. Ind. shikasta-nast. Cond. rather bad.

695.

مرکز الادوار

MARKAZU'L-ADWĀR. Na 177.

Fayḍī's imitation of Niẓāmī's *Makhzanu'l-asrār*, which he composed in 993/1585. See GIPh 298, EB 1057 ; lith. Calcutta, 1831, Lucknow, 1846, and later. A part of it is printed in Spiegel's Chrestomathia Persica, Leipzig, 1846. Transcribed in 1219 AH., or the 27th year of Shāh-'Ālam's reign, by Sītārām, at Kāshī. Beg. as usual :

بسم الله الرحمن الرحیم ، کنج ازل راست طلسم قدیم ،

Ff. (74), S 125 × 250, 80 × 170, ll 16 (*biyāḍ* form). Or. pap. Modern Ind. nast. Cond. not good. Worm-eaten.

696.

نل و دمن

NAL-U DAMAN. Na 160.

Fayḍī's *mathnawī* version of the episode of Nāla in the Mahābhārata. It was completed in 1003/1594–1595. Besides the references given above in No. 692, see Pr 905, Aumer 38, Mehren 42. Lith. several times in India. Copied in 1168 AH. at Arkāt. Beg. as usual :

ای در تک و پوی تو ز آغاز ، عنقای نظر بلند پرواز ،

At the end of this volume there is (ff. 143–146v) a short *mathnawī* with the title : (?) قصهٔ شیخ حلي , without author's name. This appendix is dated 1169 AH., and was transcribed by Muḥammad (b.) ‘Abdi’l-lah. Beg.

ابلهي را يكي بمزد كرفت ، الخ

Ff. (146), S 205 × 115, 125 × 60, ll 15. Or. pap. Ind. nast. Cond. tol. good.

697. ديوان ولي

DĪWĀN-I-WALĪ. Nb 150.

The lyrical poems of Walī, a native of the district of Dasht-i-biyāḍ in the province of Qāīn, Southern Khorasan, who was killed in 1012/1603-1604. See EIO 1481–1482, etc. *Ind. libr.* Bh 371, Bk 269–270, Spr 589 (this particular copy referred to); (GC I 401). Copied in 1196 AH., by Jaswant Sing’h Parwāna, evidently from a defective original, as many places are left blank. This copy contains *ghazals*, *qiṭ‘as*, *fards*, etc., in alphabetical order, with a few more *ghazals* at the end. Beg. as usual :

شب نويد قرب در زد بندهٔ دركاه را ، الخ

Bd. v. Ff. 1v–58, S 205 × 115, 145 × 80, ll 15. Or. pap. Bad Ind. shikasta. Cond. good. Additional poems on the margins.

698. كليات نوعي

KULLIYYĀT-I-NAU‘Ī. Nd 17.

Poems of Muḥammad-Riḍā Qūchānī (or Khabūshānī), with the *takhallus* Nau‘ī, who came to India, and died in Burhānpūr in 1019/1610–1611. See GIPh 254, EIO 1485, RS 313, 376, 419, EB 1064–1066, Pr 696, 907 sq., R 674, Aum 4, etc. *Ind. libr.* Bk 272, Spr 516–517. Copied in the XIIc. AH. There are :

1. *Sūz-u gudāz* (f. 1v), a *mathnawī* poem, containing a love story from Indian life. It was lith. in India. Beg.

الهي خنده ام را نالكي ده ، سرشكم را جكر پر كالكي ده ،

2. *Sāqī-nāma* (f. 17), a *mathnawī* poem in praise of Khānkhānān, beg.

توئي اولين پير ميخانها ، بياد تو شبكير پيمانها ،

3. *Diwān* (f. 27v), consisting of :

a. *Qaṣīdas* (f. 27v), in praise of the Shi‘ite saints and various princes, beg.

صبحست صبح ساغر دل در شراب زن ، الخ

b. *Tarjī‘bands* (f. 37), a *marthiyya* deploring the death of Malik Qumī (although his death is generally placed in 1024–

1025/1615–1616; perhaps there is a mistake in the heading) (f. 40); another, on the death of prince Dāniyāl (f. 42v). Also several *tarkībs* (f. 44). Beg.

ای شوق تو جذب هر کمندی ، الخ

c. *Ghazals* (f. 49v), in alphabetical order, beg. as usual:

سایهٔ کل تا بود خال رخ بستان ما ، نقطهٔ نام تو بادا خطبهٔ دیوان ما ،

d. *Quatrains* (f. 101), unarranged, beg.

عشق آمد و زد شراره در حسن ما ، الخ

Ff. 106, S 165 × 105, 120 × 55, ll 17. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired in several places.

699.

دیوان نوعي

The same. Na 131.

Another copy of Nau'ī's Kulliyyāt, older than the preceding one, but not so complete. It is calligraphically written, apparently in the XIc. AH., and contains:

1. *Sāqī-nāma* (f. 1v), beg. as above, see No. 698 (2).
2. *Sūz-u gudāz* (f. 10v), beg. as in No. 698 (1).
3. A *mathnawī* poem in praise of prince Dāniyāl (f. 27), beg.

بهار آمد باستقبال نوروز ، چو عید بلبل از دنبال نوروز ،

4. *Qaṣīdas* (f. 31), with the same *tarjī'bands* and *tarkīb-bands*, beg.

کربلای عشقم و لب تشنه سر تا پای من ، الخ

Ff. (59), S 215 × 115, 160 × 65, ll 16. Or. pap. Calligraphic Ind. nast. of Herati type. Cond. not good, injured by dampness. Two good, but damaged vignettes. Notes on the fly-leaves.

700.

سوز و کداز

SŪZ-U GUDĀZ. Oa 73.

Another copy of the same poem as No. 698 (1), dating from the XIIc. AH. It is inserted into a large collection of poetical works and fragments. Beg. as in the preceding copies. At the end two *quatrains* and a *qiṭ'a*.

Bd. v. Ff. 295v–302v. For measurements, etc., see above, No. 694.

701.

داستان بختیار

DĀSTĀN-I-BAKHTYĀR. Na 110.

A long *mathnawī* poem, containing a fairy tale, with the title *Dāstān-i-Bakhtyār pusar-i-pādshāh-i-Nīmrūz.* This particular copy was described by A. Sprenger (Spr 594). The author's name is not found in the usual places, and only the date of composition is given on f. 4v, 1019/1610. The copy, dating from the beginning of the XIIIc., is incomplete at the end, and therefore there is no colophon. As stated in Spr 594, the prose version of this story was published by W. Ouseley, London 1801, and by Kazimirsky, Paris, 1839. It was also translated into French by Lescallier, Paris, 1805. Beg.

بنام خدای کریم و رحیم ، توانا و دانا و حي کریم ،

S 225 × 155, 170 × 105, ll 15. Europ. pap. Ind. legible nast. Cond. bad, the paper is damaged by the chemical influence of the ink, and many lines are rotten. Paper is perishing. Stray notes and poetical quotations on the fly-leaves.

702.

دیوان مظهری

DĪWĀN-I-MAZHARĪ.

Nc 15.

Qaṣīdas of Maẓhar or Maẓharī Kashmīrī. He visited Persia, where he met with Muḥtasham and Waḥshī. He returned to India and died in Muḥarram 1018/1609, as stated in *Riyāḍu'sh-shu'arā* (see No. 230, f. 421v). His poems are all in praise of Akbar and Jahāngīr (not yet an emperor then), as well as many noblemen, such as 'Abdu'r-Raḥīm Khānkhānān and others. It may be this Maẓharī who is alluded to by Badāūnī (Spr 64), as a poet of this name who was alive in 1004/1595 in Kashmīr. (Kashmir is often eulogised in his poems). A good, but defective copy dating from the XIIc. AH. Beg.

کل باز شد و مرغ بر آورد فغانرا ،
خوش برگ و نوایست زمین را و زمانرا ،

Bd. v. Ff. 1v–73v, S 185 × 115, 140 × 65, ll 15. Or. pap. Ind. nast. Cond. tol. good, but some places are slightly injured by worms. CFW 1825.

703.

دیوان سنجر

DĪWĀN-I-SINJAR.

Nb 70.

Poems of Muḥammad Hāshim b. Rafī'i'd-Dīn Ḥaydar Mu'ammāī Kāshī, with the *takhallus* Sinjar (he also used another *takhallus* Farāghī). He came to India, and died there in 1021/1612–1613. See GIPh 308–309, EIO 1488, Pr 909, R 675, etc. *Ind. libr.* Bh 375, Spr 571 (this particular copy referred to). A fine copy transcribed in 1042 AH. at Bījāpūr, by Shaykh Muḥammad (see the colophon on f. 59). It contains :

Qaṣīdas (f. 1v), not arranged alphabetically, beg.

دریغ و درد که کردم بسي بخود تدبیر ،
کزین طلسم برایم نشد زهي تقدیر ،

Ghazals (f. 61v), in alphabetical order, beg.

الهي کنج معني ده دل کوهر فروشم را ،
ز کفت و کوی امروزی خجل کن قول دوشم را ،

Sāqī-nāma (f. 163v), beg.

شکار حمل چون کند آفتاب ، شکونست در دست جام شراب ،

Munājāt (f. 180v), a *mathnawī* poem, defective at the end. Beg.

الهي سینهٔ درد آشنا ده ، غم از هر دل که بستاني بما ده ،

Another long *mathnawī* poem (f. 185), the beginning of which, apparently only one page, is lost (there is a lacuna between ff. 184 and 185). It opens abruptly: بمیزان عمل جرمم نکنجد ، الخ

Tarjī‘bands (f. 205), beg.

ساقي بده آن باده که سر جوش بهار ست ، الخ

Ff. 208, S 240 × 140, 155 × 80, ll 15 Or. pap. Calligraphic Ind. nast. Cond. good. Many blank spaces, probably because the original was defective. No headings, although space is left for them. Fine vignettes and a few minor ornaments. Stray notes on the fly-leaves.

704.

The same. Oa 52.

A very short extract from Sinjar's dīwān, containing only a few *tarjī‘bands*. Copied in the XIIc. AH. Beg.

باز کرد عرش یا رب چیست فریاد و خروش ، الخ

Bd. v. Ff. 47–49v, S 285 × 165, 180 × 90, irregular number of lines. Or. pap. Ind. nast. Cond. good.

705.

دیوان نظیري

DĪWĀN-I-NAẒĪRĪ. Nb 139.

Poems of Muḥammad Ḥusayn Nīshāpūrī with the *takhallus* Naẓīrī, who came to India and died in Aḥmadābād in 1021/1612–

1613 (other dates of his death, given by various authorities, are: 1019/1610–1611, 1022/1613 and 1023/1614). See GIPh 308, EIO 1489–1492, RS 316, EB 1074–1075, Pr 701, 908, R 817–818, etc. *Ind. libr.* Bh 374, Bk 276–278, Spr 515–516 (this particular copy, as well as the next two, referred to). Transcribed in the end of the XIc. or beg. of the XIIc. AH. A good copy, containing:

Qaṣīdas (f. 1v), beg.

چنان رسیدن وی سرد ساخت دنیا را ،
که کرد در دل مجنون فسرده لیلي را ،

Ghazals (f. 41v), in alphabetical order, beg.

اذا ما شئت ان تحيي حيوة حلوة المحيا ،
بر سوائی بر آور سر بمستـــوری برون نه پا ،

Tarjī‘bands (f. 105), beg. ای عقده کشای هر کمندی ، الخ

Quatrains (f. 128), beg. ای از تو صور نکار هرجا کوري ، الخ

Ff. 133, S 210 × 120, 140 × 75, ll 17. Or. pap. Ind. nast. Cond. good. CFW 1825.

706.

The same. Nb 137.

Another copy of the same dīwān, slightly defective at the end, dating from the XIIc. AH. Also referred to in Spr 516. It contains:

Qaṣīdas (f. 1v), all have explanatory headings, giving the name of the person eulogised, etc. Beg. as usual:

ای جلالت خلوت از اغیار تنها ساخته ،
حکمت تو از کرم وی کار فردا ساختـــه ،

Tarjī‘band (100v), in imitation of Sa‘dī's famous poem of the same kind, beg. as in the preceding copy.

Muqaṭṭa‘āt (110), beg. بحر پر لؤلؤ معاني را ، الخ

Ghazals (f. 113v), in alphabetical order, beg. as in the preceding copy.

Quatrains (274v), unarranged, beg. as in the preceding copy.

Ff. (283), S 240 × 135, 165 × 70, ll 17. Or. pap. Ind. nast. Cond. good. Some folios are of more modern origin. A few bad vignettes.

707.

The same. Nb 138.

Another copy of the same dīwān, or rather an extract from it. Transcribed in the XIIc. AH. It contains only a small portion of the section of *ghazals*, breaking off with those rhyming in ت . The first poem begins :

ای از کرم نریخته خون سبیل را ، و از لطف عید کرد عزای خلیل را ،

Ff. 32, S 230 × 150, 160 × 90, ll 15. Or. pap. Ind. nast. Cond. good, slightly worm-eaten.

708. دیوان شانی

DĪWĀN-I-SHĀNĪ. Nb 74.

Poems of Nasaf Āqā, who belonged to the Turkish clan Taklū, and used the *takhalluṣ* Shānī in his poetical works. He flourished at the court of Shāh ‘Abbās the Great (995–1037/1587–1628), and died in 1023/1614. See R 676, etc. *Ind. libr.* Bk 279–280, Spr 564 (this particular copy referred to). Transcribed in the XIIIc. AH. It contains :

A *mathnawī* poem (f. 1v), in praise of the Shi‘ite Imāms, etc. Beg. بسم (الله) الرحمن الرحيم ، ما هجه رايت اميد بيم ،

Ghazals (f. 20v), only a small portion of the original collection, here breaking off with those rhyming in ب . Beg.

ای بادای حمد تو زمزمه عقل و رای را ،
وز تو حلاوت سخن طبع غزل سرای را ،

Qaṣīdas, a few *qiṭ‘as*, *tarjī‘bands*, etc. (f. 42v), beg.

شبها که درد آه فلک را بر آورم ، خاکستر ثری بر ثریا بر آورم ،

Ff. (152), S 255 × 155, 220 × 100, ll 19. Europ. pap. Ind. nast. Cond. good.

709. سبع سیاره

SAB‘ SAYYĀRA. Na 62.

Mathnawī poems of Zulālī, who was a native of Khwānsār, a large village and a district north of Iṣfahān, on the Hamadān road. He also was an eminent poet at the court of Shāh ‘Abbās the Great, as the previous author, and died in 1024 or 1025/1615–1616. His works were left unarranged, but afterwards were put in order and edited by ‘Abdu'l-Ḥusayn Kamaraī, whilst Ṭughrā wrote a preface to them. See GIPh 249, 250, 251, 300, 301, Horn 188; EIO 1494–1498, EB 1081–1084, R 677, etc. *Ind. libr.* Bh 377, Bk 282, Spr 592–593 (this particular copy and the next ones referred to). Transcribed in the beg. of the XIIc. AH. It contains:

1. *Preface*, in prose, by Zulālī himself, beg.

تقدیر قدرت و تصویر صنعت صانعي و قادری را الخ

2. *Ḥusn-i-galaw-sūz*, a *mathnawī* poem in 41 *jalwa*, with a prose preface, beg. تعالی الله شانه (*sic*) از این آیه الخ

Beg. of the poem itself:

بسم الله الرحمن الرحیم ، تیر شهابست بدیو رجیم ،

3. *Shuʿla-i-dīdār*, a Sufico-didactic poem in 49 *shuʿla*, with a prose preface, beg. سبحان الله از سر این آیه الخ

Beg. of the poem itself:

نام او تاج سر هر نامهٔ ، شعلهٔ دیدار هر هنگامهٔ ،

4. *Maykhāna*, another similar poem, in 40 *qadaḥs*. Beg. of the prose preface: الحمد لله از دوستکاني این آیه الخ

Beg. of the poem:

نام او بادهٔ سینه میخانه ، دهن هر که هست پیمانه ،

5. *Dharra wa khurshīd*, also with a prose preface, beg. as usual: ما شاء الله ازین آیه الخ

Beg. of the poem:

نام او کرد مرا شعله فروز ، نتوان کفت بآتش که مسوز ،

6. *Ādhar-u samandar*, with a prose preface, beg.

آه از این آیهٔ دلسوز جکر الخ

Beg. of the poem;

نامش عشقت (read عشقست) و حسن دفتر ،
آتش ساقیست کو سمندر ،

7. *Sulaymān-nāma*, sometimes also called *Sulaymān-u Bilqīs*, the love story of king Solomon and the queen of Sheba. Beg. of the prose preface: ما اعظم شانه و تیمنًا بخطاب الخ

Beg. of the poem:

بنام جهانگیر دلهای تنگ ، که آمد سلیمانش یک مور لنگ ،

8. *Maḥmūd-u Ayāz*, the most famous of all Zulālī's poems, commenced in 1001/1592–1593, and completed 1024/1615. It was lithographed in Lucknow, 1290 AH. Beg of the prose preface:

سپاس و ستائش بنده نوازي را الخ

Beg. of the poem:

بنام آنکه محمودش اياز است ، غمش بتخانهٔ ناز و نیاز است ،

S 185 × 115, 125 × 60, ll 14. Or. pap. Calligraphic Ind. nast. Cond. good. Many marginal glosses. A few vignettes.

710.

The same. Na 134.

Another copy of the same 'septet' of Zulālī, dating from the XIIc. AH., and also referred to in Spr 593. It is a defective and a rather bad transcript; a great number of folios are lost or misplaced and many parts are illegible. It contains:

1. *Maḥmūd-u Ayāz* (f. 1v), beg. abruptly with several *bayts* in a metre different from that of the poem:

يا الاهي انايت (عنايت) از آيات و كرم ، الخ

The poem is interrupted by other matter in the middle, and is continued on ff. 126–153.

2. *Ādhar-u Samandar* (f. 64); 3. *Dharra wa khurshīd* (f. 76); 4. *Sulaymān-nāma* (f. 81); 5. *Maykhāna* (f. 93v); 6. *Shu'la-i-dīdār* (f. 115v), all beg. as in the preceding copy. 7. *Ḥusn-i-galaw-sūz*, incomplete, one page on f. 125v, and the continuation on ff. 153–162.

Ff. (162), S 170 × 85, 125 × 55, ll 15. Or. pap. Vulgar Ind. nast. Cond. bad. Much injured by dampness and repairs.

711.

محمود و اياز

MAḤMŪD-U AYĀZ. Na 133.

Another, very good and calligraphic copy of this poem, dating from the XIc. AH. Referred to in Spr 583. Beg. of the poem is the same as in No. 708 (8), but the preface begins in a different manner:

تبارک الله از تشریف این آیه الخ

Ff. 216, S 230 × 130, 140 × 70, ll 15. Or. coloured paper. Calligraphic Ind. nast. Cond. tol. good, but many places absolutely spoilt by the 'repairers.'

712.

The same. Na 132.

Another, quite modern copy of the same poem, dated the 14th year of Muḥammad Shāh's reign, i.e. 1145 AH. It is slightly defective at the beg., only seven *bayts* being lost. On ff. 176–183v there is *Ḥusn-i-galaw-sūz*, complete, beg. as usual, see above, No. 709 (2).

Ff. (187), S 215 x 135, 170 x 75, ll 14, two central columns and one on the margins. Or. pap. Ind. nast. Cond. tol. good.

713.

The same. Oa 73.

An extract from the same poem. Transcribed in the XIIc. AH. It begins as usual, see above No. 709 (8), and there is a colophon, stating that the poem is complete. It is far too short, however, and probably several chapters in the middle are omitted.

Bd. v. Ff. 237–269. For measurements, etc., see No. 676.

714.

The same. M 2.

Another extract from the same poem, transcribed in the XIIc. AH. Beg. as usual, see No. 709 (8).

Bd. v. Ff. 91–95v, S 435 x 260, 320 x 195, ll 32. Or. pap. Ind. nast. Cond. good.

715. دیوان ملک قمي

DĪWĀN-I-MALIK-QUMĪ. Nb 131.

Poems of Malik Qumī (a native of Qum, a city south of Tehran; its name is often Arabicized into Qumm), who came to India, lived at Aḥmadnagar and Bījāpūr at the court of ʻĀdil-Shāh Ibrāhīm (987–1035/1579–1626), and died in 1024 or 1025/1615–1616. See GIPh 309, 336, EIO 1499, cf. R 678, 1091, etc. *Ind. libr.* Spr 481 (this particular copy referred to). A good transcript dating from the beg. of the XIIc. AH. Contents:

Ghazals (f. 1v), in alphabetical order, beg.

ای ز نامت تاج کوهر بر سر دیوان ما ،
از نشانت بي نشاني سر خط عرفان ما ،

Qiṭ'as (f. 148v), with a few *quatrains*, etc., beg.

طریق کیست بکوئید یا نشان بدهید ،
هزار عرضه بیکحبه بر نسنجیدن ،

Quatrains (f. 158v), beg.

یاد تو کنم کر بریزد (?sic) نارم ، نام تو برم سبک بر آید بارم ،

Ff. 178, S 205 × 115, 160 × 75, ll 15. Or. pap. Good Ind. nast. Cond. good. Many notes on the fly-leaves.

716. دیوان ظهوری

DĪWĀN-I-ẒUHŪRĪ. Nb 91.

Poetical works of Nūru'd-Dīn Muḥammad Turshīzī, with the *takhallus* Ẓuhūrī, who came to India, and died there some time in 1025–1027/1616–1618, cf. above, Nos. 356–362 in this Cat., where his prose works are described. For his poetical works see GIPh 309 sq., EIO 1500–1508, EB 1076–1077, Pr 909–910, Ros 264, R 678–679, etc. *Ind. libr.* Bh 376, Bk 284–287, Spr 580 (this particular copy referred to). Transcribed in the XIIc. AH. This volume contains only *ghazals*, in alphabetical order, beg.

آنکه خواهد داشت فردا رحمتش دیوان ما ،
کشته وصفش آفتاب مطلع دیوان ما ،

Ff. 385, S 225 × 125, 160 × 75, ll 15. Or. pap. Bad Ind. shikasta. Cond. good, but some places are rendered illegible by 'repairs.' Ff. 269, 317v–319v are blank. Very bad vignette.

717. ساقی نامه

SĀQĪ-NĀMA. Na 59.

A long *mathnawī* poem of the same Ẓuhūrī, dedicated to Burhān Niẓām-Shāh II of Aḥmadnagar (999–1003/1590–1594) and containing a series of eulogies and laudatory poems on various subjects. See EIO 1501, 1506–1508, EB 1078–1079, Pr 64, 697, R 678–679, etc. Lith. Lucknow, 1849. Transcribed in the XIIc. AH. Referred to in Spr 580. Beg.

ثناها همه ایزد پاکرا ، ثریا ده طارم تاکرا ،

S 210 × 115, 140 × 75, ll 11. Or. pap. Ind. nast. Cond. good.

718. قسمیهٔ ظهوری

QISMIYYA-I-ẒUHŪRĪ. M 19.

A small extract from the preceding poem (corresponding to ff. 21–26v of No. 717, where it is called *Qismiyyāt*). A bad copy, dating from the end of the XIIc. AH., forming an entry in a small scrap-book. Beg. as in No. 717:

بشیرینیٔ شهد کنج دهن، بجوش اسیران چاه ذقن،

Bd. v. Ff. 33v–35, S 130 × 210, 125 × 200, ll 20, four columns (*biyāḍ*). Or. pap. Ind. nast. Cond. rather bad.

719. کلیات شریف

KULLIYYĀT-I-SHARĪF. Nb 77.

Poetical works of Muḥammad Sharīf Kāshānī, with the *takhallus* Sharīf, who came to India, and died there *ca.* 1030/1621. See EIO 1515, etc. *Ind. libr.* Spr 567. The copy in the Society's collection, referred to by A. Sprenger (No. 1405), dated 1026 AH., is the original of both copies described here, made in 1842 and 1871. It seems probable that this old copy, which is now missing, is identical with the MS. in the India Office library, No. 211, described in EIO 1515. It is not impossible that the book may have been 'lost' from Calcutta some time after 1871, and has finally found its way to London. The present transcript is dated (1258)/1842. It contains:

Ghazals (f. 1v), in alphabetical order, beg.

بسم الله ای شریف رقم بخش نامه را،
از حمد کردکار علم ساز خامه را،

Quatrains (f. 220v), beg.

کر هیچکسی را بکسی داشتمي، الخ

Qaṣīdas (f. 241), with a few *qiṭ'as*, etc., beg.

صبح از فسان چرخ بر آورد خنجرش،
دهر آتشین حصار شد از خنجر زرش،

Sāqī-nāma (f. 335v), beg.

شریف از در آشنائي در آی، الخ

Tarjī'bands and *tarkīb-bands* (f. 339v), beg.

كي یاد کنم خم کمندی، الخ

Sirr-nāma, a mathnawī poem (f. 374v), beg.

کرز دل بیرون کنم اندوهها ، الخ

Farhād-u Shīrīn (f. 380v), a *mathnawī* poem in imitation of Niẓāmī's *Khusraw-u Shīrīn*. The title is given on f. 388v, at the bottom of the page:

نخست از قصهٔ فرهاد و شیرین ، ببازار آورم کلهای رنکین ،

Copied from a defective original, because many places are left blank. Beg.

خداوندا ز طبعم عقده بکشای ، ز کلکم لفظ و معني را بیارای ،

Ff. 458, S 240 × 160, 190 × 105, ll 15. Europ. pap. Modern Ind. nast. Cond. good.

720.

The same. Nc 11.

Another copy of the same *Kulliyyāt*. It was transcribed, according to an English note on the fly-leaf, from the old MS. No. 1405, mentioned in the preceding No. 719, in 1287/1871, by Muḥammad Ḥasan b. Chāndkhān Ḥājjīpūrī. It contains: *qaṣīdas* (f. 1v), with a few *qiṭ'as; Sāqī-nāma* (f. 94v); *tarjī'bands* and *tarkīb-bands* (f. 98v); *Sirr-nāma* (f. 133v). It preserves the text of the original colophon (f. 139):

تمت الکتاب در دار السلطنة شهر حیدرآباد در پای تخت سلطان محمد قطب شاه من کفتار مولانا شریف کاشي (به) تاریخ بیست و ششم ماه رمضان المبارک سنه ۱۰۲۶ ،

Farhād-u Shīrīn (f. 141v). All these sections begin as in the preceding copy, from which the present one differs only by the absence of the *ghazals* and *quatrains*.

Ff. 219, S 200 × 120, 140 × 70, ll 15. Europ. pap. Modern Ind. nast. Cond. good. Notes in English on the fly-leaf and f. 141.

721.

دیوان شاپور

DĪWĀN-I-SHĀPŪR. Nb 73.

Poetical works of Shāpūr, a native of Tehran, who also used the *takhalluṣ* Farībī. He came to India, and died there some time between 1021 and 1030/1611–1621, as variously stated by different authorities. See GIPh 247, EB 1072–1073, R 674, etc. *Ind.*

libr. Bh 379, Bk 289, Spr 564 (this particular copy referred to). Transcribed in the XIIc. AH. It contains:

1. *Qaṣīdas* (f. 1v), unarranged, and apparently incomplete. Beg.

چه مژده دارد از آن شاخ کل نسیم بهار ،
که رقص میکند از شوق برسرم دستار ،

2. *Ghazals* (f. 27v–128v), in alphabetical order, beg.

ز خط زایل نکردد جانفزائي لعل جانانرا ،
ز خاصیت نیندازد غبار آب حیوانرا ،

3. *Tarjī'āt* (f. 133v; ff. 129–133 are blank), beg.

عشق از سرزلف صید بندی ، تا بیده بعشق من کمندی ،

4. *Dāstān-i-bāgh* (f. 141v), a *mathnawī* poem, beg.

صباحي ز آب کوثر روی شسته ، الخ

5. *Dāstān-i-kūh kūftan-i-Farhād* (f. 147), also a *mathnawī* poem, beg.

ادب پرورده دهقان سخن کوی ، الخ

6. A few short *mathnawī* poems (f. 148v), the first one with the title: در مدح پادشاه زمان, beg.

کشیده حشمتش بر آسمان رخت ، الخ

7. *Quatrains* (f. 150), unarranged, beg.

برخیز چه خفتی ای ندیم سحری ، الخ

Ff. (159), S 205 × 110, 150 × 75, ll 15. Or. pap. Ind. nast. Cond. not quite good. Slightly worm-eaten and afterwards 'repaired.' A note by H. Blochmann on a fly-leaf, with a reference to ***Āīn-i-Akbarī***.

722. نان و حلوا

NĀN-U ḤALWĀ. Na 157.

A Sufico-didactic poem in *mathnawī* verse, extremely popular in Persia. The author, Bahāu'd-Dīn Muḥammad b. Ḥusayn b. 'Abdi'ṣ-Ṣamad al-Jabalī al-'Āmilī, a divine of Arab extraction, lived at Iṣfahān during the reign of Shāh 'Abbās the Great (995–1037/1587–1628), and occasionally wrote poetry, using the *takhalluṣ* Bahāī. His death is variously fixed, but the most reliable date is 1030/1621. See GIPh 301, EIO 1517-1520, RS 419, EB 1085–1088, 1239, Pr 116, 668, 698. R 679, Aum 4, etc. *Ind. libr.*

Bh 380, Bk 291, Spr 368 (this particular copy referred to). The poem was lithographed a great many times in Persia, also in Constantinople, etc. A modern copy, dating from the end of the XIIc. or beg. of the XIIIc. AH. Beg. as usual, with a short preamble in Arabic: اما بعد حمد الله علي افضاله الخ

Beg. of the poem itself:

ايها اللاهي عن العهد القديم ، ايها الساهى عن النهج القويم ،

Ff. 13, S 210 × 155, 170 × 75, ll 15. Europ. pap. Ind. nast. Cond. tol. good. CFW 1825.

723.

The same. Oa 73

Another copy of the same poem, slightly incomplete at the end. It was transcribed in the XIIc. AH. and forms an entry in a large volume containing many different poetical works. Beg. as in the preceding copy, but without the prose preamble.

Bd. v. Ff. 98–101. For measurements, etc., see No. 463.

724.

The same. Oa 21.

Another copy of the same poem, transcribed by Sayyid Khiḍr, surnamed Sayyidū Miyān, in the beg. of the XIIIc. AH. It opens with the same short Arabic introduction as found in No. 722. The poem itself begins as usual, see the same No.

Bd. v. Ff. 7v–22v. For measurements, etc., see No. 581.

725. ديوان باقر

DĪWĀN-I-BĀQIR. Nb 19.

A rare collection of poems of Bāqir, chiefly in praise of ʿĀdil-Shāh Ibrāhīm II (987–1035/1579–1626). In a note on f. 158, which seems genuine, is stated that this book, *Kulliyyāt* of Bāqir Kāshānī, was copied for the library of Aurangzīb in 1082 AH. On the other side of the same leaf there is a heading قصائد محمد باقر خرده. It seems probable that the author of these poems is identical with Muḥammad Bāqir Kāshānī, who died in the Deccan in 1034/1624–1625, referred to in EIO 1535, or in the *Safīna* (see EB 376, *col.* 230). This identification can be well supported by various allusions from his dīwān: Shāh ‘Abbās the Great (995–1037/1587–1628) is often referred to (cf. ff. 125v, 205, etc.). The poet Sinjar (see above, Nos. 703–704 in this Cat.), who died in 1021/1612–1613, is mentioned on f. 206, an elegy on his death is given of f. 154v, and two chronograms for the date of his death are given on f. 212. Ḥakīm Ruknā, i.e. Ruknu’d-Dīn Mas‘ūd Kāshānī, with the *takhallus* Masīḥ, who d. in 1066/1656 (cf. EIO 1572), is mentioned on f. 205v, etc. A good copy, but the greater portion of it is entirely perished. It is already described in Spr 374–375, and contains:

1. *Ghazals* (f 1v), in alphabetical order, beg.

یا رب آنسوز فکن در دل دیوانهٔ ما ، که کلیم آید و آتش برد از خانهٔ ما ،

2. *Quatrains* (f. 96), unarranged, beg.

از سینهٔ صاف ما صفا فیض برد ، روح القدس از ما بدعا فیض برد ،

3. A *mathnawī* poem, apparently with the title *Maykhāna* (f. 118v), a kind of a *Sāqī-nāma*, beg.

بمیخانه آئی فقیرانه آی ، شکسته شو آنکه بمیخانه آی ،

4. *Tarjī‘āt* and *tarkībāt* (f. 130v), beg.

منت پذیر پنبهٔ کس نیست داغ ما ،
بر چشم آفتاب نشیند چراغ ما ،

5. *Qaṣīdas* (f. 158v), in praise of the Shi‘ite Imāms, ‘Ādil-Shāh Ibrāhīm, Shāh ‘Abbās the Great, etc., with a few *qiṭ‘as*, chronograms, etc. at the end. Beg.

ای مصحف جمال ترا زیور آفتاب ،
حل کشته بهر زیب رخت چون زر آفتاب ،

Ff. 213 (loose); S 190 × 100, 125 × 55, ll 17. Or. pap. Good Ind. nast. Cond. bad Good vignettes.

726.

دیوان طالب آملي

DĪWĀN-I-ṬĀLIB ĀMULĪ. Nc 1.

Poems of Muḥammad Ṭālib, a native of Āmul, near Bārfurūsh, on the S.-E. shores of the Caspian, who came to India, and died there in 1035/1625–1626, as stated by the best authorities. See GIPh 309, EIO 1524–1529, RS 376, EB 1090–1092, Pr 913, R 679, Aum 38, Gotha C. 23, etc. *Ind. libr.* Bh 384–386, Bk 292–296, Spr 575 (this particular copy referred to). A calligraphic copy, dating from the XIc. AH. It contains:

Qaṣīdas (f. 1v), mixed with *qiṭ'as*, *tarjī'bands*, and poems of other classes, not alphabetically arranged, beg.

چون کج نهم بفرق خرد افسر بیان ، از مدح شه اتاقه زنم بر سرزبان ،

Three *mathnawī* poems (f. 110), in different metres, without headings, the first (called in No. 728 *Qaḍā wa qadar*), beg.

شنیدم روزي از طرز آشنائي ، عروس نکته را برقع کشائي ،

Ff. 123, S 235 × 130, 155 × 70, ll 18. Or. pap. Good Ind. nast. Cond. good. A fine vignette.

727.

The same. M 2.

A short extract from Ṭālib's dīwān, copied in the XIIc. AH. and containing a number of *ghazals* in alphabetical order, beg. (as in EB 1091):

ما را کشد چو سوی تو شوقت بلند ما ،
هر موی تازیانه شود بر سمند ما ،

Bd. v. Ff. 254–256v. For measurements, etc., see No. 221.

728.

قضا و قدر

QAḌĀ WA QADAR. Oa 73.

Another copy of the same *mathnawī* poem of Ṭālib which is placed first of the three in No. 726, here given with the heading as above. It is slightly incomplete at the end, and the initial hemistich is slightly different. Copied in the XIIc. AH. Beg.

شنیدم روزي از پاکیزه رائي ، الخ

Bd. v. Ff. 237–238v. For measurements, etc., see No. 463.

729.

کلیات شفائي

KULLIYYĀT-I-SHIFĀĪ. Nd 10.

Poetical works of Sharafu'd-Dīn Ḥasan Iṣfahānī, with the *takhallus* Shifāī. He was a physician at the court of Shāh 'Abbās the Great (995–1037/1587–1628), and died, according to the best authorities, in 1037/1628, although 1027/1618 and 1038/1628–1629 are also given as the date of his death. See GIPh 311, EIO 1531–1533, EB 1093, Pr 913–915, R 822, Fl I 600, etc. *Ind. libr.*

Bh 388, Bk 298–300, Spr 570 (this particular copy referred to). Transcribed in the 18th year of Shāh-‘Ālam's reign, i.e. 1191 AH. It contains:

1. *Dīda-i-bīdār* (f. 1v), a *mathnawī* poem, comp. in 990/1582. Beg.

بسم الله الرحمن الرحيم ، تیغ الهیست بدست حکیم ،

2. *Mihr-u maḥabbat* (f. 24v), also a *mathnawī* poem, comp. in 1021/1612–1613; beg.

الهي از سر عاشق نوازي ، دلی ده کاروانی عشقبازي ،

3. *Namak-dān-i-ḥaqīqat* (f. 51v), also a *mathnawī* poem. The date of composition is not given. Beg.

ای بشهد سخن ملاحت سای ، بنمـــک زار طرز راهنمـای ،

4. *Tuḥfa-i-‘Irāqayn* (f. 69v), a *mathnawī* poem in imitation of Khāqānī's *Tuḥfatu'l-‘Irāqayn* (see above, Nos. 461–462 in this Cat.). It is sometimes also styled *Maṭla‘u'l-anwār*, cf. EIO 1531 (1). Beg.

ای درد تو تحفة العراقین ، وی زهر تو شکر مذاقین ،

5. *Qaṣīdas* (f. 73v), unarranged, beg.

معلم فطرت عالیست من طفل زبان دانش ،
سبق آیات عرفان کوشه خاطر دبستانش ،

6. Another collection of *qaṣīdas*, intermixed with *quatrains*, *qiṭ‘as*, etc. (f. 105v). Beg.

ای نعت تو شافع مقالات ، مشاطهٔ چهـرهٔ خیـالات ،

7. *Ghazals* (f. 119v), in alphabetical order, beg.

ای زده برتر از کمان خیمهٔ کبریای را ،
دست بتو کجا رسد عقل شکسته پای را ،

8. *Tarkīb-bands, quatrains, qiṭ‘as*, etc. (f. 205), beg.

هر جند کریمست خدائي غفار ، الخ

9. A collection of miscellaneous poems (f. 210v), similar in contents to that mentioned in EIO 1531 (3). It begins in the same manner:

مؤمن هللم بازيءِ چملان بکجا رفت ، الخ

Ff. (224), S 320 × 200, 245 × 145, ll 23. Or. pap. Ind. nast. Cond. good. The heading of various poems are not written, although space is reserved for them.

730. ديوان شفائي

DĪWĀN-I-SHIFĀĪ.

Nb 78.

A good, but incomplete copy of Shifāī's dīwān, dating from the beg. of the XIIc. AH. It contains :

1. A collection of *qaṣīdas* (f. 1v), not arranged alphabetically. It opens with the poem found on f. 91 in the preceding copy :

رخصت از بخت بکیرم بصفهان (*sic*) بروم ،
بروم همچـــو مروت ز خراســـان بروم ،

2. Another collection of *qaṣīdas* (f. 28v), apparently the same as that on ff. 105v–119 of the preceding copy, see No. 729 (6), with a similar beginning.

3. *Ghazals*(f. 42v), not arranged alphabetically. The first poem is found on f. 193 of the preceding copy :

از ضعف با سرشک بصحرا همیروم ، الخ

Ff. (113), S 215 × 125, 160 × 80, ll 14. Or. pap. Calligraphic Ind. nast. Cond. tol. good.

731. (مثنويات شفائي)

(MATHNAWIYYĀT-I-SHIFĀĪ).

Na 118.

Another copy of two *mathnawī* poems of Shifāī. It may be a part of a *Kulliyyāt* of his works to which the preceding MS. (No. 730) may also have originally belonged. The handwriting, the general appearance, and the paper are only very slightly different. This copy is referred to in Spr 570. It contains :

1. *Dīda-i-bīdār*, beg. as in No. 729 (1). Incomplete, the end corresponding to f. 22v in that copy.
2. *Mihr-u maḥabbat*, beg. as in No. 729 (2). Complete.

S 215 × 125, 160 × 80, ll 14. Or. pap. Ind. nast. Cond. not good. Worm-eaten.

732. (منتخب ديوان شفائي)

(MUNTAKHAB-I-DĪWĀN-I-SHIFĀĪ).

M 12*b*.

A short extract from Shifāī's dīwān. It contains *ghazals*, not arranged alphabetically, and a few *quatrains*, 373 poems altogether, all numbered. Copied in the XIIIc. AH. Beg.

یا عشق رفته روز ازل برزبان ما ، الخ

Bd. v. S 145 × 270 (*biyāḍ*). Irregular number of lines. Or. coloured paper. Ind. nast. Cond. good.

733. دیوان تقی

DĪWĀN-I-TAQĪ. Nb 29.

Lyrical poems of Taqī, whose full name is given in the preface (ff. 1v–2v) as Taqī b. Mu‘īni’d-Dīn Muḥammad b. Sa‘di’d-Dīn Muḥammad al-Auḥadī al-Ḥusaynī al-Bulyānī (البلیانی), and who is identical with the author of the *Tadhkira* of Persian poets, and a poem *Yūsuf-u Ya‘qūb*, usually briefly called Taqī Auḥadī (cf. GIPh 232, R 1089, Spr 95 and 576). The exact date of his death is not known, but the present collection of his poems yields some materials for its determination. In this copy transcribed at Lucknow, 1196 AH., by Jaswant Sing’h Parwāna, and referred to in Spr 576, almost every poem contains the date of composition and an indication as to the place where it was written. These dates range from 980 (f. 36v) to 1038 AH. (f. 58v) and 1039 AH. (f. 58). The poems dated 1032 and 1033 AH. are very numerous. Therefore it is clear that the date of Taqī Auḥadī’s death cannot be placed before *ca.* 1040/1630. It is of interest to point out that a MS. in this collection, described above under No. 430, and containing the rare dīwān of Qaṭrān, was copied in 1018/1607 by Taqī Auḥadī Bulyānī. If this copyist is identical with the author of the present dīwān (and there is nothing improbable in such a supposition), we have a specimen of his handwriting, which, however, cannot be called exactly calligraphical.

The present dīwān has a special title *Tadhkiratu’l-‘āshiqīn*, and this MS. contains only the first half of it.

There is a short prose preface by the author himself with the title. دیباچهٔ دیوان تقی (*sic* ?—illegible) موسوم به تذکرة العاشقین ،

Beg. بعد از شکفتن غنچهٔ دهان الخ

Ghazals (f. 3), in alphabetical order, only those rhyming in د—ا . They open with the poem, composed at Shīrāz in 1000/1592. Beg.

شد مطلع نور خدا خورشید ذات پاک ما،
زان رخ نماید معرفت ز آئینهٔ ادراک ما،

Bd. v. Ff. 1v–118, S 200 × 115, 145 × 80, ll 15. Or. pap. Ind. shikasta-nast. Cond. good. A few folios by a different hand. Glosses on the margins.

734. دیوان قپلان بیک

DĪWĀN-I-QAPLĀN BEG. Nb 110.

A rare collection of poems of Qaplān Beg, an official of Turkish extraction under Akbar and Jahāngīr, who retired from his post, according to *Riyāḍu'sh-shu'arā* (cf. No. 230, f. 364), in ١٠ ٣ i.e. in 1030/1621. The date may be read as 1003, but this does not agree with the context where it is said that Qaplān retired *under Jahāngīr*. Sprenger repeated a similar statement in his Catalogue (Spr 531), without noticing this glaring anachronism. Jahāngīr is referred to in many of the poems: a chronogram for his ascension is given on f. 159, and he is eulogised on f. 3v, 7, 9v, 12v, etc. In the section of *qiṭ'as* the author gives numerous chronograms, the latest being apparently for 1041/1631: 1029 (f. 166) بود شاهي ارث او; 1039 (f. 163) داغ دل; 1040 (f. 163) بروی رحمت حق جاودان; 1041 (f. 164v) باد ماوای او بهشت برین and (f. 167v), the same. Therefore it is obvious that the poet in question died some time after 1041/1631. The present excellent, although slightly defective and injured copy, dating from the end of the XIc. AH., is referred to in Spr 532. It contains:

1. *Qaṣīdas* (f. 1), incomplete at the beginning. The first complete poem, in praise of Jahāngīr (f. 2v), begins:

خوشا اردي بهشت لاله کستر، کزو صحرا شود بنکاه ششتر،

2. *Ghazals* (f. 18v), in alphabetical order. The first has the heading فی التوحید. It begins.

آنکه نامش هست دایم زینت عنوان ما،
نکتهٔ حمدش بود دیباچهٔ دیوان ما،

3. *Muqaṭṭa'āt* (f. 158v), with many chronograms, beg.

صاحبا بنده عرضهٔ دارد، شکوه آسا ولی ز روی ضرور،

4. *Rubā'iyyāt* (f. 169), with a few riddles at the end, beg.

الله سه حرفست الف لام و ها، کوید الفش که هست ذاتش تنها،

5. *Sāqī-nāma* (f. 232v), incomplete at the end, beg.

الا ای دل بیدلي سر بجیب، چه داري بدست از فتوحات غیب،

Ff. 238, S 190 × 105, 135 × 70, ll 11. Or. pap. Calligraphic Ind. nast., resembling the old Herati type. Cond. not good. Many pages spoiled and made partly illegible by the repairer, who pasted much paper of inferior quality over the pages. Many lacunas.

735. دیوان فصیحي

DĪWĀN-I-FAṢĪḤĪ. Nb 102.

Poems of Faṣīḥī Anṣārī of Harāt, who was for some time in the service of Ḥasan-Khān Shāmlū, and afterwards attached to the court of Shāh 'Abbās the Great. The date of his death is usually fixed at 1046/1636–1637. See GIPh 311, EIO 1537, etc. *Ind. libr.* Bk 305–307, Spr 390 (this particular copy referred to). Transcribed in the XIIc. AH. It contains:

1. *Qaṣīdas* (f. 1v), beg.

دلم بگرفت ز آئین ریا پوشان نالاني ،
روم از کارون (کاروان) ناله دزدم دلق عریاني ،

2. *Qiṭ'as* (f. 46v), with several chronograms, beg.

ای در بهار صبح درون آمد از درم ، الخ

3. *Ghazals* (f. 62), in alphabetical order, beg.

خدایا روزئ این خود پرستان ساز جنت را ،
که دوزخ جنت است آتش پرستان محبت را ،

4. *Rubā'iyyāt* (f. 108), some of them containing chronograms, beg.

این خشک پران که دست کشت هوسند ،
گویند همائیم و لیکن مگسند ،

5. A *mathnawī* poem (f. 120), beg.

سبحان الله چه بارگهست ، این عرش مقدس الهست ،

Ff. 129, S 190 × 110, 120 × 70, ll 15. Or. pap. Ind. nast. Cond. good, slightly worm-eaten. The first two and the last two folios are on different paper, but apparently written by the same hand.

736.

دیوان روح الامین

DĪWĀN-I-RŪḤU'L-AMĪN.

Nb 56.

Poems of Muḥammad Amīn Shahrastānī of Iṣfahān, surnamed Mīr-Jumla, with the *takhalluṣ* Rūḥu'l-amīn, who came to India, and died there in 1047/1637–1638. See GIPh 246–247, EIO 2897, R 676. Cf. also EIO 1539–1540, where his two *mathnawī* poems, *Khusraw-u Shīrīn* and *Laylā wa Majnūn* are described. An old copy, dating from the XIc. AH., which contains probably the same version of this dīwān as EIO 2897, and consists of a collection of *ghazals*, in alphabetical order, with a prose preface. This dīwān has also a special title, *Gulistān-i-nāz* (f. 7).

Beg. of the prose *preface* (f. 7):

یکانهای آفاق سخنوري و بیهمتایان اقالیم الخ

Beg. of *ghazals* (f. 8v) :

ای روشن از فروغ تو شمع روان ما ، از نور قدرت تو چکیدست جان ما ،

Ff. 181, S 235 × 135, 155 × 80, ll 15. Or. pap. Good Ind. nast. Cond. tol. good. Two very mediocre vignettes.

737. دیوان اسیر

DĪWĀN-I-ASĪR. Nb 10.

Poems of Jalālu'd-Dīn Asīr b. Mīrzā Mu'min Iṣfahānī, a great drunkard and an intimate friend of Shāh 'Abbās. He died, according to the most reliable authorities, in 1049/1639–1640. See GIPh 311, EIO 1541–1551, EB 1096–1100, Pr 915, R 681, etc. *Ind. libr.* Bh 389–390, Bk 303–304, Spr 342–343 (this particular copy referred to). Lith. in Lucknow, 1880. Transcribed in 1112 AH. by Sulṭān Beg Qāqshāl. This volume contains :

Qaṣīdas (f. 1v), with a few *qiṭ'as* at the end, beg.

ای دانهٔ تسبیح خیالت دل دانا ، سر حلقهٔ مستان رخت دیدهٔ بینا ،

Ghazals (f. 69v), in alphabetical order, intermixed with *quatrains*, beg.

ای کلشن از بهار خیال تو سینها ، برک کل از طراوت نامت سفینها ،

Quatrains (f. 371v), with a few *mukhammasāt* in the beginning, opening with :

کرپسندند بتان دیدهٔ حیراني را ، الخ

Ff. 383 (correct order of folios 1–7, lacuna, 8–17, 19–24, 18, 25–49, 51–56, 50, 57–263, 272, 264–271, 273–383). S 210 × 120, 130 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

738.

The same. Nb 11.

Another copy of Asīr's dīwān, containing only *ghazals* and *quatrains* with *mukhammasāt* (f. 211), both beg. as in the preceding copy. Transcribed in the XIIc. AH., also referred to in Spr 343.

Ff. 218, S 210 × 120, 160 × 75, ll 16. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. CFW 1825.

739.

The same. Nc 2.

A short collection of Asīr's *qaṣīdas*, copied in the XIIc. AH., forming part of a volume containing works of different authors. It opens with the poem found on f. 5v in No. 737, beg.

فتنه (in other copies مستی) از طرز نگاه تو سراسر رو ناز ، الخ

Bd. v. Ff. 1v–15v, S 230 × 130, 155 × 95, ll 15. Or. pap. Ind. nast. Cond. tol. good.

740.

The same. F 4.

A few poems of the same Asīr, copied towards the end of the XIIc. AH. Beg. ارغوان زار عشق یک آتش بیدود ما ، الخ

Bd. v. Ff. 41v–42. For measurements, etc., see No. 357.

741.

دیوان رزمي رومي

DĪWĀN-I-RAZMĪ RŪMĪ. Nb 57.

Poems of Razmī Rūmī, a poet of the middle of the XIc. AH., or XVIIc. AD. He flourished at the court of Shāh Ṣafī, the Safawide (1037–1052/1628–1642), as may be concluded from his numerous eulogies of that prince. In one of his *qiṭ'as* he gives the chronogram for the date of the occupation of Baghdad by Persian troops (f. 189) : از کف خواندکار نا پاک دغا بغداد رفت ، i.e. 1050/1640, etc. Another date is found on f. 56, 1030/1621. Evidently this poet and his dīwān are entirely unknown, and no references can be obtained without special research. Copied apparently in the XIIc. AH., from a defective original, because many leaves are wholly or in part left blank. This volume contains :

Qaṣīdas (f. 1v), in praise of the Imāms, etc., beg.

خوشا شکر نعمـای والی واهب ، کزو یافت هرکس عطائي مناسب ،

Ghazals (f. 73v), in alphabetical order, beg.

بود الله اکبر عطر مضمونهای عنوانها ، زبسم الله خوشبو ترشود کلزار دیوانها ،

Quatrains (f. 165v), incomplete at the beg. and end. Beg.

هر چند که چون الف درین کهنه سرا ، الخ

Qiṭ'as (f. 188v), also probably incomplete, beg.

مهر سپهر دانش و جاه و جلال و جود ، الخ

Ff. 191, S 230 × 145, 130 × 70, ll 15. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

742. ترجمهٔ تکمله

TARJUMA-I-TAKMILA. Na 19.

A versified translation of the supplement to the famous biographical work of Yāfi‘ī *Riwaḍu’r-riyāḥīn*, dealing with the lives of ‘Abdu’l-Qādir Jīlānī and his successors. The work in question, known under the title of *Takmilat Riwaḍi’r-riyāḥīn*, or *Asnāu’l-mafākhir fī manāqibi’sh-shaykh ‘Abdi’l-Qādir*, by ‘Afīfu’d-Dīn ‘Abdu’l-lah b. As‘ad b. ‘Alī b. Sulaymān al-Yāfi‘ī (d. 768/1367), was translated into Persian several times (cf. above No. 242 in this Cat.). See Brockelmann II, pp. 176–177. The translator’s name appears in the form of ‘Abdī, who completed his work in 1051/1641. It is divided into 105 *ḥikāyats*. See Spr 307, where this particular copy is already described. Copied in the XIIc. AH. Beg. کن به بسم الله ای جان ابتدا ، پس بحمد حق زبان را بر کشا ،

S 255 × 140, 160 × 80, ll 11. Or. pap. Calligraphic Ind. nast. Cond. good. Vignette.

743. زیبا و نگار

ZĪBĀ WA NIGĀR. Na 56.

A *mathnawī* poem, containing a version of the old Indian tale of the loves of Panūn and Sīsī, originally written in Sind’hī. The translator, Muḥammad Riḍāī, completed it in 1053/1643. See GIPh 253, R 684, Spr 544 (this particular copy described). Copied in the 28th year of Aurangzīb’s reign, i.e. 1096 AH., at ‘Ālamgīrpūr, and intended as a present to prince Muḥammad A‘ẓam. Beg.

الهی هم دل و هم بیدلی ده ، هم آن حاصل هم این بیحاصلی ده ،

S 265 × 160, 190 × 85, ll 17. Or. pap. Ind. nast. Cond. good

744. آئینهٔ راز

ĀĪNA-I-RĀZ. F 52.

A short *mathnawī* poem by Abū’l-Barakāt b. ‘Abdi’l-Majīd Multānī, with the *takhalluṣ* Munīr (d. 1054/1644), known chiefly as the author of various compositions in ornate prose (cf. above, Nos. 366–367 in this Cat.). Copied in 1070 AH. (because so are dated some other portions in this volume, written by the same hand). Beg.

چون مرا رو میدهد معنیٔ صاف ، میکشم آئینهٔ دل از علاف ،

Bd. v. Ff. 122v–125 (*in margine*). For measurements, etc., see No. 366.

745. (تصنيفات قدسي)

(TAṢNĪFĀT-I-QUDSĪ). Oa 59.

Poetical works of Muḥammad Jān Qudsī, a native of Mashhad, who came to India, and died there in 1056/1646 (other dates of his death are given as 1055/1645 and 1069/1659). See GIPh 238, 309, 350, EIO 1552–1557, Br 293, RS 323, EB 1102–1111, Pr 917–918, R 684–685, 1001, etc. *Ind. libr.* Bh 391–393, Bk 308–310, Spr 536. The present copy is quite modern, dating from the end of the XIIc. or beg. of the XIIIc. AH., transcribed by Mīr Muḥammad, an inhabitant of Lucknow. It contains :

1. *Ghazals* (f. 231v), in alphabetical order, with a number of *quatrains* at the end. Beg.

دادہ عشقم بادۂ نابي که میسـوزد مرا ،
خوردہ ام از جام خضر آبي که میسوزد مرا ،

2. *Quatrains* (f. 282), beg.

مردان همه برگ ترک عالم سازند ، الخ

3. Extracts from *Ẓafar-nāma-i-Shāhjahānī* (f. 290v), a *mathnawī* poem in praise of Shāhjahān, left unfinished by the author. It was completed afterwards by Abū Ṭālib Kalīm (see further on in this Cat.). Beg.

در اثنای هر عهدی از روزگار ، کند اقتضا لطف پروردگار ،

Bd. v. Ff. 231v-329, S 235×155, 160×95, ll 14. Or. pap. Legible Ind. nast. Cond. tol. good.

746. ديوان قدسي

DĪWĀN-I-QUDSĪ. Na 99.

Poems of the same Qudsī, copied in the XIIc. AH. and forming part of a large collection of miscellaneous poetical and other works. This transcript contains :

Qaṣīdas (f. 55v), with some *tarjī‘bands*, *qiṭ‘as*, etc., at the end. Beg. as usual :

من آن نيم که کنم سرکشي ز تيغ جفا ، چو شمع زندہ سر خويش ديدہ ام برپا ،

A *mathnawī* poem (f. 82), cf. EIO 1552 (6), beg.

دوش برسوا شدن عالمي ، بود سرم بر سر بالين دمي ،

Ghazals (f. 83), in alphabetical order, beg. as in the preceding copy.

Quatrains (f. 95), beg. هرشام ز غم سرشک طوفان زایم ، الخ

Bd. v. Ff. 55v–96. For measurements, etc., see No. 582.

747. دیوان هاشم

DĪWĀN-I-HĀSHIM. Nb 151.

Poems of Hāshim b. Muḥammad Qāsim, with the *takhalluṣ* Hāshim, who belonged to the Indian branch of the Naqshbandī order, flourished about the middle of the XIc./XVIIc., and died *after* 1056/1646. See EIO 2898, Spr 420 (this particular copy referred to). A good calligraphic transcript, dated 1066 AH. It contains:

1. A few *qaṣīdas* (f. 1v), in praise of Muḥammad, beg.

اکرپرسي زقدش سروباغ راستان آمد ، ستون بارکاه پادشاه لا مکان آمد ،

2. *Quatrains* (f. 7), 49 in number, with a special heading:

الرباعيات المقبسات من الآيات الباهرات ،

Beg. اکوان همه پرتو اند و اعیان همه مه ، الخ

3. *Khargāh-i-Laylā* (f. 15v), a very long *tarjī‘band*, beg.

دم صبح بر خاست بوئي کشیم ، الخ

4. *Sāqī-nāma* (f. 23v), divided into seven *akhtars*, beg.

ساقي بده آن آب که او آتش طورست ، الخ

5. A *mathnawī* poem in praise of Aḥmad Fārūqī (d. 1034/1625), a Naqshbandī Shaykh (f. 28v), and several other Sufic *mathnawīs*. Beg. سحر خفته بودم در آغوش خویش ، الخ

6. *Ghazals* (f. 55v), in alphabetical order, beg.

بسمل دلها بود بسم الله عنوان ما ، مایۀ دیوانکي هوئي سر دیوان ما ،

7. *Quatrains* (f. 127v), in alphabetical order, with several *fards* at the end. Beg. ای نام تو نامۀ وجود من و ما ، الخ

8. A series of short poems dealing with the Shaykhs of the Naqshbandī affiliation (f. 167v), the same as described in EIO 2898 (9), containing many chronograms, *fards*, etc.

Ff. 183, S 240 × 120, 170 × 80, ll 17. Or. pap. Calligraphic Ind. nast. Cond. good. Fine vignettes.

748. كليات سليم

KULLIYYĀT-I-SALĪM. Nb 66.

Poetical works of Muḥammad-Qulī Salīm Ṭihrānī, who came to India, and died there in 1057/1647 See GIPh 309, EIO 1558, Br 294, EB 1112–1114, Pr 919, R 738, etc. *Ind. libr.* Bk 311, Spr 556 (this particular copy referred to). Transcribed in the beg. of the XIIc. AH. This volume contains:

1. *Khar-dallāl* (or *Khar-i-dalāl*) (f. 1v). The first reading is the more probable one because there is a section in praise of the ass, exactly such matter as may be connected with a donkey-dealer, or donkey-broker (*khar-dallāl*). A *mathnawī* poem, beg.

بسم الله الرحمن الرحين ، هست عصای ره طبع سليم ،

2. *Qaḍā wa qadar* (f. 7). a *mathnawī* poem in Sufico-didactic strain, beg.

شنيدم روزي از خونابه نوشي ، چو کل از پارهٔ تن خرقه پوشي ،

3. *Dar ta'rīf-i-bihār-u kuhsār-i-Kashmīr* (f. 15), a *mathnawī* poem describing the beauty of spring, etc., in Kashmir, and, in its second half, containing a eulogy of Shāhjahān. Beg.

سخن هرجا زصنع کردکار ست ، کواه پای برجا کوهسار ست ،

4. *Ḥikāyat* (f. 28v), a short *mathnawī*, beg.

شنيدم حيله پردازي ز احشام ، الخ

5. *Dar qaḥṭ-sāl-i-Hindūstān* (f. 30), not در محيط سال (?!), as in EIO 1558 (8), beg.

ز بس شد فعل بد غماز چون مشک ، الخ

6. *Dar fatḥ-i-Bangāla* (f. 35), beg.

بيا بلبل که ايام بهارست ، الخ

7. *Tawṣīf-u dhamm-i-faras* (f. 46). In EIO 1558 (9) the title is apparently very badly written as it appears in the catalogue in an extraordinary form. Beg.

بود در زير زيذم باد پائي ، الخ

8. A collection of *satires* (f. 48v), the same as in EIO 1558 (10), beg.

خامه ام بر خلاف عادت خويش ، الخ

9. *Qaṣīdas* (f. 54v), unarranged, beg.

اکر برم بسوی چشم اشکبار انکشت ، چو ماه نو شود آلودهٔ غبار انکشت ،

10. *Muqaṭṭaʻāt* (f. 97), beg.

ای سواد هند از کلکت نکارستان چین ، الخ

11. *Ghazals* (f. 109v), in alphabetical order, beg.

دلا توئي که بکار خودت کزیده خدا ، برای عشق بتانت نیافریده خدا ،

12. *Quatrains* (f. 302), incomplete, beg.

در بحر نیاید اکر از فیض تو قوت ، الخ

13. *Dar ṭalab-i-gurba* (f. 313), a facetious story, beg.

صاحب سلیم سلامت الخ

Ff. 314, S 270 × 155, 170 × 90, ll 17. Or. pap. Ind. nast. Cond. very good. Some folios are left blank.

749.

The same. Nb 67.

Another copy of the same *Kulliyyāt*, not so complete as the preceding one. It was copied in the XIIc. AH. Referred to in Spr 556. This volume contains: *Qaḍā wa qadar* (f. 1v); *Taʻrīf-i-bihār*, etc. (f. 10); *Dar fatḥ-i-Bangāla* (f. 23v); *Ḥikāyat* (f. 37); *Dar qaḥṭ-sāl-i-Hindūstān* (f. 38v); *Tawṣīf-u dhamm-i-faras* (f. 43v); a collection of satires (f. 46v); *Khar-dallāl* (f. 53v); *qaṣīdas* (f. 60); *muqaṭṭaʻāt* (f. 108); *ghazals* (f. 118); *quatrains* (f. 349). All begin as in the preceding copy.

Ff. 358, S 235 × 135, 170 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

750.

The same. Nb 31.

A portion of the same *Kulliyyāt*, copied in the XIIc. AH. It contains: *qaṣīdas*, *qiṭʻas*, etc. (f. 121v); *Qaḍā wa qadar* (f. 167v); *Dar taʻrīf-i-bihār* (f. 174v); *Dar fatḥ-i-Bangāla*, incomplete (f. 184v). All of them begin as in No. 748.

Bd. v. Ff. 123v–189v. For measurements, etc., see No. 627.

751.

The same. Nb 68.

Another copy of a portion of the same *Kulliyyāt* of Salīm, transcribed towards the end of the XIIc. AH. It contains *ghazals*, with some *quatrains*, etc., at the end (f. 1v), beg. as in No. 748 (11), and *Khar-dallāl* (f. 94), likewise beg. as in No. 748 (1), apparently incomplete. This MS. is probably only a fragment of a larger volume, which contained a greater number of Salīm's poetical works, as the folios, all originally numbered, begin with No. 160.

Ff. 96, S 205 × 115, 160 × 70, ll 15. Or. pap. Ind. nast. Cond. good.

752.

تعریف کوه کشمیر

TA'RĪF-I-KŪH-I-KASHMĪR. Oa 73.

Another copy of Salīm's poem eulogising the landscape of Kashmir, etc., as in No. 748 (3), with the same beginning. Transcribed in the XIIc. AH.

Bd. v. Ff. 288v–292. For measurements, etc., see No. 463.

753.

دیوان ادهم

DĪWĀN-I-AD'HAM. Nb 9.

Poems of Ibrāhīm, surnamed Ad'ham, who came to India, and d. in 1060/1650. See GIPh 247, Spr 313 (this particular copy referred to). The present copy, dating from the beg. of the XIIc. AH., is slightly incomplete at the end. It contains:

1. *Qaṣīdas* (f. 1v), with a few *qiṭ'as* at the end, beg.

كل بباغ آمد و شد مرغ چمن نغمه سرا ،
شکر لله که رسیدیم به این برگ و نوا ،

2. *Sāqī-nāma* (f. 10v), beg.

الهي بسر جوش خم الست ، که دارد بلب زو كف هر که هست ،

3. A *mathnawī* poem in imitation of Niẓāmī's *Makhzanu'l-asrār* (f. 18v), beg.

بسم الله الرحمن الرحيم ، راه حدوث است بسوئ قديم ،

4. A few *mathnawīs* and *mukhammasāt* (f. 27), beg.

الهي كام اميدم روا كن ، الخ

5. *Ghazals* (f. 34v), in alphabetical order, beg.

اول دیوان بنام اول اشیا ، منشي سرتذاب نظم ثریا ،

6. *Rubā'īs* (f. 51v), unarranged, beg.

کثرت در ذات کبریا ممکن نیست ، الخ

Ff. 60, S 220 × 125, 140 × 60, ll 13. Or. pap. Ind. nast. Cond. good. Notes and additional poems on the margins.

754.

دیوان کلیم

DĪWĀN-I-KALĪM. Nc 12.

Poems of Abū Ṭālib Hamadānī, with the *takhalluṣ* Kalīm, who came to India, and died in Kashmir in 1061 or 1062/1651–1652. See GIPh 309, 311, EIO 1563–1570, RS 376, 419 (8), EB 1116–1121, Pr 920–921, R 686, etc. *Ind. libr.* Bh 397, Bk 314–317, Spr 453 (this particular copy referred to). It was several times lithographed in India. The present copy, dating from the end of the XIc. or the end of the XIIc. AH., contains:

1. *Qaṣīdas* (f. 1v), beg.

شوق هر کس را که در راه طلب سر میدهد ، الخ

2. *Qiṭ'as* (f. 63), many of them contain chronograms, etc. Beg.

پادشاها پایهٔ تخـتت بود تاج سپهر ، الخ

3. A series of short *mathnawī* poems (f. 84), the majority containing congratulations on account of various holidays, New-year's day, etc., beg.

زهي دلنشين قصر آراسته ، الخ

Those of larger size and more important are: (f. 102v) تعریف جنک فیل شاهزاده اورنکزیب ; (f. 111) تعریف اکبراباد و باغ جهان آرا ; (f. 114) تعریف قحط دکن ; (f. 126) تعریف کشمیر ; (f. 132v) تعریف فتح ملک ججهار سنک بندیله .

Ff. 142, S 210 × 115, 150 × 70, ll 14. Or. pap. Ind. nast. Cond. not good, worm-eaten and repaired.

755.

The same. Nb 112.

Another copy of the same dīwān, dating from the XIIc. AH., also referred to in Spr 453. Some additional *ghazals* are to be found at the end (ff. 38–39), in a more modern handwriting. The volume contains:

Ghazals (f. 1v), in alphabetical order, beg.

بدل کردم بمستي عاقبت زهد ریائي را ، الخ

Quatrains (f. 32v), unarranged, incomplete. Beg.

هر چند که مرد قول و فعلش تبهست ، الخ

Ff. 39, S 235 × 130, 200 × 100, irregular number of diagonal lines, four columns. Or. pap. Ind. nast. Cond. tol. good.

756.

The same. Nb 161.

Another copy of Kalīm's dīwān, dating from the XIIc. AH., incomplete at the end. It contains *ghazals*, in alphabetical order, beg. as in the preceding copy, with a few quatrains on the last folio.

Ff. 124, S 210 × 115, 160 × 70, ll 15. Or. pap. Ind. nast. Cond. rather bad. Injured by worms and repairs.

757.

اساس اسلام

ASĀS-I-ISLĀM. Ac 1.

A versified treatise on the principles of the Muhammadan religion and its chief practices and observances. It was composed in 1064/1654 (cf. f. 1v), by an author who gives his name only in the form of the *takhalluṣ* 'Ābid. The work is written in *mathnawī* verse and is divided into many unnumbered chapters. See also EIO 2588. *Ind. libr.* St. No. 86 on p. 156. The present copy, dating from the end of the XIIc. AH., contains an interlinear Hindustani translation of many portions of the work. Beg. as in EIO 2588:

بسم معبود کل موجود ، من له حمد کل محمود ،

Ff. 39, S 230 × 130, 180 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

758.

(مثنویٔ جعفر ترک)

(MATHNAWĪ-I-JA'FAR TURK). Na 115.

A long *mathnawī* poem in Sufico-didactic strain, being evidently an imitation of Sa'dī's *Būstān*, commenced in 1065/1655 (cf. f. 5). It was composed and dedicated to Shāhjahān by an author who calls himself Ja'far Turk-i-Saljūq (cf. ff. 3v, 4v, etc., frequently), a man of scanty education, (cf. f. 5): چوسلجوقي و ترک کم خوانده ام ، etc. He occupied a high military post (cf. f. 5, top), and may be identical with Ja'far-Khān b. Ṣādiq-Khān, a high official in the service of Shāhjahān, cf. R 779. This particular copy is referred to in Spr 444. Transcribed towards the end of the XIIc. AH. Beg.

بنام خدا ابتـدا کرده ام ، خدا را بخود رهنما کرده ام ،

S 210 × 140, 165 × 95, ll 14. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by dampness and worms.

759. مخبر الواصلين

MUKHBIRU'L-WĀṢILĪN. M 134.

A collection of eulogies of Muḥammad, khalifs, Imāms, founders of the orthodox sects, Sufis, princes, poets, etc., containing chronograms for the dates of their births, deaths, etc. There are many such dates connected with the poets and saints contemporary with the author, which probably may be relied upon and therefore this work in its latter part deserves study. It was commenced in 1060/1650 (the title is a chronogram), and dedicated to Shāhjahān (f. 9v), but it was not finally completed until after 1066/1656, because the dates 1063/1653 (f. 54), and 1066/1656 (f. 55) are found in it. The author gives his full name in the prose preface (f. 3) as Abū 'Abdi'l-lah Muḥammad Fāḍil b. Sayyid Aḥmad b. Sayyid Ḥasan al-Ḥusaynī at-Tirmīdhī al-Akbarābādī, with the *takhallus* Maẓharu'l-Ḥaqq. He died in 1101/1690 as stated in Spr 489, where a lith. edition of this poem is described; cf. also R 1035, where an extract from this work is mentioned, also see St. No. 107 on p. 75. Transcribed in 1151 AH. at Sīkākul in the district of Ḥaydarābād, by Ḥasan Muḥammad.

Beg. of the prose *preface* (f. 1v):

برترین کلامیکه عارفان معارف الخ

Beg. of the *mathnawīs* (f. 4v):

این سخن چند که من کفته ام ، کوهر ناسفته نکر سفته ام ،

Ff. 59, S 190 × 100, 160 × 70, ll 17. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

760. جامع الولاية

JĀMI'U'L-WILĀYAT. Na 25.

A series of long *qaṣīdas* in praise of 'Alī, celebrating his legendary exploits. The author mentions very often his *takhallus* Ātashī, but gives no material enabling us to identify the period in which he wrote. He may be identical with Ātashī whose *Kulliyyāt* is described in EIO 1536. The latter was a court-poet of a prince of the ‘Ādil-Shāh dynasty, Muḥammad b. Ibrāhīm (1036–1067 1626–1656), who patronised Shi‘ite poets. A bad copy, dating from the XIIc. AH. Beg.

بہ بسم الله الرحمن الرحیم ایدل زبان بکشا ، الخ

S 260 × 155, 190 × 110, ll 18. Or. pap. Bad Ind. nast. Cond. tol. good. Many lacunas. Notes and quotations on fly-leaves.

761.

قضا و قدر

QAḌĀ WA QADAR.

Oa 73.

A short *mathnawī* poem, similar in contents to that by Ṭālib Āmulī, Salīm, and others (cf. Nos. 728, 748, etc.), by Ruknu'd-Dīn Mas‘ūd, surnamed Ḥakīm Ruknā, with the *takhalluṣ* Masīḥ, a native of Kāshān, who died in India in 1066/1656 (although many other dates of his death are given by different authorities, ranging between 1057 and 1070/1647–1660). See GIPh 309, 353, EIO 1572–1573, EB 1115, cf. R 688, etc. Copied in the XIIc. AH., in a large collection of miscellaneous poetical works. Beg.

شنیدم روزي از پاکیزه رائی ، سرائی عاریت را کدخدائی ،

Bd. v. Ff. 236–237. For measurements, etc., see No. 463.

762.

دیوان برهمن

DĪWĀN-I-BRAHMAN.

Oa 14

Poems of Chandarbhan Brahman of Patyāla, in the Punjab, who flourished under Shāhjahān, was one of the secretaries to that prince, as well as to Dārā-Shikūh, and died in 1068/1657–1658 (other authorities fix the date of his death at 1073/1662–1663). See GIPh 341–342, EIO 1574–1575, EB 1123, R 838, 1087, etc. *Ind. libr.* Spr 376. Cf. also his treatise on epistolography above, Nos. 368–369 in this Cat. Copied in 1172 AH. This collection contains *ghazals*, in alphabetical order, and a few *quatrains* at the end. Beg.

ای برتر از تصور و وهم و کمان ما ، وی در بیان ما و برون از بیان ما ،

Bd. v. Ff. 1v–55v, S 205 × 145, 155 × 95, ll 15. Or. pap. Ind. shik.-nast. Cond. tol. good.

763.

The same.

Oa 59.

Another copy of the same dīwān, apparently in a shorter version. It also contains *ghazals*, in alphabetical order, with a few *quatrains* on the margins. Transcribed in (1225)/1810, for بايلو صاحب (H. Boileau). Beg. as in the preceding copy.

Bd. v. Ff. 191v–230. For measurements, etc., see No. 745.

764. ديوان صيدي

DĪWĀN-I-ṢAYDĪ. Oa 38.

Poems of Mīr Sayyid ʿAlī Ṭihrānī, with the *takhallus* Ṣaydī who came to India, and died there in 1069/1658–1659. See EIO 1576–1578, RS 422 (VII), Pr 702, R 689, etc. *Ind. libr.* Bh 399, Spr 383 (this particular copy referred to). Transcribed in 1094 AH. at Ḥaydarābād. This volume contains:

Qaṣīdas (f. 1v), with a few *qiṭʿas* at the end (f. 22). Beg.

كردون نصيب ديدهٔ من كرد بيحساب ،
دردي كه چشم آئينهٔ (آئنه) آرد باضطراب ،

A few *mathnawīs* (f. 22v), in praise of Kashmir, and eulogies of Shāhjahān, beg. بنام كردكار دور و نزديک ، الخ

Ghazals, *quatrains*, *qiṭʿas*, *fards*, etc. (f. 30v), in one alphabetical series. Beg.

شد بسكه از خرام تو تغيير حالها ، از جا در آمدند بگلشن نهالها ،

Ff. 118, S 195 × 120, 125 × 65, ll 13. Or. pap. Ind. nast. Cond. tol. good, although injured by worms and repairs. Several vignettes.

765.

The same. Nb 89.

Ghazals of Ṣaydī, also alphabetically arranged and beginning as in the preceding copy. Transcribed in 1089 AH. Referred to in Spr 383.

Ff. 50, S 230 × 125, 160 × 80, ll 16. Or. pap. Ind. shik.-nast. (in some places without diacritical dots). Cond. rather bad, injured by worms and repairs.

766.

The same. Nb 88.

Another copy of the same dīwān, dating from the end of the XIc., or the beg. of the XIIc. AH. Referred to in Spr 383. It contains *ghazals*, beg. as in the two preceding copies (f. 4v). The first four folios contain several *qaṣīdas*, which are apparently not by Ṣaydī, although they are transcribed by the same hand as that of his *ghazals*. A number of additional leaves at the end are covered with poems from various authors, copied by a modern hand. They will be described in the section on anthologies.

S 180 × 160, 125 × 60, ll 14. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

767.

The same. Oa 56.

Another collection of Ṣaydī's *ghazals*, apparently much shorter than those in the preceding copies, transcribed in 1179 AH. Referred to in Spr 384. They are arranged alphabetically and begin as in the preceding Nos.

Bd. v. Ff. 34v–71v. For measurements, etc., see No. 688.

768. هفت اختر

HAFT AKHTAR. Na 111.

An imitation of Niẓāmī's *Haft paykar*, comp. in 1070/1660 by an author who calls himself ʻAyshī. It is dedicated to Aurangzīb. See GIPh 248 and Spr 363 (this particular copy is described). According to a verse in the *khātima*, the poem contains 6204 *bayts*. Copied in the 47th year of Aurangzīb's reign, i.e. 1115 AH., at Gandāna, by Mīr Maʻmūr. The poem is incomplete at the beginning and it is impossible to ascertain how much is lost. It opens with the verse (not quite legible):

فیض جاریست از در و بامش، قفل دلرا کلید از نامش،

Bd. v. S 240 × 135, 225 × 120, ll 15, two central columns and one on the margins. Or. pap. Coarse and vulgar Ind. nast. Cond. tol. good.

769. دیوان ساعی

DĪWĀN-I-SĀʻĪ. Nb 59.

Poems of Sāʻī, who collected his dīwān, as stated in its beginning, in 1071/1661. Unfortunately he does not give any chronograms or other means to ascertain details concerning himself. See Spr 553 (this particular copy described). A very bad transcript, many places being in a hopeless state of preservation: the ink probably contained sugar or some other soluble ingredient; many folios have stuck together and have afterwards been carelessly disjoined, so that whole lines are torn off together with thin films of paper. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. This volume contains:

1. Prose *preface* (only the first page of it remains and its continuation, as well as the beginning of the *ghazals*, is lost). Beg.

ربنا اتنا من لدنک رحمةً الخ

2. *Ghazals* (f. 2), in alphabetical order. Beg. of the first complete poem (f. 2):

ای نور حقیقي تو مرو از نظر ما ، الخ

3. *Qaṣīdas* (f. 147v), beg.

برائي یکدو سه روزي که در عالم بقا باشد ، الخ

4. *Tarjī'āt* (f. 150v), with a few *musaddasāt*, etc., beg.

ای قادر بر کمال دانا ، الخ

5. *Munājāt* (f. 153v), in *mathnawī* verse, beg.

یا الهي بندۀ زار تو ام ، الخ

6. *Qiṭ'as* (f. 155), etc. Beg. damaged:

... باید کرد ، فکرهای دکر چکار آید ،

7. *Rubā'īs* (f. 157), incomplete at the end, beg.

یا رب زان (گه ؟) چو در عدم مي بودم ، الخ

Ff. 166, S 245 × 150, 170 × 95, ll 15. Or. pap. Very bad and coarse Ind. nast. Cond. bad. Many poems by the same author are written on the margins.

770. پدماوت

PADMĀWAT. Pb 1.

A *mathnawī* poem, containing a version of the Indian tale of Rat (or Ratan, or Ratan Sen), and Padmāwat (or Padam), and also often called *Rat-padam*. It is based on an older Hindī version, by Malik Muḥammad Jā'isī, comp. in 947/1540–1541. This Persian version, was compiled in 1028/1619 by Shukru'l-lah (or 'Abdu'sh-Shakūr) Bazmī (cf. f. 5) of Karj in Gujrāt, who died at Agra in 1073/1662–1663. The poem is dedicated to Jahāngīr. See GIPh 252, 253, EIO 1582–1583, EB 1125-1126, Pr 911, R 1036, etc. *Ind. libr.* Bk 297, Spr 376 (this particular copy referred to). Transcribed in the XIIc. AH. (in the 18th year of some prince, whose name is not given). Beg. as usual:

ای نام تو نقش لوح جانها ، در مانده بوصف تو زبانها ،

S 210 × 150, 190 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

771. دیوان سعید

DĪWĀN-I-SA‘ĪD. Nd 7.

Poetical works of Muḥammad Sa‘īd-Khān Qurayshī (cf. ff. 1v and 26), apparently an Indian poet, not identical with Muḥammad Sa‘īd who flourished under ‘Abbās II (1052–1077/1642–1667). His dīwān was composed before 1071/1661, in which year it was arranged and a fair copy of it was made by Mīrzā Muḥammad Bāqī (see f. 98v, where a chronogram is given). It was evidently not finally completed until 1074/1664, because there is (f. 100v) a chronogram for the date of a rearrangement in that year, by ‘Alī Amjad. Strangely, however, in the epilogue by the same ‘Alī Amjad the date 1071 AH. is given again. The author, as may be concluded from an examination of the poems, was attached to the court of the princes Murād-Bakhsh and Shāh-Shujā‘, the sons of Shāhjahān. The first died in 1068/1658, the second in 1070/1660. Bengal, of which the latter prince was the governor, is often mentioned in Sa‘īd's poems and it seems probable that he spent much time there. He was a very religious man and probably belonged to the Chishtī affiliation of the Sufis, as appears from the numerous eulogies of the Chishtī saints. He refers often to some of the contemporary poets, especially Mīr Muẓaffar Ḥusayn Aṣlaḥī (f. 164 etc.), Muḥammad Ṣāliḥ (f. 165, etc.), and most often Anand Rāy Hindū (f. 164v, etc.). His dīwān is full of the most unnatural and artificial tricks, such as that of writing poems or prose in words, which in the Persian alphabet do not require the use of letters having diacritical dots, etc. Copied in the XIIc. AH. This volume contains:

1. A long prose *preface* (f. 1v), written in an exceptionally bombastic and empty style, beg.

صد شکر خداوند دیوان سعید ، الخ

2. Another prose *preface* (f. 23v), in the same style. Beg.

خدا را کنم برسر نامه یاد ، الخ

3. Yet one more *preface* (f. 29v), written in words which do not require dotted letters, beg.

اسم الله المحمود الودود کرده دلا در همه دلها ورود الخ

4. *Qaṣīdas* (f. 39v), of which a great many have a special title. Almost all of them are eulogies of the princes Murād-Bakhsh and Shāh-Shujā‘. Beg.

ای شکر نعمت تو برون از حسابها ، ذاتت منـــزه از اثر انقـــلابها ،

5. *Muqaṭṭa‘āt* (f. 93v), etc., beg.

شاه جهان صورت و مغز مراد بخش ، الخ

6. *Ghazals* (f. 102v), in alphabetical order, beg.

حمد خداست جوهر تیغ زبان ما ، زان کرده فتح ملک معاني بيان ما ،

7. *Quatrains* (f. 158v), beg.

ای آنکه توئی ایزد فریاد رسم ، الخ

8. *Shauqiyya* (f. 166v), a *mathnawī* poem on Divine love and other similar matters, beg.

آن ذات که واجب است و مطلق ، الخ

9. ‘*Arḍa-dāsht-i-manẓūm* (f. 195v), a versified petition, beg.

بود عرض احقر ترین بندۀ ، الخ

10. Miscellaneous poems, chiefly particularly elaborate *ghazals* with double rhyme and other artificial tricks. Some of them are addressed to various contemporary poets, etc. At the end there are many short but very bombastic letters, and passages in ornate prose.

11. A *khātima* (f. 220), by ‘Alī Amjad, who arranged Sa‘īd’s dīwān in 1071/1661, beg. احقر عباد الله الصمد علي امجد الخ

Ff. (222), S 255 × 160, 175 × 90, ll 14. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Many notes, etc., on the margins, fly-leaves, and the folios in the middle which were originally left blank.

772.

(اشعار عبد نبي)

(ASH‘ĀR-I-‘ABD-I-NABĪ). M 15.

A collection of poems by ‘Abd-i-Nabī, who flourished at the end of the reign of Shāhjahān and the beginning of that of Aurangzīb. This may be concluded from the numerous chronograms, given in his poems, and ranging up to 1074/1664 (f. 30v, 47v, etc.), and 1075/1665 (f. 43v, etc.). His compositions, copied in the XIIc. AH. into some one’s note-book, without any arrangement, are intermixed with various notes in prose, and poems from many other poets of the IX, X and XI centuries AH., such as Jāmī, ‘Iṣmat, Nūrī (f. 48–48v), Ahlī Shīrāzī, Ḥabību’l-lah (ff. 31v, 51v), Ibrāhīm Kashmīrī (f. 35), Qāḍī Zaynu’l-‘Ābidīn (f. 35), Ghanī (very many), etc. Other treatises and fragments in this scrap-book will be described in their proper places. Beg.

یکساله راه دور فتاده از آن درم ، الخ

Bd. v. Ff. 8v–13v, 17v–38v, 43v–75v, 80v–95v, 99v–119v, 125v–126, S 165 × 120, irregular number of lines. Or. pap. Bad Ind. nast. and shikasta. Cond. bad, injured by dampness and repairs.

773.

(اشعار رضي دانش)

(ASH‘ĀR-I-RAḌĪ-DĀNISH). Nb 104.

A small number of poems of Raḍī Dānish, who died in 1076 1666, cf. EIO 2909. They are chiefly *quatrains*, and a few are *ghazals*. Copied in 1191 AH., at the end of a volume containing extracts from various poets. Beg.

بود شب با نالۀ بلبل دل تنگ آشنا ، الخ

Bd. v. Ff. 159–164v. For measurements, etc., see No. 646.

774.

ديوان غني

DĪWĀN-I-GHANĪ. Nb 158.

Poems of Muḥammad Ṭāhir Kashmīrī, with the *takhallus* Ghanī, who d. in 1079/1668–1669. See GIPh 309, 311, EB 1127–1129, R 692. *Ind. libr.* Bk 334–335, Spr 410–411. Copied in 1140 AH. (?) or, perhaps, 1184 AH., the date being rather illegible. This volume contains:

1. A prose *preface* (f. 1v), by Muḥammad Māhir, who arranged the dīwān, see EB 1127. His name does not appear in this copy. Beg.

ای ذات تو سر دفتر افراد وجود ، الخ

2. *Qaṣīdas* (f. 4v), with some *qiṭ‘as*, beg.

سوز داغ بدل (read دل) ما دفع نشد از مرهم ، الخ

3. *Ghazals* (f. 11), in alphabetical order, beg.

جنوني كو كه از قيد خرد بيرون كشم پا را ، الخ

4. *Rubā‘īs* (f. 69), unarranged, beg.

چو(ن) نیست در افتادکیم کسرا شک ، الخ

5. A prose *khātima* (f. 77), not by the author himself, beg.

بر نغمه پردازان بزم سخن سرائی الخ

Ff. 79, S 170 × 110, 130 × 75, ll 15. Or. pap. Ind. nast. Cond. bad. Much injured by worms.

775.

The same. Oa 24.

Another copy of the same dīwān, transcribed in 1141 AH., slightly defective and not so complete as the preceding. It contains: the preface (f. 124v); *qaṣīdas* (f. 127v), beg. (illegible *sic* ?):

نیست موج جوی شیر از سنک سار آشکار ، الخ

Ghazals (f. 131), beg. as in No. 774 (3); *quatrains* (f. 186v), beg.

ای جامهٔ فقر زیب بیرایهٔ تو ، الخ

Bd. v. Ff. 124v–193, S 210 × 120, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good.

776.

The same. Nb 101.

Another copy of the same dīwān, dating from the XIIc. AH., incomplete at the end. It contains: *qaṣīdas* (f. 1v), and *ghazals* (f. 8), both beginning as in No. 774 (2) and (3).

S 210 × 120, 160 × 90, ll 13. Or. pap. Bad Ind. shikasta-nast. Cond. good.

777.

فریاد عشق

FARYĀD-I-‘ISHQ. M 2.

A short *mathnawī* poem on mystical love, etc., by Shaydā, who died in 1080/1669–1670. Cf. RS 326, R 1083, etc. The title of the poem is given on f. 90, and the *takhallus* of the author is mentioned very often in the text. Copied in a large collection of miscellaneous works, dating from the XIIc. AH. Beg.

ای که شیدای نکاهت دل مفتون منست ، الخ

Bd. v. Ff. 88v–91. For measurements, etc., see No. 221.

778.

شکایت نامه

SHIKĀYAT-NĀMA. M 19.

A short *mathnawī* poem in didactic strain, comp. in 1080/1669–1670, as stated on f. 3v:

چونکه در الف و ثمانین شد تمام ، هاتفی کردش شکایت نامه نام ،

The author does not explicitly mention his name but it is not improbable that his *takhallus* was Ḥusaynī, which appears several times in the text. Copied in the XIIc. AH., incomplete at the end. Beg.

ای فلک ای بخت ای تقدیر هی ، مردم از تشویش دل تدبیر هی ،

Bd. v. Ff. 1–3v, S 130 × 210 (*biyāḍ* form), irregular number of lines. Or. pap. Bad and vulgar Ind. nast. Cond. rather bad, injured by repairs.

779. یوسف و زلیخا

YŪSUF-U ZULAYKHĀ. Na 171.

A romantic poem in *mathnawī* verse on the stereotyped subject of the story of Joseph. It was commenced in 1058/1648 and completed in 1072/1661–1662, by Nāẓim Harātī, a favourite associate of ‘Abbās-Qulī-Khān Shāmlū, the governor of Herat under the Safawide prince ‘Abbās II (1052–1077/1642–1667). The author died in 1081/1670–1671. See GIPh 232, EIO 1593–1596, EB 1130, Pr 29, 721, 927, R 692, etc. *Ind. libr.* Bk 336, Spr 515 (this particular copy referred to). Lith. in Lucknow, 1286. The present copy was transcribed in 1160 AH. by Raḥmatu’l-lah Lāhūrī, at Dihlī. Beg. as usual :

الهي چون سپهرم سینه بکشای ، دلم طوطي کن و آئینه بنمای ،

S 205 × 110, 150 × 65, ll 14. Or. pap. Ind. shikasta-nast. Cond. good, although slightly injured by worms.

780. دیوان احسن

DĪWĀN-I-AḤSAN. Nb 7.

Poems of Ẓafar-Khān Aḥsanu’l-lah, with the *takhalluṣ* Aḥsan, an official under Jahāngīr and Shāhjahān, whose death is variously fixed at 1073/1662–1663 or 1081–1083/1670–1672. See EIO 1601, R 687–688. *Ind. libr.* Bk 329–330, Spr 325 (this particular copy referred to). Transcribed in the XIIc. AH. It contains :

A preface, in prose (f. 1v), beg.

صاف نوشان خمخانهٔ افلاک الخ

A *mathnawī* poem of didactic contents (f. 3v), apparently a *Sāqī-nāma*, slightly incomplete at the end. Beg.

ستائش کنم داور پاکرا ، که از باده داد آبرو تاکرا ،

Ghazals and *qiṭ‘as* (f. 33), in alphabetical order, beg.

آهم بحشر سوخت لب عذر خواه را ،
وز نامه شست سیل سرشکم گناه را ،

Rubā‘īs (f. 176v), unarranged, beg.

با ما شب و روز آشنا بود خدا ، الخ

Ff. (185), S 220 × 120, 160 × 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.

781. ديوان راقم

DĪWĀN-I-RĀQIM. Nb 55.

Poems of Sa‘du’d-Dīn Muḥammad b. ‘Ināyat Mashhadī with the *takhalluṣ* Rāqim, who died after 1084/1673. See RS 332, Spr 540–541, etc. Copied in the XIIc. AH. This volume contains :

Qaṣīdas (f. 1v), in praise of the Shi‘ite Imāms, etc. Beg.

آئينهٔ هم ساخته ام شادی و غم را ، افزوده ز من قدر چه راحت چه الم را ،

A few *qiṭ‘as* (f. 12v), some of them with chronograms. Beg.

ملک خراسان که داشت هر کف خاکش ز فيض ، الخ

A prose *preface* (f. 14v), by Muḥammad Ṣādiq Mashhadī (see f. 18), bombastic and vague. Beg.

ای برون از احاطهٔ ادراک ، الخ

Ghazals (f. 19v), in alphabetical order, with two *quatrains* at the end. Beg.

ای هر زبان بذکر تو کرم فسانهٔ ، عقد سخن ز سبحهٔ حمد تو دانهٔ ،

The *ghazal* which is given first in the British Museum copy (RS 332), is found here on f. 20v.

Ff. 313, S 240 × 130, 195 × 85, ll 19. Or. pap. Ind. nast. Cond. good. Several bad vignettes.

782. ديوان تجلي

DĪWĀN-I-TAJALLĪ. Nb 104.

A small collection of poems by ‘Alī Riḍā Ardaqānī, with the *takhalluṣ* Tajallī, who died in 1088/1677–1678. See R 738, cf. Br 302, EB 1138, Spr 575. Transcribed in a volume containing several dīwāns of different authors, in 1191 AH. The poems given here are mostly *qiṭ‘as* and *quatrains*, but there are also a few *ghazals*. Beg.

زهي از قصهٔ شوقت کريبان چاک دفترها ، الخ

On ff. 154v–155 there are some poems attributed in the heading to Lāmi‘ (شمهٔ از ديوان لامع). A poet of this name is mentioned by Sarkhūsh, Spr 113, without any details.

Bd. v. Ff. 141–155. For measurements, etc., see No. 646.

783. دیوان صائب

DĪWĀN-I-ṢĀIB. Nd 11.

Poems of Muḥammad ‘Alī Iṣfahānī, with the *takhallus* Ṣāib, who visited India, and died in Persia in 1088/1677–1678. See GIPh 312, 314, EIO 1606–1623, Br 296–300, RS 328–329, EB 1131–1137, Pr 930 sq., R 693 sq., Aum 38, Fl I 597, Dorn C. 398, Tornberg 110, etc. *Ind. libr.* Bh 402–404, Bk 341–349, Spr 384–386 (this particular copy referred to); (GC II 236). Some poems were translated by Tholuck, in his Blüthensammlung, p. 288 sq. Lith. several times in India. The present copy was transcribed apparently in the XIc. AH., and may have been intended as a presentation copy to ‘Abbās II, because the name of ‘Shāh ‘Abbās’ is written in the ornamental ‘star’ on the fly-leaf. It is a huge volume which contains:

Ghazals (f. 1v), in alphabetical order, beg. as usual:

اکر نه صد بسم الله بودی تاج عنوانها ،
نکشت تا قیامت نو خط شیرازه دیوانها ،

Muqaṭṭa‘āt and *qaṣīdas* (f. 506), with a few poems of other kinds. Beg. به ننکم از وجود خود شرابي آرزو دارم ، الخ

Ff. (530), S 335 × 215, 220 × 135, ll 19, four columns. Or. pap. of rosy colour. Ind. nast. Cond. tol. good. Some lacunas. A ‘star’ on the fly-leaf, and two full-page ornaments in the beginning. CFW 1825.

784.

The same. Nb 84.

Another copy of the same dīwān, dating from the XIIc. AH. It contains:

Qaṣīdas (f. 1v), beg.

ابر با آب کهر شست از دل عالم غبار ، رفت کرد از سینهها باد امن کل نوبهار ،

Ghazals (f. 26v), in alphabetical order, beg. as in the preceding copy.

Ff. (684), S 260 × 155, 180 × 95, ll 17. Or. pap. Bad Ind. nast. Cond. good.

785.

The same. Nb 83.

Ghazals, intermixed with *quatrains*, in alphabetical order, selected from the same dīwān. This collection is apparently similar to that described in EIO 1608. According to the Berlin copy (see Pr 930) it bears the title *Khulāṣa-i-ṣaghīr*. This copy was transcribed before the author's death, in 1085 AH. (17th year of Aurangzīb), by Muḥammad Rafī‘ Bihārī. Beg.

یا رب از عرفان مرا پیمانهٔ سرشار ده ، الخ

The first *ghazal* of the alphabetical series begins :

زهی بغمزهٔ جانسوز برق مذهبها ، الخ

S 260 × 155, 165 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Notes by a more modern hand.

786.

The same. Nb 87.

Another copy of the same (smaller) version of the dīwān, transcribed in the XIIc. AH. It contains only *ghazals*, in alphabetical order, beg. as in No. 783.

Ff. (149), S 200 × 120, 140 × 65, ll 14. Or. pap. Ind. nast. Cond. bad. Injured by dampness, worms, and repairs. Bad vignette.

787.

The same. Nb 86.

Selections from Ṣāib's dīwān here called انتخاب دیوان صائب. Copied in 1177 AH. by Muḥammad (b.) Muḥyī'd-Dīn b. Darwīsh Muḥammad Raīs.

Beg. کذشتم از سر مطلب تمام شد مطلب ، الخ

Ff. (124), S 205 × 115, 160 × 80, ll 13. Europ. pap. Ind. bad shikasta. Cond. not good.

788. مرآة الجمال

MIR'ĀTU'L-JAMĀL. Nb 85.

A collection of verses from Ṣāib's dīwān, arranged after the model of *Anīsu'l-'ushshāq* (cf. No. 337) and other similar works, giving an elaborate description of the various parts of the human body. See R 694, Spr 386 (this particular copy referred to). Transcribed in the XIIc. AH., and beg.

ای روی چون بهشت ترا کوثر آئنه ، الخ

Ff. (176), S 225 × 140, 170 × 90, irregular number of diagonal and horizontal lines. Or. pap. Ind. nast. Cond. good. An index, very incomplete.

789. ديوان حالي

DĪWĀN-I-ḤĀLĪ. Nb 43.

Ghazals from the dīwān of ‘Abdu’l-lah Ḥālī, who was one of Ṣāib’s pupils, and died in 1090/1680. See RS 400, Spr 417 (this particular copy referred to). Transcribed towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

نظر باید ز خود پوشید جویائی تجلي را ، الخ

Ff. 91, S 220 × 155, 135 × 75, ll 14. Europ. pap. Good Ind. nast. Cond. good. Additional poems (of the same author) on the margins in a more modern handwriting.

790. ديوان مفيد

DĪWĀN-I-MUFĪD. Nb 130.

Poems of Muḥammad Mufīd b. Najmi’d-Dīn Maḥmūd Bāfqī Yazdī. He was a *mustawfī* of Yazd, and is better known as the author of a rare biographical work (on eminent persons who were natives of the provinces of Yazd and Kirmān) with the title *Jāmi‘-i-Mufīdī* (see GIPh 214, R 207; an extract from it, containing the biography of Ni‘matu’l-lah Walī, d. 834/1431, was lithographed in Tehran). The date of his death is variously given as 1085/1674, or 1090–1091/1679–1680. See Spr 499 (the present copy is referred to). Transcribed in 1089 AH. (as stated on f. 69v). This copy is slightly incomplete at the beginning (probably only one leaf is missing), and there are many emendations, changes and in some places additional poems on the margins, in the same handwriting as that of the book itself. It contains:

Ghazals (f. 1), in alphabetical order. The original beginning is lost, and the first complete poem opens with:

تصور دهنت برد بیقراريِ ما ، الخ

A number of *quatrains* (f. 65v), beg. (the first *bayt* damaged):

تا كشته سخن وری الخ

Several *qiṭ‘as* and *quatrains* (f. 69v), containing chronograms and eulogies of various noblemen, beginning with a poem under the heading: از برای قاسم سلطان وقتي كه آزار داشته كفته است ،

Ff. 71, S 190 × 90, 155 × 60, ll 21. Or. pap. Bad Persian shikasta-nast. Cond. tol. good.

791. كليات عرشي

KULLIYYĀT-I-‘ARSHĪ. Nb 94.

Poetical works of Muḥammad Mu’min (b.) Mīr ‘Abdi’l-lah Mushkīn-Qalam al-Ḥusaynī Berarī (as he calls himself on f. 2), with the *takhallus* ‘Arshī. He died in 1091/1680. See R 154, Spr 336 (this particular copy referred to). Transcribed in the author’s lifetime, by Shaykh ‘Īsā (f. 223v), who copied it in the 14th year of Aurangzīb’s reign, i.e. 1082 AH. This volume contains :

1. A verbose and bombastic *preface* (f. 1v), by the author himself, beg.

آرائش دیباچۀ دیوان ثنا بنام مقدسیست الخ

2. *Ghazals* (f. 6v), in alphabetical order, beg.

ای بود ذاتت منزه ز ابتدا و انتها، یک کل اندر کلشن قدس تو آمد کبریا،

3. *Qaṣīdas* (f. 115v), unarranged, beg.

دل بود آئینه و آئینه دان او جهان، الخ

4. *Tarjī‘bands* (f. 139v), beg.

ای ناطق ذات حق زبانت، الخ

5. *Tarkīb-bands*, etc. (f. 143v), beg.

ای جلوه فروز یوسفستان، الخ

6. *Qiṭ‘as*, *fards*, etc. (f. 150v), beg.

ای زبان در دهان خموش مباش، الخ

7. *Rubā‘īs* (f. 156v), beg.

ای آنکه برونی از درون و بیرون، الخ

8. *Sāqī-nāma* (f. 164v), beg.

بنام مسیحای تاک آفرین، الخ

9. *Kitāb-i-shāhad* (f. 170v), a long *mathnawī* poem in mystical strain, comp. in 1069/1659, as stated on f. 223, where a chronogram is given با حسن ازل شاهد عرشي زيبا. Beg.

حمد آرایم بنام ذو الجلال، الخ

10. *Mihr-u wafā* (f. 224v), another still longer *mathnawī* poem in the same strain, in the metre of Niẓāmī’s *Khusraw-u Shīrīn*. It was dedicated to Shāhjahān (f. 282 sq.), who is much

eulogised. At the end (f. 289), the author mentions his descent from Ni'matu'l-lah Walī, as well as alludes to his ancestors, who also were poets. Beg.

بنام آنکه مهر افزون جانست ، الخ

Ff. (391), S 265 × 165, 220 × 120, ll 15, two columns in the centre, and one on the margins. From f. 171 to the end four columns on a page. Or. pap. Ind. nast. Cond. good.

792.

دیوان عرشي

DĪWĀN-I-'ARSHĪ. Oa 56.

A short extract from 'Arshī's dīwān, containing a number of *ghazals*. Copied in 1179 AH. by Barakātu'l-lah Sajlūrī (?). Beg.

تا منور شد حریم بزم دلدار ما ، الخ

Bd. v. Ff. 111v–123v. For measurements, etc., see No. 688.

793.

دیوان مجذوب

DĪWĀN-I-MAJDHŪB. Nb 118.

Poems of Muḥammad Tabrīzī, with the *takhallus* Majdhūb, who died in 1093/1682. See EIO 1575 (1), RS 331, R 696–697, etc. *Ind. libr.* Bk 352–353, Spr 479-480 (this particular copy referred to). The dīwān was collected in 1063/1653. Copied in 1148 AH. (the 18th year of Muḥammad Shāh's reign), by Ghulām 'Alī. This volume contains:

Qaṣīdas (f. 1), beg. زور بازوی ترا الله اکبر شاهد است ، الخ

Ghazals (f. 12), in alphabetical order, beg.

الهی عبدک العاصی اتاکا ، الخ

Tajī'bands, etc. (f. 116v), beg. حسن را آئینه درکار بود ، الخ

Rubā'īs (f. 127), beg. از مرتبهٔ نبي شرف دارد حسن ، الخ

Ff. (134), S 235 × 140, 185 × 90, ll 15. Or. pap. Ind. nast. Cond. good. Additional poems of the same author on the margins of several folios.

794.

دیوان نصیبي

DĪWĀN-I-NAṢĪBĪ. Nc 17.

Poems of Abū Ibrāhīm Allah-yār b. Ḥājjī Muḥammad-yār b. Ḥājjī Mirzā Muḥammad b. Qlīch Mīrzā الدرمان al-Balkhī, with the *takhallus* Naṣībī (so he gives his name in the preface, on f. 11). He flourished towards the end of the XIc./XVIIc., in India, in the reign of Aurangzīb, to whom this collection of poems is dedicated (cf. ff. 12, 112v, etc.). In Spr 510–512 several poets with the same *takhallus* are referred to, but this one seems not to be identical with anyone of them. Transcribed in ۱۰۱. probably 1100 (or even 1110) AH. The present volume, calligraphically written, perhaps intended as a presentation copy, contains:

A long prose *preface* (f. 1v), in inflated style, beg.

حمد بیحد و ثنای بیعد مر حضرت خداوندی را الخ

Qaṣīdas (f. 23v), in imitation of a great many poets, ancient and modern, beg.

خدای حی جهان دار و قادر مطلق ، ز اشتقاق منزه ازو نه کس مشتق ،

The poets imitated are: 1. Anwarī (ff. 23v, 56v). 2. Athīr Akhsīkatī (f. 25v). 3. Kamāl Isma'īl (f. 27). 4. 'Aṭṭār (f. 28v). 5. Ḥassān (f. 30v). 6. Abū'l-Faraj Rūnī (f. 33, 65v, 111). 7. Sayf-i-Isfarangī (f. 34). 8. 'Iṣmat Bukhārī (f. 36v). 9. Salmān Sāwajī (f. 39v). 10. Khāqānī (ff. 41, 48, 88v, 99v, 101, 104). 11. Sanāī (ff. 43, 79v). 12. Rūdagī (f. 46). 13. Mas'ūd-i-Sa'd-i-Salmān (f. 50v). 14. Rashīd-i-Waṭwāṭ (f. 52v). 15. Abū'l-mafākhir Rāzī (f. 54v). 16. 'Urfī (f. 59). 17. Raḍiyyu'd-Dīn Nīshāpūrī (f. 61v). 18. Ẓahīr-i-Fāryābī (ff. 64, 73). 19. Sayyid Ḥasan Ghaznawī (f. 65v). 20. Badr-i-Shāshī (f. 69v). 21. Majd-i-Hamgar (f. 71v). 22. Sa'dī (f. 75). 23. Mujīr-i-Baylaqānī (f. 77). 24. Khusraw (ff. 81v, 83v, 89v). 25. Azraqī (f. 85). 26. Kamālu'd-Dīn b. Ghiyāth (f. 87). 27. Ummīdī 'Irāqī (f. 91). 28. 'Unṣurī (f. 93). 29. Sa'īd Harawī (f. 96v). 30. 'Aḍāirī Rāzī (f. 98v). 31. 'Uthmān Mukhtārī (f. 102). 32. Pūr-i-Bahā-i-Jāmī (f. 115).

A few other poems are perhaps no imitations, such as the one (f. 102) with the title مذمت ملک دکهن.

Ff. (117), S 260 × 160, 180 × 95, ll 9. Or. pap. Ind. calligraphic nast. Cond. tol. good. Two very mediocre vignettes.

795. اسرار المعانی

ASRĀRU'L-MA'ĀNĪ. Na 3.

A Sufico-didactic *mathnawī* poem, with many prose passages, comp. by Muḥammad Amīn Tirmīdhī Ḥusaynī (f. 4v). He dedicated the poem to Aurangzīb (f. 4), and, besides, often eulogises that prince in various parts of his work. The title is given on

f. 4v. This poem contains many eulogies on several celebrated Chishtī shaykhs, etc. Copied in the XIIc. AH. Beg.

ستائش و حمد و ثنا كريمي را سزد كه الخ

Ff. 54, S 180 × 90, 120 × 55, ll 10. Or. pap. Ind. nast. Cond. tol. good. Marginal notes and glosses.

796.

دیوان تسلیم

DĪWĀN-I-TASLĪM.

Nb 28.

Poems of Muḥammad Hāshimī Shīrāzī, with the *takhalluṣ* Taslīm, who flourished towards the end of the XIc./XVIIc. His poems often contain eulogies on Aurangzīb. See Spr 577 (this particular copy referred to), and Bk 364; cf. also Pr 960. Copied towards the end of the XIIc. AH. This transcript only contains an incomplete collection of *ghazals*, arranged in alphabetical order. The series breaks off, however, at those rhyming with ف . Beg.

ای مطلع مهر تو موزونیء دیوانها ، دیباچهٔ حسن تو رنگینيء عنوانها ،

Ff. 47, S 210 × 120, 150 × 70, ll 14. Or. pap. Good Ind. nast. Cond. on the whole good, although the MS. is worm-eaten in many places. CFW 1825.

797.

دیوان اشرف

DĪWĀN-I-ASHRAF.

Nb 12.

Poems of Muḥammad Sa'īd with the *takhalluṣ* Ashraf who flourished towards the end of the XIc./XVIIc., in the reign of Aurangzīb, cf. R 738. *Ind. libr.* Bk 368, Spr 340–341 (this particular copy described). Transcribed in the XIIc. AH. This volume contains :

1. *Qaṣīdas* (f. 1v), beg.

نیست جز نام خدا مطلع دیوان ثنا ، الخ

2. *Sāqī-nāma* (f. 48), and several other short *mathnawīs*. Beg.

دلا مژده بادت که نوروز شد ، الخ

3. A *mathnawī* poem in praise of Kashmīr (f. 68), and some others (on ff. 71v and 73). Beg.

چنان باریک باشد راه کشمیر ، الخ

4. *Qaḍā wa qadar* (f. 78), beg.

شنیدم روزي از روشن روانی ، الخ

5. Several short *mathnawī* poems (ff. 92v, 95v, 98v), mostly in praise of Aurangzīb. Beg. جهان افروز فکری میشود باز ' الخ

6. *Ghazals* (f. 101), in alphabetical order, beg.

جز نبي و ولي بحق راه مدان خدايرا ' الخ

7. *Tarjī'bands*, *qiṭ'as*, *quatrains*, short *mathnawīs*, etc. (f. 168v), beg. `مانع ادبار باشد غفلت آسوده را ' الخ

Ff. 225, badly misplaced in many cases. In the beginning the correct order is ff. 1, 5, 6, 3, 4, 7–25, 27–32, 26, 33 etc. S 185 × 115, 140 × 70, ll 14. Or. pap. Good Ind. nast. Cond. good.

798. لطيفهٔ شوق

LAṬĪFA-I-SHAUQ. Na 105.

A long Sufico-didactic *mathnawī* poem, comp. in 1100/1689 by the author who calls himself Junūnī or Junūnī Miskīn. The date of composition, given above, is expressed by a chronogram on f. 196 : چار صد از غنيمت آر برون , and the title appears on f. 22v. The work is divided into many unnumbered *laṭīfas*. Aurangzīb is much eulogised (as on ff. 16–19v). See Spr 452 (this particular copy referred to). Transcribed in 1102 AH. Beg.

بلبـــل بوستـــان دانائي ' مي سرايد چنين ز كويائي '

Ff. (196), S 250 × 135, 195 × 90, ll 17. Or. pap. Ind. vulgar nast. Cond. tol. good. In some places worm-eaten and injured by dampness.

799. ديوان نورس

DĪWĀN-I-NAURAS. Oa 4.

Poems of Nauras or Naurasī, as he calls himself, mostly imitating compositions of various ancient poets. There have been many poets with the same *takhalluṣ*. The better known ones are : Muḥammad Ḥusayn Damāwandī, who lived at the court of the Safawides towards the end of the XIc. and just at the beginning of the XIIc. AH. (end of the XVIIc. AD.), see RS 333. Another Nauras, originally a native of Qazwīn, lived in India and died at Bījāpūr in 1083/1672 (see Spr 96). The specimens from the poetry of both, given in *Riyāḍu'sh-shu'arā* (see No. 230 in this Cat., ff. 456v and 459v), as well as in RS 333 (reproducing the initial *bayts* of the British Museum copy) are not found in the present volume. Therefore the Nauras in question may or may not be identical with either of the above. Transcribed in the XIIc. AH. This volume contains only *ghazals*, alphabetically arrranged (some more poems of the same author are added on many folios on the margins, in a different and more modern handwriting). Beg.

ای خدا چون شاه بیت ابروی جانان ما ، الخ

Bd. v. Ff. 1v–60v, S 250 × 145, 175 × 90, ll 15. Or. pap. Ind. nast. Cond. tol. good.

800. دیوان حسن

DĪWĀN-I-ḤASAN. Nb 46.

Poems of Ḥasan b. Ḥusayn Shāmlū, with the *takhalluṣ* Ḥasan, who flourished towards the end of the XIc. and beg. of the XIIc. AH. (end of the XVIIc. AD.). As stated in Spr 419, where another copy of the same dīwān is described, he was a governor of Herat under the Safawide princes ʻAbbās II (1052–1077/1642–1667) and Sulaymān (1077–1105/1667–1694). Copied in the XIIc. AH. This transcript contains:

A prose preface (f. 1v), beg.

بعد از ادای ستائش دهندگان کاخ سخن الخ

Ghazals (f. 2v), in alphabetical order, beg.

یا رب این مخمور غفلت را مي اسرار ده ،
همچو آهم بر در دلهای روشن بار ده ،

Ff. 20, S 230 × 125, 160 × 75, ll 16. Or. pap. Ind. shikasta. Cond. good, although the MS. is slightly worm-eaten.

801. دیوان سابق

DĪWĀN-I-SĀBIQ. Nb 58.

Poems of Ḥājjī Farīdūn, or Farīdūn Ḥusayn, with the *takhalluṣ* Sābiq, who settled in India and was still living in Lahore in 1103/1691–1692, as stated in EIO 1624. *Ind. libr.* Spr 545 (this particular copy referred to). The present copy, calligraphically written, at the end contains a note, dated 1100 AH. (here ۱.۱.), in a different handwriting:

دیوان مظالم (?) منست این ، شرح دل ظالم منست این ، این
مجموعه که حاصل عمر و زادهٔ طبعم است در بلدهٔ کشمیر ... حسب الامر ...
میرزا عبد العظیم ... مرتب گردید الخ

This note ends with a distich in the same strain. It seems therefore not improbable that this note was written by the author himself on what was intended as a presentation copy. It contains :

Qaṣīdas (f. 1v), beg.

منادیست در آنکو که هر که کشتهٔ ماست ،
بروز حشر زما خونها نخواهد خواست ،

Ghazals (f. 73v), in alphabetical order, beg.

جون وحدت میزند جوش از رگ زنار ما ،
نالهٔ ناقوس مي آید ز استغفار ما ،

Rubā'īs (f. 234v), beg.

سلطان سریر لی مع الله علیست ، الخ

Ff. 243, S 230 × 125, 150 × 80, ll 12. Or. pap. Calligraphic Ind. nast. Cond. good. Two vignettes.

802.

The same. Od 1.

Another copy of the same dīwān, transcribed in 1098 AH., at Burhānpūr, and so also within the author's lifetime. This dīwān may be complete, but the leaves are badly misplaced and ff. 151–253 are occupied by a portion of the dīwān of Ẓahīr-i-Fāryābī (already described under No. 464, on p. 204 in this Cat.). There are : *qaṣīdas* (f. 1v), *ghazals* (ff. 59v–150v, 254–270, 279), and *quatrains* (ff. 271–278), all beg. as in the preceding copy.

Bd. v. For measurements, etc., see No. 464.

803.

دیوان واعظ

DĪWĀN-I-WĀ'IẒ. Nb 143.

Poems of Rafī'u'd-Dīn Muḥammad b. Fatḥi'l-lah Qazwīnī, with the *takhalluṣ* Wā'iẓ, the author of the well known *Abwābu'l-jinān*. He died shortly after 1105/1694. See RS 334, EB 1144, R 697–698. *Ind. libr.* Spr 587 (apparently this particular copy referred to). Transcribed by Muḥammad Amīnī Māzandarānī, in 1088 AH., i.e. a long time before the author died. This volume contains :

Ghazals (f. 1v), in alphabetical order, with a few *qiṭ'as* and *fards*, beg.

ای نام دلگشای تو عنوان کارها ، خاک در تو آب رخ اعتبارها ،

Qaṣīdas (f. 63v), with a few *quatrains*, etc., at the end, beg.

فصل دی شد آتش سوزي هوا را در سراسب ، الخ

Ff. 77 (many misplaced), S 230 × 125, 160 × 75, ll 16. Or. pap. Ind. nast. Cond. good.

804. دیوان کرامي

DĪWĀN-I-KIRĀMĪ. Nb 115.

Poems of Kirāmī, who flourished towards the end of the XIc./XVIIc. There were a great many poets, almost contemporary with each other, all with the same *takhalluṣ*. H. Ethé, in EIO 1625, enumerates 8 of the better known ones. The present dīwān is evidently the same as the one described in EIO 1625–1626, because many poems in both are identical. Cf. also in *Ind. libr.* Bk 354, Spr 412 (this particular copy referred to). It was completed in 1105/1693–1694, and the poet's full name may have been 'Abdu'r-Raḥmān b. Amānat-Khān Kirāmī, as shown in EIO 1625. Transcribed in the XIIc. AH. This volume contains.

1. A *tarkīb-band* (f. 1v), incomplete, apparently by the same author, beg.

شرابي را بده ساقي که شوید رنگ از دلها ، الخ

2. *Ghazals* (f. 6), in alphabetical order (the end on f. 510, which is misplaced). Beg. as in EIO 1625:

شست و شوی ده بخون عاشقان میخانه را ،
میفروش امروز رنگ نو بریز اینخانه را ،

3. *Qaṣīdas* (f. 503v), *tarkīb-bands*, etc. beg.

ای ز تو تعلیم ناز سرو روانرا ، وی تنت آئینه دار صورت جان را ،

4. *Rubā'īs* (f. 516), in alphabetical order, with a few other poems at the end, beg.

کفتیم که هست اختیاري ما را ، الخ

Ff. (537), S 235 × 125, 180 × 80, ll 11. Or. pap. Ind. nast. Cond. tol. good. Some leaves misplaced.

805. عشق نامه

'ISHQ-NĀMA. Nb 116.

A *mathnawī* poem, dealing with the romance of Mahyār (man) and Chandarbadan (woman). Comp. in 1105/1694, as stated in the *khātima* (f. 71v):

ز هجرت هزار و صد و پنجسال ، چو بکذشت در خاطرم اینخیال ،

The author frequently mentions his *takhallus* Biyānī. Copied in the XIIc., at Rat'hlī (رتهلي), a village in the Bangāpūr district, a dependency of Bījāpūr, by one Yūsuf. Beg.

به بسـم الله سازم ابتـدا را ، زبان جاري كنم وصف خدا را ،

Bd. v. Ff. 59–72. For measurements, etc., see No. 662.

806.

DĪWĀN-I-FIṬRAT. ديوان فطرت

Nb 103.

Poems of Mu'izzu'd-Dīn Muḥammad Fiṭrat, who died in 1106/1694–1695. In many poems he also uses the *takhallus* Mūsawī. Cf. EIO 1560, see EB 1993, etc. *Ind. libr.* Bk 355–356, Spr 408 (this particular copy referred to). Transcribed in the XIIc. AH. This dīwān contains *ghazals*, *quatrains*, etc., intermixed, arranged in one alphabetical series. Beg.

به پیری شد فزون داغ محبت چشم زارم را ،
خزان گل زر افشانکـرد اوراق بهارم را ،

Ff. 45–48 contain poetical fragments, apparently from a different author, and f. 49 gives two additional ghazals of Fiṭrat, in a more modern handwriting.

Ff. 49. S 215 × 115, 165 × 80, ll 17. Or. pap. Ind. shikasta-nast. Cond. tol. good, the first half injured by repairs.

807.

The same. Nb 104.

Another copy of the same dīwān, transcribed in 1191 AH. by Dībī Prashād (?). It contains :

Qaṣīdas (f. 113), with a short *mathnawī* poem at the end, beg.

شبها ز سوز نالۀ زارم عجب مدار ، بر گوش پنبه گر نهد از صبح روزگار ،

Ghazals (f. 120), with a few *fards* and *quatrains*, beg.

جنونم گوش شهرت ار بدامن چون کشم پارا ،
پریشان نالۀ عشقم خبر کن کوه و صحرا را ،

Bd. v. Ff. 113–140v. For measurements, etc., see No. 646.

808. (مختصر در اصول)

(MUKHTAṢAR DAR UṢŪL). E 161.

A short versified exposition, in *mathnawī* verse, of the elementary prescriptions of the Muhammadan religion. It was composed in 1106/1695, by one ʻAynī, and contains 110 *bayts*, as stated on f. 173 :

وين طرفه يادكار ز عيني است در جهان ،
ابيات او تمام ز صد ده كم آمد (*sic*)
نامش نكو نكاشته شد مختصر از آن ،
تاريخ اظهر است كه يعني دهد نشان ،

It is divided into 8 *bābs*, and is probably incomplete. Beg.

بعد از ثنا و حمد جهان آفرين و جان ، هم بعد نعت احمد هادئ انس جان ،

Transcribed in the fourth year of some prince's reign, obviously in the end of the XIIc. or the beg. of the XIIIc. AH. On ff. 173v–174 there are a few questions and answers concerning various religious matters, in prose. On ff. 174v–175 there is a short *mathnawī* poem in praise of the twelve Shiʻite Imāms, etc., beg.

الهـــي به اعزاز آن چند تن ، كه هستند فخر زمين (و) زمن ،

Bd. v. Ff. 169–175, S 200 × 135, 140 × 75, ll 13. Europ. pap. Vulgar Ind. nast. Cond. tol. good. Injured by worms and repairs.

809. ديوان شوكت

DĪWĀN-I-SHAUKAT. Nb 81.

Poems of Abū Isḥāq or Muḥammad Isḥāq (or Ibrāhīm) Bukhārī, with the *takhalluṣ* Shaukat, who lived in Persia and died at Iṣfahān in 1107/1695–1696. See GIPh 312, EIO 1628–1633, EB 1145–1146, Pr 934, R 698, Krafft 69, etc. *Ind. libr.* Bh 406, Bk 357–359, Spr 568–569. Copied in 1124 (?) AH., in a place called تلنبه . The present volume contains :

Ghazals (f. 1v), in alphabetical order, intermixed with *quatrains*, *fards*, etc. Some more are added occasionally on the margins. Beg.

الهي رنك تأثير كرامت كن فغانم را ، به موج اشك بلبل آب ده تيغ زبانم را ،

Two *qaṣīdas* (f. 190), the second of them being the same as described in EB 1146, and one *qiṭʻa*. Beg.

از بسكه ريخت رنك جنون بر سرم هوا ، الخ

A story, in prose and verse, in praise of coffee (f. 196), with the title :

مشاطۀ شاهد معاني شاه شوكت در تعريف قهوه بيان نمود ،

Beg.

حبش زاده ملاحت پناه معشوقي الخ

A short letter in reply to an epistle of Mīr Najāt (f. 201).

Ff. (201), S 255 × 140, 160 × 70, ll 15. Or. pap. Ind. nast. with some pretence to calligraphy ; the author's name and the initial poem are written in gold, which is still unfaded. Cond. tol. good. A mediocre vignette.

810.

مثنوئ راسخ

MATHNAWĪ-I-RĀSIKH.

Na 116.

A Sufico-didactic poem in *mathnawī* verse, by Muḥammad Zamān, a native of Lahore, with the *takhalluṣ* Rāsikh. He died in 1107/1695–1696. See EB 1147 (1), where this work is described in detail. *Ind. libr.* Bk 360. Copied in the XIIc. AH. Beg.

ز كلكم اى صرير آه بر خيز ، نسيم كوى بسم الله بر خيز ،

Ff. 22, S 210 × 115, 170 × 90, ll 13. Two columns in the centre and a double column on the margins. Or. pap. Bad Ind. shikasta. Cond. tol. good. Very slightly worm-eaten.

811.

شمع و پروانه

SHAM‘-U PARWĀNA.

Na 111.

Another version of the Indian tale of Rat and Padam, already mentioned under No. 770 in this Cat. It was comp. in 1069/1658–1659 by Mīr ‘Askarī ‘Āqil-Khān Rāzī, who died at Dihlī in 1108/1696. See GIPh 253, EIO 1634(1), 1635, EB 1148–1149, Pr 935, R 699, etc. *Ind. libr.* Spr 543, etc. Copied by Mīr Ma‘mūr in 1116 AH. (the 47th year of Aurangzīb's reign), incomplete at the beginning. It opens abruptly with :

آب كل را ز دل فزوده كمال ، دلربا كرده آب و كل به جمال ،

Bd. v. For measurements, etc., see No. 768.

812.

مرقع

MURAQQA‘.

Na 113.

A book of Sufic miscellanies, by the same Rāzī, originally undertaken by him as an attempt (a rather poor one, in fact) to imitate the *Mathnawī* of the great Jalālu'd-Dīn Rūmī. It deals with every thing in general and nothing in particular and is extremely verbose and bombastic. See EIO 1638, etc. *Ind. libr.* Bk 361–362, Spr 543. Transcribed in 1099 AH., i.e. long before the death of the author. Beg. as usual.

ایهـــا الساقي اغذني في الغمـام ، . اسقني من جرعة الكأس (*sic*) الكرام ،

S 200 × 115, 145 × 70, ll 13. Or. pap. Ind. nast. Cond. good.

813.

مثنوئ ناصر علي

MATHNAWĪ-I-NĀṢIR-‘ALĪ. Na 13.

A *mathnawī* poem in Sufic strain by Nāṣir-‘Alī Sarhindī who died at Dihlī in 1108/1697. See GIPh 252, 310, EIO 1639–1648, EB 1150–1152, Pr 936, Ros 167, R 699 sq., Gotha C. 80, Leyden C. II 107, etc. *Ind. libr.* Bk 363, Spr 329. A bad copy, dating apparently from the beginning of the XIIc. AH. It was evidently once an édition de luxe, written on specially coloured paper in a calligraphic, but very bad, form of shikasta. Now the paper is all rotten and worm-eaten; the folios are loose. Beg. as usual:

الهي ذرهٔ دردم بجان ریز ، شرر در پنبه زار استخوان ریز ،

S 210 × 125, 150 × 80, irregular number of diagonal lines. Or. coloured paper. Cond. bad. CFW 1825.

814.

The same. M 2.

Another copy of the same poem, dating probably from the middle of the XIIc. AH. It is included in a large collection of treatises on different subjects. Beg. as in the preceding copy.

Bd. v. Ff. 113–121v. For measurements, etc., see above, No. 221.

815.

The same. M 6.

A fragment of the same poem, dating from the XIIc. AH. Also extracts from the minor poems of Nāṣir ‘Alī.

Bd. v. Ff. 33–37v and 1v–20, S 230 × 115, irregular number of lines. Or. pap. Bad Ind. shikasta nast. Cond. very bad, dirty, worm-eaten.

816.

The same. Oa 62.

Another copy of the same poem, dating from the middle of the XIIc. AH. (other parts of the same volume, written by the same hand, are dated 1134 AH.). It is incomplete at the end. Beg. as in No. 813.

Bd. v. Ff. 77v–106. For measurements, etc., see No. 617.

817. انتخاب ديوان ناصر علي

INTIKHĀB-I-DĪWĀN-I-NĀṢIR-‘ALĪ. Oa 63.

A brief version of the dīwān of the same poet. Copied in 1142 AH. It contains *ghazals*, *quatrains*, *fards*, etc., intermixed, alphabetically arranged. Beg. as usual :

محبت جادهٔ دارد نهان (here پنهان) در خلوت دلها ،
چو تار سبحه کم کردیده این ره زیر منزلها ،

Bd. v. Ff. 1v–102, S 225 × 140, 130 × 80, ll 11. Or. pap. Ind. nast. Cond. tol. good.

818. لمعات الطاهرين

LAMA‘ĀTU’Ṭ-ṬĀHIRĪN. Na 106.

A long Sufico-Shi‘ite compilation, in *mathnawī* verse, divided into 110 *lama‘as*. It contains an exposition of the system of Shi‘ism, in its rather extremist form, and, besides, deals with a great many questions of ethics, theology, Sufic theosophy, etc., all in a great confusion. The poem is exceedingly verbose, but equally vague and bombastic. In spite of its Shi‘itic tendencies it is dedicated to Aurangzīb (f. 2v, and the whole of the 78th *lama‘a*), and contains long eulogies of the first three khalifs. There are, however, many passages which, although very elusively worded, remind us forcibly of the doctrine of Ismailism. The work was completed in 1108/1697 (chronogram لمع عشق توامان), by Ghulām-‘Alī b. Muḥammad-‘Alī b. Aḥmad Tūām, a native of the Deccan, who used the *takhallus* Ghulām or Ghulāmā. In the course of his huge poem he refers frequently to his various relations or narrates many events of his own career. They can however only be summarised after a comprehensive study of this highly unsystematic work. So far I have been unable to find elsewhere any references concerning the author's biography.

At the end there are added, in the same handwriting as that of the whole of the volume, a prayer (دعاء عدیله) and a pedigree of the author's spiritual guide, Sayyid Shāh Mīr Muḥammad Musharraf, probably a local saint. It is very interesting because it traces the descent of the person in question from Adam to ‘Alī, and from ‘Alī, through Imām Isma‘īl, the Fatimides of Egypt, and the Khudāwands of Alamūt, to himself. A note on this matter was published by me in JASB, 1922, pp. 403–406.

A good copy, transcribed apparently in the beg. of the XIIc. AH. It contains a lengthy and verbose prose preface, beg.

حمد و سپاس بیقیاس مر احدیرا الخ

Beg. of the poem itself (f. 49v):

باسم (*sic*) الله الرحمن نعم (*sic*) الرحیم ،
حکیم قدیر علی عظیم ،

Beg. of the دعاء عدیله :

شهد الله انه لا اله الا هو الخ

S 255 × 140, 170 × 90, ll 12. Or. pap. Good Ind. nast. Cond. good. A detailed index on ff. 33v–48.

819.

NAYRANG-I-‘ISHQ. نیرنگ عشق

Na 119.

A versified love story of Shāhad (woman) and ‘Azīz (man), comp. in 1096/1685 by Muḥammad Akram, a Panjābī from Ganjāh, a place in that province, who used the *takhalluṣ* Ghanīmat. He died about 1110/1698–1699. See GIPh 251, EIO 1649–1652, EB 1153–1155, R 700, 1034, etc. *Ind. libr.* Bk 367, Spr 410. Lith. several times in India. Copied in the XIIc. AH. Beg.

بنام شاهد نازک خیالان ، عزیز خاطر آشفته حالان ،

A number of highly flowery epistles are appended at the end. They are transcribed by a different hand in the worst possible form of shikasta, almost absolutely illegible. There is a kind of a title, also not quite legible: ... رقعات عای جاه

S 215 × 120, 180 × 105, ll 11, two columns in the centre and one on the margins. Or. pap. Ind. shikasta. Cond. tol. good, in some places worm-eaten.

820.

DĪWĀN-I-WAḤĪD. دیوان وحید

Nb 148.

A large collection of poems by ‘Imādu'd-daula Muḥammad Ṭāhir Qazwīnī, with the *takhalluṣ* Waḥīd, the author of the well-known history of Shāh ‘Abbās II, the Safawide (1052–1077/1642–1666), تاریخ شاه عباس ثاني. He died most probably in 1110/1698–1699, but other dates of his death are given by various authorities, i.e. 1108/1696–1697 and 1118–1119/1706–1707. See GIPh 312, 342, EIO 1653–1655, etc. *Ind. libr.* Bk 365. Copied in 1181 AH. This bulky volume contains *ghazals*, *quatrains*, *tarkīb-bands*, *fards*, etc., all intermixed and arranged in one alphabetical sequence. The copy is defective at the beginning, but, judging from the original numeration of the folios, only two leaves are lost. Beg. of the first complete poem :

طرف بر بستن بسي مشکل بود از کار ما ، الخ

Ff. (348), S 260 × 145, 230 × 75, ll 12, two columns in the centre and one on the margins. Or. pap. Ind. shikasta-nast. Cond. tol. good.

821.

The same. Nb 104.

A short extract from Waḥīd's dīwān. There are only a few *qiṭ‘as*. This collection forms part of a volume, containing dīwāns of several different poets, many of them, transcribed by the same hand, being dated 1191 AH. It opens with the poem, found on f. 10v of the preceding copy :

سری داریم بي سامان دلی داریم بي پروا ، الخ

Bd. v. Ff. 155–159. For measurements, etc., see No. 646.

822.

کلیات عظیم

KULLIYYĀT-I-‘AẒĪM. Nb 97.

Poems of Muḥammad (cf. f. 221) Nīshāpūrī, with the *takhalluṣ* ‘Aẓīm, who died in 1110–1111/1698–1700. See GIPh 312, R 701. *Ind. libr.* Bk 337, Spr 358 (this particular copy described). A calligraphic transcript, probably dating from the author's time, i.e. the end of the XIc. or the beg. of the XIIc. AH. This volume contains :

1. *Qaṣīdas* (f. 1v), *qiṭ‘as*, etc., beg.

ای ز بسم الله کل بر فرق فرقان ریختهٔ ، شکر الحمد از آن در کام انسان ریختهٔ ،

2. *Ghazals* (f. 49v), in alphabetical order, with a few *mukhammasāt*, *quatrains*, etc., at the end, beg.

ای عشق تن ما ز تو شد جان تو از ما ،
ما از تو شدیم آخر و دیوان و تو از ما ،

3. *Fauz-i-‘Aẓīm* (f. 109v). A *mathnawī* poem, of somewhat ‘encyclopaedic’ contents, dealing with a most surprising variety of subjects, comp. in 1064/1654. It is apparently incomplete at the end. Beg.

دارم سر حمد حق تعالى ، ام للانسان ما تمني ،

4. *Jāmi‘u’l-fawā’id* (f. 217v). A short *mathnawī* poem in praise of Bayrām-Khān, a high official under Shāh Sulaymān, the Safawide (1077–1105/1667–1694). It contains a long prose preface (ff. 217v–221v), comp. in 1068/1658 (chronogram مجموعهٔ بيرام خان). Beg. of the preface :

واحد الذات كثير الصفات الخ

Beg. of the poem itself (f. 222v) :

الهى ديدهٔ ده خالى از عيب ، كه سوزد از نكاهش پردهٔ غيب ،

5. A short *mathnawī* poem containing a eulogy of the garden called Faraj-Bakhsh (f. 229v), with the heading :

در تعريف باغ نصريه مشهور بفرج بخش ،

Beg. of the poem :

صباحي دست موسى آستينش ، الخ

Ff. 234, S 215 × 120, 135 × 65, ll 15. Or. pap. Calligraphic Ind. nast. Cond. good. In some places worm-eaten. A few notes on the margins.

823. ديوان شفيعا

DĪWĀN-I-SHAFĪ‘Ā. Nb 6.

Poems of Shafī‘ā, a native of Shīrāz, who also used the *takhallus* Athar. He lived in Iṣfahān, never came to India, and died at Lār in 1113/1701–1702, as is usually accepted, although another date of his death is also given by different authorities, i.e. 1124/1712–1713. See EIO 1656, EB 1156, R 791. *Ind. libr.* Spr 344. His dīwān was collected in 1106/1694–1695 Copied by ‘Aṭāu’l-lah b. Wilāyati’l-lah b. Bāqir, surnamed Mīr Pādshāh, in 1145 AH. The present volume contains :

1. *Qaṣīdas* (f. 1v), with a few *mathnawīs*, and a number of *qiṭ‘as*, containing chronograms. Beg.

شرح مجموعهٔ صنع تو ندارد پايان ، يک رباعيت ز تركيب عناصر انسان ،

2. *Ghazals* (f. 62v), in alphabetical order, beg.

بكش بوادئ افتادكي تن خود را ، الخ

3. *Rubā'īs* (f. 102v), beg.

داری اکر آرزوی کوثر به بهشت ، الخ

4. *Hajwiyyāt* (f. 105), several epigrams, etc., beg.

ای علم در جهان بر سوائي ، الخ

S 240 × 145, 195 × 90, ll 15. Or. pap. Ind. bad shikasta-nast. Cond. good. CFW 1832.

824.

دیوان مخفي

DĪWĀN-I-MAKHFĪ. Nb 122.

The well-known collection of poems by Aurangzīb's eldest daughter Zību'n-Nisā, with the *takhalluṣ* Makhfī, who died in 1114/1703. See GIPh 310, R 702, etc. *Ind. libr.* Bk 422 (where an attempt is made to ascribe this dīwān to another poet, whose *takhallus* quite accidentally coincided with that of Zību'n-Nisā; all this is extremely unconvincing), Spr 480; (GC II 226–227), etc. It was several times lithographed in India. Copied in 1213 or 1223 AH. (the date is suspicious, not clearly legible, probably added by a later hand or altered), by Muḥammad Amīn Beg. This copy contains four miniature paintings (on ff. 17v, 74, 118v, 149). The poems are intermixed, *ghazals*, *qiṭ'as*, *qaṣīdas*, *mukhammasāt*, *musaddasāt*, etc., and arranged alphabetically. Only *tarjī'bands* and *tarkīb-bands* are given separately. Beg.

ای ز ابر رحمتت خرم کل بستان ما ،
کفتکوئی حرف عشقت مطلع دیوان ما ،

Tarjī'bands (f. 129v), beg.

ای مرهم زخم هر کزندي ، الخ

Tarkīb-bands (f. 139), beg.

آن حسن که در پرده بخود راز نهان داشت ، الخ

Ff. (168), S 255 × 155, 165 × 95, ll 14. Or. pap. Ind. nast. Cond. good. Bad vignette.

825.

دیوان مطلع

DĪWĀN-I-MUṬLI'. Nb 127.

Poems of مطلع (probably to be read Muṭli', although another possible reading may be Maṭla'). There was a poet with the same *takhalluṣ* مطلع, i.e. Muḥammad Muṭli', the son of the Safawide prince Shāh Ṣafī (1037–1052/1628–1642). But it is obvious that he and the author of the present dīwān were quite distinct because the present volume contains chronograms ranging from 1100 AH., up to 1112 (f. 44v), 1114 (f. 44), 1116 (f. 44), and even 1118 (f. 44, طالع و بخت). Besides, the present poet, as his dīwān shows, was living in India, and some of his *qaṣīdas* (as on f. 15v) are addressed to emperor Farrukh-Siyar (1124–1131/1713–1719) of Dehli. The present copy dates from about the same period, i.e. the beg. of the XIIc. AH. It contains:

Qaṣīdas (f. 1v), with a few *tarkīb-bands*, and a series of *qiṭ'as*, containing chronograms, at the end. Beg.

نو بهار آفرينش را چمن سرا توئي ، فتنه آموز نكاه نرگس شهلا توئي ،

Ghazals (f. 62v), in alphabetical order, beg.

يا متعالى الجناب مجدک في الكبريا ،
ذاتک بحر الكرم وصفک عين العطا ،

Rubā'īs (f. 115v), beg.

روزي كه بخانه دلبتان (?) مي آيد ، الخ

On ff. 119v–124v some more poems are found, apparently from the same author.

Ff. 124, S 230×120, 185×90, ll 17. Or. pap. Ind. nast. Cond. not good. Worm-eaten and in many places injured by repairs, especially in the second half of the book.

826. كليات عالي

KULLIYYĀT-I-'ĀLĪ. Nd 12.

Poems of Nūru'd-Dīn Muḥammad, with the titles of Ni'mat-Khān, Muqarrab-Khān and Dānishmand Khān, which were bestowed on him at different times, and with the *takhalluṣ* 'Ālī. He died in 1121–1122/1709–1710. See GIPh 337, EIO 1659–1671, EB 1159–1161, R 702–703, etc. *Ind. libr.* Bk 370–371, Spr 328–329 (this particular copy referred to). Transcribed towards the end of the XIIc. AH. Originally a good copy, but now slightly defective at the beg. and end, much injured by dampness, so that many pages are illegible. It contains:

1. The prose *preface* (f. 1), here incomplete at the beg., highly bombastic and inflated. Beg. abruptly:

... في الحقيقة غواصان طهٔ فكر الخ

2. *Dīwān* (f. 14), containing *ghazals*, *qaṣīdas*, *mathnawīs*, *qiṭ'as*, *fards*, *quatrains*, etc., partly alphabetically arranged. Many poems are written on the margins. Beg.

تمامي يابد از مصراع بسم الله ديوانها ،
ببين كز مد اين ابروست زيب روى عنوانها ،

3. *Ḥusn-u 'ishq* (f. 135v; ff. 132–134 are left blank), an allegorical story in prose and verse, also called *Munākiḥa-i-ḥusn-u 'ishq*, or *Katkhudāī-i-ḥusn-u 'ishq*. See EIO 1659(4), 1661(4), 1662(5), 1669, EB 1157(6), 1159(3), Pr 681, R 703, 738, 796, 850, etc. Several times lith. in India. Beg.

حديث عشق شد زيب بيانم ، چو شمع افتاد آتش در زبانم ،

4. *Rūz-nāma* (f. 155), or *Waqāi'-i-Ḥaydarābād*, or, as in this copy,

روز نامهٔ وقائع ايام محاصرهٔ قلعهٔ دار الجهاد حيدراباد ؛

It is a satirical chronicle of the siege of Ḥaydarābād in 1097/1686. See EIO 1659 (2), 1660 (4), 1661 (1), 1662 (2), 1663–1668, EB 1157 (5), 1159(1), 1160, Pr 492, R 268, 745, 796, 850, 1049. Cf. Elliott, History of India, VII, p. 200. Lith. several times in India. Beg.

دمى كه مدرس كشاف صبح در صفهٔ صدق الخ

(Ff. 214v–215 are blank. Ff. 215v–217v contain a letter of Mīr Manṣūr Nīshāpūrī, with the *takhalluṣ* 'Āshıq, to one of his friends, from India to Iṣfahān, beg.

زنداني بيت الاخزان فراق عاشق مشتاق الخ

It seems to have no connection with 'Ālī).

5. *Mathnawī* (f. 219v), the same as EIO 1659 (6), EB 1157 (4), 1161, R 703, 796, Spr 329, etc. It belongs probably to the long series of weak and unsuccessful attempts of various poets to imitate the *Mathnawī* of the great Jalālu'd-Dīn Rūmī. Beg.

حمد و شكر او را كه هر چه هست ازوست ،
دام هستي حلقه دار از هاى هوست ،

Apparently incomplete at the end of which the last three folios are written by a different hand.

Ff. 328, S 230 × 125, 150 × 70, ll 14. Or. pap. Clear Ind. nast. Cond. bad. Injured by dampness.

827.

The same. M 2.

A portion of ‘Ālī’s *Kulliyyāt*, copied in XIIc. AH. and included in a large collection of treatises on different subjects. It contains:

1. The usual prose *preface* (f. 390v), the same as in the preceding copy. Beg. as in EIO 1660 (2):

عیار افزای نقد سخن اکسیریست که الخ

2. *Ghazals* (f. 393), in alphabetical order, beg.

بیا ای خامه بسم الله سر کن راه مطلب را ، الخ

3. *Qaṣīdas* (f. 418v), unarranged, beg.

کشائش کره دل بهیچ باب نشد ، الخ

4. *Mathnawī*, the same as in No. 826 (5), with the same beginning (f. 423v), incomplete at the end.

Bd. v. Ff. 390v–460. For measurements, etc., see No. 221.

828.

دیوان خالص

DĪWĀN-I-KHĀLIṢ.

M 7.

Poems of Sayyid Ḥusayn, with the *takhalluṣ* Khāliṣ, who came to India, and died there in 1122/1710–1711. See EIO 1672–1673, Pr 937–938, 700. *Ind. libr.* Bk 372, Spr 460. Copied in the XIIIc. AH. This collection apparently contains only an abbreviated version of the dīwān. Beg.

ای نشاء سرجوش ثنای تو سخنها ، الخ

Bd. v. Ff. 67v–127v, S 290 × 195, 235 × 80, ll 21, two columns in the centre and one on the margins. Europ. pap. Ind. shikasta-nast. Cond. tol. good.

829.

حملهٔ حیدری

ḤAMLA-I-ḤAYDARĪ.

Na 175.

A long *mathnawī* poem, imitating the *Shāhnāma*, and dealing with the legendary fantastic adventures of ‘Alī, the first Shi‘ite Imām. The author, Muḥammad Rafī‘-Khān, with the *takhalluṣ* Bādhil, died in 1123/1711, leaving his poem unfinished. This work was completed in 1135/1723 by another poet with the *takhalluṣ* Najaf, who appended to it another composition on the same subject, by an earlier author, Sayyid Abū Ṭālib Iṣfahānī. See GIPh 235, EIO 900, RS 336, EB 518-519, Pr 533, R 704, etc. *Ind. libr.* Bh 409, Bk 374-377, Spr 368. Cf. also J. Mohl, Le livre des Rois, preface, p. 77, note. A good copy dating from the XIIc. AH. Beg. as usual :

بنام خداوند بسيار بخش ،
خرد بخش و دين بخش و دينار بخش ،

The second part has the heading as follows :

اختتام حملهٔ حيدری از كفتهٔ مير ابو طالب ولد مير ابو القاسم فندرسكي ،

Beg.

در بحر دانش محمد رفيع ، كه بادش بمحشر محمد شفيع ،

S 310 × 185, 235 × 145, ll 25, four columns. Or. pap. Good Ind. nast. Cond. good. Many blank spaces reserved, either for the intended prose passages or for pictures.

830.

ديوان منشي

DĪWĀN-I-MUNSHĪ. Nb 132.

Poems of Jasẉant Rāy with the *takhalluṣ* Munshī. The present copy of his dīwān is an autograph, transcribed in 1124/1712 at Sarā in the province of Bījāpūr. It has already been mentioned in Spr 507-508. See also EIO 1695. It contains chiefly *ghazals*, but there are also some *rubā'īs*, etc., all in one alphabetical series. Beg.

ای پرشكرز نام تو كام دهان ما ، طوطي سبق كرفته ز نطق زبان ما ،

On ff. 77–81 there is a short prose article, in the same handwriting, probably by the same author, incomplete at the end. The title is as follows :

نقل در مجلس رندان به ازين نيست دكر ،

Beg.

شبي كه از مهتاب فرش سيماب الخ

On f. 83 there is a single page (in a different handwriting) of what may be the beginning of another prose treatise, opening with :

قانون جدولی اينست الخ

Ff. 83, S 230 × 125, 155 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

831.

ديوان وحدت

DĪWĀN-I-WAḤDAT. Nb 146.

Poems of 'Abdu'l-Aḥad, with the *takhalluṣ* Waḥdat, surnamed Miyān-gul or Shāh-gul, d. in 1126/1714. See Spr 585 (this parti-

cular copy described). Copied in the XIIc. AH. This vol. contains :
Qaṣīdas (f. 1v), beg.

زهي ز کنه کمالت کليم ناطقه لال ، بر آستان جلالت امين پر و بال ،

Ghazals (f. 20v), in alphabetical order, beg.

خبر از کعبهٔ جان میرسد در وادیٔ دلها ،
بود چون رشتهٔ کوهر عیان این ره بمنزلها ،

Quatrains, *qiṭ‘as*, *fards*, etc. (f. 251), beg.

تا چشم تو با فتنه کری ساخته است ، الخ

Ff. (259), S 220 × 125, 120 × 85, ll 13. Or. pap. Ind. nast. Cond. good.

832.

نور نامه

NŪR-NĀMA. Oa 25.

A versified *Nūr-nāma* or a eulogy of Muḥammad, explaining the part played by his spirit (literally 'light,' *nūr*), in the process of the creation of the universe. Similar *nūr-nāmas*, in prose and verse, exist in a great number of versions in various languages. Their recital is regarded an act of piety and possesses special magical power. A prayer in Arabic invariably accompanies all similar works (here on ff. 17–22v). The author's name is not mentioned (usually the *nūr-nāmas* are ascribed to the authorship of the fourth Shi‘ite Imām, Ja‘far Ṣādiq). The title is mentioned on ff. 4v and 16v. The work is comp. in 1126/1714, as stated at the end :

روز یکشنبه هشتم شعبان ،
ختم شد بر عنایت رحمان ،
سال هجر(ت) .... نمون ،
الف و صد بیست و شش بران افزون ،

Copied in the XIIc. AH., as an entry in an album. Beg.

کفت پیغمبر خدای اجل ، خوش حدیثي ز خلقت اول ،

Bd. v. Ff. 1v–22v, S 115 × 65, 75 × 35, ll 9. Or. pap. Ind. nast. Cond. very bad. Worm-eaten and injured by repairs.

833.

دیوان منصف

DĪWĀN-I-MUNṢIF. Oa 46.

Poems of Fāḍil-Khān, with the *takhalluṣ* Munṣif. The date of his death is unknown, but the date of the completion of his present dīwān may be fixed within 6 years between 1127 and 1133/1715–1721. The first date is that of the victory of ‘Abdu’ṣ-Ṣamad-Khān Dilīr-Jang over the Sik’hs, mentioned on f. 13v. The second date is that of the year in which the present copy was transcribed by Mullā Pīr-Muḥammad (see the colophon on f. 138). See Pr 949, R 706. *Ind. libr.* Spr 507 (this particular copy described). This volume contains :

Qaṣīdas (f. 1v), beg.

کشت از بار کنه قامتم از بس دو تا ،
شد خط پیشانیم همچو نکین نقش ما ،

Ghazals (f. 17v), in alphabetical order, beg.

یا رب ز ننک هستئ من باز کن مرا ،
تاراج عشق خانه بر انداز کن مرا ،

Rubā‘īs (f. 138v), also in alphabetical order, beg.

یا رب نفسي ز ما جدا کن ما را ، الخ

Ff. (155), S 190 × 105, 145 × 70, ll 15. Or. pap. Ind. nast. Cond. good. Glosses and quotations on the fly-leaves and margins. Spaces reserved apparently for illustrations. Several folios left blank.

834.

DĪWĀN-I-WĀḌIḤ.

دیوان واضح

Oa 52.

Poems of Mubāraku’l-lah Irādat-Khān, son of Mīr Isḥāq, with the *takhalluṣ* Wāḍiḥ, d. in 1128/1716. See GIPh 300, EIO 1674–1675, R 938. *Ind. libr.* Spr 583 (the next copy referred to). Transcribed in the XIIc. AH. This volume contains :

1. *Qaṣīdas* (f. 1), apparently an incomplete series, beg.

نمود طبع من امروز برق جولاني ، بیاد آن صنم شعله چین پیشاني ،

2. *Ghazals* (f. 6v), in alphabetical order, also only an extract from the original collection. Beg.

ای خشک زبان ساخته مقصد طلبانرا ،
کرداب عدم کرده سراب دو جهـــانرا ،

3. *Rubā‘īs* (f. 40), in alphabetical order, beg.

بسم الله این رباعیٔ عنصر ما ، الخ

4. Several *tarjī‘bands* (f. 47), defective at the beginning.
5. *Sāqī-nāma* (f. 50), without a preface. Comp. in 1107/1695–1696. Beg.

بهشیار مستي که تاک آفرید ، الخ

6. *Āīna-i-rāz* (f. 54), a *mathnawī* poem, commenced in 1075/1664–1665, and completed in 1078/1667–1668. This poem is apparently incomplete at the end. It contains a prose preface, beg.

عشقست جمال كمالي را كه صفاى حيرت الخ

Beg. of the poem itself (f. 60v):

بنام آنكه دل آئينه ساز است ، نظرباز نهاني جمله راز است ،

Ff. 68, S 285 × 165, 180 × 90, irregular number of diagonal lines. Or. pap. Ind. nast. Cond. good.

835.

The same. Nb 142.

Another copy of the collection of *ghazals* by Wāḍiḥ, dating from the XIIc. AH. It is referred to in Spr 583. Transcribed in the XIIc. AH., but several portions, which probably were lost, have been restored by a different hand, on different paper, of much more modern origin. This collection of *ghazals* seems to be more complete, although the first and the last poems are the same. Beg. as in the preceding No. 834 (2).

Ff. (69), S 205 × 115, 160 × 70, ll 15. Or. pap. Ind. nast. Cond. bad. Worm-eaten and repaired.

836.

ديوان بيدل

DĪWĀN-I-BĪDIL. Oa 24.

Poems of ʻAbdu'l-Qādir, with the *takhalluṣ* Bīdil, d. at Dihlī in 1133/1720 (another date of his death is given as 1137/1724–1725). See GIPh 300, 301, 310, 335, 337, EIO 1676–1686, EB 1169–1170, Pr 938–941, Ros 167, R 706–707, Gotha C. 80, etc. *Ind. libr.* Bh 410, Bk 381–388, Spr 378–380: (GC II 221). Cf. also Garcin de Tassy. Hist. de la litt. Hindouie, I, p. 312 sq. Lith. a great many times in India. About prose works of the same Bīdil see above, Nos. 384–389 in this Catalogue. Copied in 1141 AH. by ʻAbdu'l-Mu'min b. Muḥammad Taqī b. Muḥammad Fāḍil. There is no preface, and the present volume contains chiefly *ghazals*, in alphabetical order, and a number of *rubāʻīs* at the end (f. 116v).

Ghazals (f. 1v), beg.

نفس آشفته ميدارد چو كل جمعيت ما را ،
پريشان مي نويسد كلك موج احوال دريا را ،

Quatrains (f. 116v), beg.

آندم که حقیقت عدم پیدا شد ، الخ

Bd. v. Ff. 1-123, S 210 × 120, 175 × 80, ll 19. Or. pap. Ind. shikasta-nast. Cond. good.

837.

The same. Nb 25.

Another copy of the same dīwān, which is the longest of all the copies of this dīwān in the present collection. Transcribed in the middle of the XIIc. AH., incomplete at the end. It contains only *ghazals*, in alphabetical order, beg.

باوج کبریا کز پهلــوی عجزست راه آنجــا ،
سر موی کر اینجا خم شوی بشکن کلاه آنجــا ،

Ff. 479, S 240 × 140, 170 × 65, ll 19. Or. pap. Ind. nast. Cond. good.

838.

The same. Nb 24.

Another copy of the same dīwān, probably considerably abbreviated. Transcribed in 1191 AH. at Muḥammadābād (Benares), in the 18th year of Shāh-ʿĀlam. It contains *ghazals*, beg. as in the preceding copy, with a few *tarjīʿbands* at the end.

Ff. 179, S 240 × 155, 180 × 105, ll 17, two columns in the centre and one on the margins. Or. pap. Ind. shikasta-nast. Cond. tol. good.

839.

The same. Nb 27.

Another copy of the same dīwān, dating from the end of the XIIc. or beg. of the XIIIc. AH. It contains *ghazals*, in alphabetical order, beg. as in the two preceding copies, with a few *quatrains* and *fards* at the end.

S 210 × 120, 165 × 85, ll 13. Or. pap. Ind. shikasta-nast., different hands. Cond. good. Some folios misplaced.

840.

The same. Nb 26.

Another copy of the same dīwān, transcribed towards the end of the XIIc. AH. It contains *ghazals*, in alphabetical order, beg.

دریای خیالیم و نمي نیست در اینجا ،
جز وهم وجود و عدمي نیست در اینجا ،

(The *ghazal*, which is placed first in the preceding copies, is here the second.)

S 220 × 115, 170 × 75, ll 16. Or. pap. Ind. shikasta-nsta. Cond. good. Stray notes and quotations on fly-leaves and margins.

841. محيط اعظم

MUḤĪṬ-I-A‘ẒAM. Na 135.

A long *Sāqī-nāma*, in Sufic strain, comp. by the same Bīdil in 1078/1667–1668 (the title is a chronogram). Copied by Qudratu'llah Mīrzāpūrī in 1179 AH. It contains a flowery preface, beg.

حمد نشاء آفريني كه ميخانهٔ حقيقت الخ

Beg. of the poem (f. 2, on the margins) :

خوش آندم كه در بزمگاه قدم، مئ بود بي نشاء كيف و كم،

S 225 × 150, 140 × 70, ll 17, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. good. CFW 1825.

842. عرفان

‘IRFĀN. Na 112.

Another lengthy *mathnawī* poem by the same Bīdil, also in Sufic strain, comp. in 1124/1712. See R 707, etc. *Ind. libr.* Bk 382, 387–388, etc. Copied in the XIIc. AH. Beg.

عشق از مشت خاك آدم ريخت، آنقدر خون كه رنگ عالم ريخت،

Ff. (201), S 240 × 150, 175 × 80, ll 18. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

843. رباعيات بيدل

RUBĀ‘IYYĀT-I-BĪDIL. Nc 19.

A huge collection of *quatrains*, in alphabetical order, by the same Bīdil (see RS 338. Pr 969, etc.). At the end there are a few artificial *ghazals* (f. 363v) ; *quatrains* written with letters not requiring diacritical dots (f. 366v) ; another short series of *quatrains*, which, in contradistinction to the preceding ones, are written only with letters which require diacritical dots (f. 367) ; a long *mathnawī* poem, describing the elephant (f. 369v) ; a series of *tarjī‘bands* (ff. 63v–69, 375v, etc.). Copied in the XIIc. AH. Beg.

آن كس كه منزه است ز آب و كل ما،
بي او عدم است خلوت و محفل ما،

Ff. (392), S 215 × 115, 145 × 70, ll 14. Or. pap. Very bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten. Folios badly misplaced.

844. محبوب نیرنگ

MAHBŪB-I-NAYRANG. Na 163.

Versified love letters, in Sufic strain, completed in 1133/1721, by Muhammad Ṭāhir Kulābī (evidently a native of Kulāb, on the Upper Oxus, and not Gulābī as written by Sprenger). See GIPh 251, Spr 413 (this particular copy described). The present transcript is an autograph, written in the year of completion, 1133/1721, i.e. the second of Muhammad Shāh's reign. It contains a prose preface, beg.

ترزبانئ قلم معجز بنایان بحمد سخن آفرین الخ

Beg. of the poem itself :

پس از حمد و ثنائی ایزد پاک ، پس از نعت و درود شاه لولاک ،

S 175 × 115, 115 × 65, ll 11. Or. pap. Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten.

845. دیوان قاسم دیوانه

DĪWĀN-I-QĀSIM DĪWĀNA. Nb 109.

Poems of Muhammad Qāsim Mashhadī, with the *takhalluṣ* Qāsim Dīwāna, who died probably shortly after 1136/1723–1724. See GIPh 312, EIO 1689–1693, Pr 699, R 707, etc. *Ind. libr.* Bh 387 (mistake of a century in the date of the death of the poet), Spr 533–534 (this particular copy referred to). Transcribed in the XIIc. AH. This volume contains chiefly *ghazals* in alphabetical order, with a few *quatrains*, and *tarjī'bands*. Beg. as usual :

بسکه افتاد از غمت شوریدگي در کار ما ،
بر سر ما خود بخود وا میشود دستار ما ،

Beg. of *quatrains* (f. 108) :

این خلق که از نظر نهانند مرا ، الخ

Ff. 111, S 230 × 135, 155 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good. In some places slightly worm-eaten.

846. دیوان نصرت

DĪWĀN-I-NUṢRAT. Nb 136.

Poems of Dilāwar-Khān who in poetry used the *takhalluṣ* Nuṣrat, d. in 1139/1726–1727. See EIO 1694. *Ind. libr.* Spr 525 (this particular copy referred to). Transcribed in the XIIc.

AH. This collection contains only *ghazals*, alphabetically arranged. Beg.

بسکه شد آشفته آن زلف مشکین جان ما ،
مد آه ما بود بسم الله دیوان ما ،

Ff. 92, S 210 × 125, 155 × 75, ll 13. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired.

847. رموز الطاهرين

RUMŪZU'Ṭ-ṬĀHIRĪN. Na 53.

A long *mathnawī* poem, again a very poor attempt to imitate the *Mathnawī* of Jalālu'd-Dīn Rūmī. It consists of short chapters dealing with various topics of Sufism and ethics. It was comp. by Bāqir-'Alī-Khān b. Ghulām-'Alī-Khān (not Madanī, as stated in Spr 373 : the latter word is simply the beginning of the next sentence : مدتی در صحبت نیکان الخ). The date of completion is twice given as 1139 1726–1727, on the last folio : at the end, as سر قرآن با رموز الطاهرين (1139), and on the last but one page as :

از ید قدرت مدد جو وبخوان ، سال تاریخ است راز خسروان ،

i.e. 1125 + 14 = 1139 (in Spr 373 this chronogram is misunderstood). The poem is divided into six parts, each beginning with the initial *bayt* of the corresponding daftar of Rūmī's *Mathnawī*. This particular copy, dating from the XIIc. AH., is already described in Spr 373. There is a prose preface, beg.

به بسم الله عنوان دیوان کن الخ

The poem itself begins on f. 6v :

نی چه میگوید شنو ای راز دان ، از فراق دوست دارد داستان ،

S 230 × 125, 180 × 85, ll 17. Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

848. گلشن اسرار

GULSHAN-I-ASRĀR. Na 97.

A paraphrase and commentary on some selected passages from the *Mathnawī* of Rūmī, by the same Bāqir-'Alī (cf. ff. 2, 7v, etc., frequently). It was composed in 1146/1734 (not 1145/1733, as stated in Spr 374). This particular copy is also described in Spr 374. Transcribed in the middle of the XIIc. AH. Beg.

نحمد الله على الفضل الاتم ، خالق الانوار من كتم العدم ،

S 235 × 125, 160 × 70, ll 14. Or. pap. Ind. nast. Cond. good. Stray notes and glosses on the margins.

849. ديوان شهرت

DĪWĀN-I-SHUHRAT. Nb 82.

Poems of Ḥusayn Shīrāzī, with the *takhalluṣ* Shuhrat, who came to India, and died there in 1149/1736–1737. See EB 1178, etc. *Ind. libr.* Bk 391, Spr 571 (this particular copy referred to). Transcribed in the XIIc. AH. This volume contains chiefly *ghazals*, in alphabetical order, and a few other poems, under the heading of *mutafarriqāt* (f. 65). Beg.

الهي آشنای نام خود کردان زبانم را ،
زبسم الله زينت بخش ديوان بيانم را ،

Bd. v. Ff. 1v–68v, S 230 × 140, 215 × 120, four columns of diagonal lines, irregular in number. Or. pap. Good Ind. nast. Cond. good. CFW 1825. Some stray quotations from Ḥazīn, etc., on the fly-leaves.

850. حربهٔ حيدري

ḤARBA-I-ḤAYDARĪ. Na 35.

A lengthy and verbose *mathnawī* poem, dealing with the religious legends about the fantastic adventures of ʻAlī and Ḥusayn, by a poet who calls himself only Karam. This work belongs to the long list of imitations of the *Shāhnāma*, having as its direct model the *Ḥamla-i-Ḥaydarī* by Bādhil (see above, No. 829). It was commenced in 1135/1723 (f. 6):

بسال هزار و صد و سي و پنج ، مرا در سر افتاد سودای کنج ،

and completed in 1149/1136–1137 (f. 260v, the last *bayt* of the poem), for which date the chronogram تو کوئی کرم حربهٔ حيدري is given. See GIPh 236, Spr 456 (this particular copy described). Transcribed in 1217 AH., at Lucknow, by ʻAbdu'l-Qayūm b. Muḥammad Qāsim. Beg.

ثنائی که مستان کنند ابتدا ، بنام خدائيست جل و علا ،

Ff. (260), S 220 × 150, 180 × 125, ll 18, four columns. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired in many places.

851. ديوان راجا

DĪWĀN-I-RĀJĀ. Nb 53.

Poems of Rāja or Rājā, or, as he is called in the next copy, Mīrān Sayyid Rajū. See EIO 1702, EB 1179. *Ind. libr.* Spr 539. As H. Ethé states (EIO 1702), the name of this poet is not found in any *tadhkira*. His dīwān must in any case have been completed before 1151/1738, the date of the present copy (which is seven years older than the one described in EIO 1702). It was transcribed at Sad'hūt by Muḥammad Qādirī of Shahjahānpūr. This dīwān contains *ghazals*, *qaṣīdas*, *qiṭ'as*, etc., all left unarranged. Beg.

روئي كه من بديدم اندر عيان نگنجد ،
لذت جمال آن رو اندر بيان نگنجد ،

Ff. 11, S 200 × 115, 175 × 90, ll 19. Or. pap. Ind. nast. Cond. good.

852.

The same. E 215.

Another copy of the same dīwān, dating from the end of the XIIc. or beg. of the XIIIc. AH. It contains the same collection of *ghazals*, with a few *mathnawīs*, etc., beg. as in the preceding copy.

Bd v. Ff. 12v–46v, S 210 × 130, 140 × 70, ll 12–14. Europ. pap., decaying. Ind. vulgar nast. Cond. tol. good.

853.

DĪWĀN-I-'ISHQĪ. ديوان عشقي

Nb 95.

Poems of 'Ishqī, who gives the date of the completion of his dīwān as 1154/1741 (the 24th year of Muḥammad Shāh's reign), in the concluding lines (f. 114). The name of Shaykh Burhān is ambiguously mentioned in the same place, and it is not clear whether this is the original name of the author, or the name of the scribe. It seems most probable however that he was a copyist, who finally arranged that dīwān and prepared a fair copy of it. This particular MS. is described in Spr 442. Copied towards the end of the XIIc. AH. This volume contains:

Ghazals (f. 1v), in alphabetical order, beg.

ای تازه ز گلزار جمالت چمن ما ، وز خندهٔ شیرین تو شیرین دهن ما ،

Qiṭ'as (f. 107v), beg. دلا مكوش بعيب كسان كه نزد خرد ، الخ

Quatrains (f. 110), beg.

ای آنکه حرامست مرا بیتو نفس ، الخ

Ff. 114, S 220 × 135, 155 × 85, ll 11. Or. pap. Ind. nast. Cond. good. CFW 1825. Slightly worm-eaten.

854. ديوان اميد

DĪWĀN-I-UMMĪD. Nb 16.

Poems of Muḥammad Riḍā, with the surname Qizil-bāsh-Khān and the *takhalluṣ* Ummīd. He was a native of Hamadān, but settled in India, and died at Dihlī in 1159/1746. See EIO 1703, R 711. *Ind. libr.* Bk 396–397, Spr 581 (this particular copy referred to). Transcribed in 1191 AH., by ‘Azīzu’l-lah Ḥusaynī Zinjānī. This volume contains:

Ghazals (f. 1v), in alphabetical order, beg.

سراسر همچو مهر و ماه کردیدیم دنیا را ،
ندارد منزل آسایشی دیدیم دنیا را ،

Mukhammasāt (f. 224), *fards*, etc., beg.

نباشد طاقت دوری مرا نه تاب دیدن هم ، الخ

Rubā‘īs (f. 230v), beg. در حشر شفیع ما نبی الله است ، الخ

(The first line is badly legible in the middle.)

Ff. (234), S 230 × 130, 170 × 85, ll 15. Or. pap. Good Ind. nast. Cond. rather bad. Worm-eaten, injured by dampness.

855. نجم الهداء

NAJMU’L-HUDĀ. Na 158.

A long Sufic *mathnawī* poem by ‘Alī-Qulī-Khān Dāghistānī Shamkhālī, with the *takhalluṣ* Wālih, a poet of Caucasian-Turkish extraction, who lived at Iṣfahān, but later came to India, and died at Dihlī in 1169/1756. See EIO 1708, EB 1182, etc. *Ind. libr.* Spr 589 (this particular copy described); St. No. 82 on p. 70 (?). About his biographical work, *Riyāḍu’sh-shu‘arā*, see above, No. 230 in this Catalogue. The present poem was completed in 1149/1737 (chronogram on the last folio عين معني نسخهٔ نجم الهدا). Copied in 1192 AH. Beg.

زینت آغاز این فرخ کتاب ، کشت از حمد کریم مستطاب ،

S 215 × 120, 130 × 80, ll 15. Or. pap. Pers. nast. Cond. good. Slightly worm-eaten.

856. میرزا نامه

MĪRZĀ-NĀMA. Na 142.

Another *mathnawī* poem by the same Wālih (f. 2), containing a rather too naturalistic story of the love adventures of Mīrzā

Shiraikan. See Spr 589 (this particular copy referred to). Transcribed in 1191 AH. Beg.

بعد حمد و سپاس رب کریم ، مالک الملک واجب التعظیم ،

Ff. 11, S 215 × 120, 170 × 90, ll 11. Or. pap. Coarse Ind. nast. Cond. bad. Worm-eaten and badly repaired.

857.

دیوان واله

DĪWĀN-I-WĀLIH. Nb 145.

A very short extract from the dīwān of the same Wālih. It contains only a number of *ghazals*. rhyming in ظ. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

از فیض نشهٔ ي (*sic*) رخ آن دلربا چه حظ ،
چون نیست باغ کل ز مي دلکشا چه حظ ،

Ff. 16, S 240 × 140, 160 × 95, ll 16. Or. pap. Ind. nast. Cond. good.

858.

(منظومه در صرف)

(MANẒŪMA DAR ṢARF.) C 22.

A very short versified treatise (in the form of a *qaṣīda* rhyming in ان-), on the elements of Arabic grammar. It was completed in 1169/1756, as is clearly stated on f. 4:

تاریخ ختم آن شده از هجرت رسول ،
نزد خرد هزار و صد و شصت و نه عیان ،

The name of the author is apparently Nadīm, see f. 3v:

شد طرفه یادکار برای تو از ندیم ، الخ

Copied towards the end of the XIIc. AH. Beg.

حمد است بیقیاس بمنان مستعان ، کز شکر او شکر شکند طوطيِ زبان ،

Ff. 4, S 220 × 120, 165 × 95, ll 21. Or. pap. Bad Ind. nast. Cond. good.

859.

کلیات عزیز

KULLIYYĀT-I-‘AZĪZ. Oa 14.

Poetical works of ‘Azīz, or ‘Abdu’l-‘Azīz-Khān (cf. ff. 64, 82v, 88). There are only a few chronograms in his poems, for 1136, 1724 (f. 78v), and for 1149/1736 (f. 79), but many references to Āṣaf-Jāh (d. 1161/1748) (f. 68v), Banda-Nawāz (f. 79), etc. His poems have at all events been completed before 1171–1172/1758–1759, because there are different works in the same *majmū'a*, which were copied in those years on the same paper (although by different hands). This particular copy was described in Spr 365, but there are some misunderstandings: the date 1167/1755, for which a chronogram is given (f. 101v), does not belong to the dīwān of 'Azīz, as clearly stated in the heading of the poem (f. 101): قصیده در مدح نواب دلیر خان تصنیف بالچند. There are, besides, at the end several poems by Sayyid 'Ulwī (f. 96v), who died in the reign of Aurangzīb, 'Ābid (f. 97v), Nāṣir 'Alī (ff. 103–110v), etc. From the expressions, used in the heading (f. 92) with the name of 'Abdu'l-'Azīz-Khān, i.e. نور مرقده, it is obvious that he was already dead at the time when the present copy was written. It contains:

1. *Qaṣīdas* and *ghazals* (f. 67), unarranged. beg.

مرحبا ای طوطیٔ باغ و بهار لا یزال ،
خوشگوارت باد چون شکر ثنای ذو الجلال ،

2. *Gulshan-i-rang* (f. 82). A short treatise in ornate prose and verse, divided into several *bihārs*. Beg.

ستائش رنگ مبدعی را که الخ

3. Another collection of minor poems (f. 86v), chiefly *ghazals*, beg.

بغیر یار نخواهم بعشق یار قسم ، الخ

4. A *mathnawī* poem (f. 88), with the heading: منظومهٔ طبع زاد عبد العزیز خان. Beg.

بیا ساقی بیا ای جان مستان ، بیا ای رنگ بخش می پرستان ،

5. Several poems in Dak'hanī (f. 92), by the same author, beg.

کنچن سی تن الخ

6. A collection of poems of different classes, *ghazals*, *quatrains*, a short *Sāqī-nāma*, etc. (f. 93v). As mentioned above, in the beginning of this note, at the end there are added poems from different authors.

Bd. v. Ff. 67–110v, S 205 × 195, 170 × 115, ll 17. Europ. pap. Ind. shikasta-nast. Cond. tol. good. Glosses and stray notes on fly-leaves and margins.

860. (مثنویٔ شهید)

(MATHNAWĪ-I-SHAHĪD.) E 33.

A Sufic *mathnawī* poem, by Shahīd, whose full name probably was Hāshim ‘Alī. Several poets with the same *takhalluṣ* are mentioned in EIO 1709, Pr 684, Spr 150, etc., but there are no indications as to the identity of the present author with either of them. At all events the present poem was completed before 1175/1761, in which year the present copy was transcribed. It is interesting to note that there are *two* complete copies of this poem in this same volume (both included in a *majmū‘a* containing different works). The *first* copy has at the end what is apparently the beginning of the intended colophon :

تصنیف هاشم علي صاحب ......

The *second* copy has a proper colophon, which states that this work was written for Hāshim ‘Alī. He is called the author of the poems, and evidently was alive at that time :

حسب الفرمائش (*sic*) هاشم علي صاحب تصنیف زاده لطفه (*sic*)

The scribe calls himself Muḥammad Aḥsanu’l-lah Hāshimī ; he wrote at Islāmpūr (کیم). Beg.

بنام آنکه او جان جهانست ، بنام آنکه ذکر هر زبانست ،

Bd. v. S 215 × 125, 155 × 80, ll 13. Or. pap. Ind. nast. Cond. good.

861. كليات حزين

KULLIYYĀT-I-ḤAZĪN. Nb 44.

Poems of Muḥammad-‘Alī b. Abī Ṭālib b. ‘Abdi’l-lah b. Jamāli’d-Dīn ‘Alī az-Zāhidī al-Jīlānī, etc., with the *takhalluṣ* Ḥazīn, already mentioned as the author of several biographical treatises (see Nos. 225–229 in this Catalogue). He died at Benares in 1180/1766. See concerning his poetical works : GIPh 310–311, EIO 1712–1714, EB 1184–1185, Pr 695, 696, 699, 945, R 715–717. *Ind. libr.* Bk 402–410, Spr 424–425 (the present and the next copies referred to). Transcribed in the beginning of the XIIIc. AH. The volume contains :

1. The prose *preface* (f. 1v), beg.

افتتاح نامهٔ نام آوران کیهان خدیو سخن الخ

2. *Qaṣīdas* (f. 5), with other poems, such as *qiṭ’as*, *tarkīb-bands*, elegies, epigrams, etc., beg.

پیوند بود بارک جان خارستم را ، کو کریه که شاداب کند کشت الم را ،

3. *Chaman-u anjuman* (f. 71), a *mathnawī* poem, see EIO 1712, EB 1184 (2). Beg.

بنام آنکه آذر را چمن ساخت ، دل دوزخ شرر را انجمن ساخت ،

4. *Tadhkiratu'l-'āshiqīn* (f. 82), another *mathnawī* poem, see EIO 1712, EB 1184 (6), or rather only the introduction and conclusion of the intended long work. Beg.

ساقي ز مي موحدانه ، ظلمت بر شرک از میانه ،

5. *Ghazals* (f. 84v), in alphabetical order. A special prose preface, beg. as in EIO 1712 : انت الظاهر فليس فوقک شيء الخ

Beg. of the poems :

درين درياى بي پايان درين طوفان شور افزا ،
دل افکنديم بسم الله مجريها و مرساها ،

6. *Muiafarriqāt* (f. 311), in alphabetical order, beg.

نباشد نامهٔ جز شوق مجنون الهي را ، الخ

7. *Rubā'īs* (f. 322), in alphabetical order, beg.

شد صيد خم زلف رسائي دل ما ، الخ

8. A few *qiṭ'as*, additional *quatrains*, etc. (f. 344v).

Ff. 345, S 245 × 145, 185 × 85. ll 18. Or. pap. Ind. nast. Cond. good.

862.

The same. Oa 68.

Another copy of the same *Kulliyyāt* of Ḥazīn, chiefly containing the *mathnawī* poems, also referred to in Spr 425. Transcribed in the beginning of the XIIIc. AH. Slightly incomplete at the end. There are :

1. *Wadī'atu'l-badī'at* (f. 1v), a *mathnawī* poem, see EB 1184 (8), beg.

كلما في الوجود ليس سواه ، وحده لا اله الا الله ،

On f. 5 Ḥazīn mentions in this poem that he is about 70 years old at the time of writing. As he was born in 1103/1692, the poem must have been composed about 1173/1760.

2. *Ṣafīr-i dil* (f. 54v), another *mathnawī* poem, comp. in 1173/1760, see EB 1184 (7). It contains a prose introduction, beg. له الحمد في الآخرة و الاولى الخ

Beg. of the poem :

ثناهای شایسته دلدار را ، سپاس فراوان ز ما یار را ،

3. *Chaman-u anjuman* (f. 78v), the same poem as mentioned in the preceding copy, No. 861 (3), with the same beginning.

4. *Kharābāt* (f. 90), an unfinished *mathnawī* poem, see EB 1184 (3). Beg.

ثناها ست پیر خرابات را ، که شست از دلم لوث طامات را ،

5. *Muṭmiḥu'l-anẓār* (f. 101v), or rather an introduction (*dībācha*) to a work with this title, though this poem itself does not appear here, cf. EB 1184 (4). Beg.

ای دل افسرده خروشت کجاست ،
خاموشی از زمزمه جوشت کجاست ،

6. *Farhang-nāma* (f. 106), another *mathnawī* poem. see EB 1184 (5), beg.

بنام نگارندهٔ هست و بود ، فرازندهٔ این رواق کبود ،

7. *Tadhkiratu'l-'āshiqīn* (f. 119), as above, No. 861 (4). Beg. as in that copy.

8. *Qaṣīdas* (f. 129v), beg. as in EB 1184 (1) :

غیر نفي غیرت یکتای بی همتاستي ،
نقش لا در چشم وحدت بین من الاستي ،

9. A few *ghazals*, *qiṭ'as*, *rubā'īs*, etc. (f. 166v), beg.

کر دولت پایدار بخشند ، الخ

Ff. (175), S 215 × 140, 170 × 90, ll 13, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

863. شرح قصیدهٔ لامیه

SHARḤ-I-QAṢĪDA-I-LĀMIYYA. D 96.

A commentary upon an Arabic *qaṣīda*, rhyming in ل, of which the authorship is ascribed to 'Alī ibn Abī Ṭālib, the first Shī'ite Imām. The author of this commentary is the same Ḥazīn as in the preceding numbers. Copied in the beginning of the XIIIc. AH. at Benares, in a *majmū'a* containing also some other of Ḥazīn's works. Beg.

لسان حال و ترجمان مقال بسپاس بلاغت اساس الخ ... و بعد چون کروهي از سابقان الخ

Bd. v. Ff. 122–144. For measurements, etc., see above, No. 227.

864. دیوان فقیر

DĪWĀN-I-FAQĪR. Nb 105.

Poems of Shamsu'd-Dīn Faqīr ʻAbbāsī a native of Shāhjahānābād, who used also the *takhalluṣ* Maftūn. He died shortly after 1180/1766–1767. See concerning his poetical works GIPh 236, 250, 253, EIO 1710–1711, etc. *Ind. libr.* Bk 411–414, Spr 394–396 (this particular copy referred to). Concerning some prose works by the same author, see Nos. 230, 395 and 396 in this Catalogue. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. This volume contains:

Ghazals (f. 1v) in alphabetical order, beg.

ای در طلب نام تو آواره نشانها ، کم کرده ره معنیٔ وصف تو بیانها ،

Rubāʻīs (f. 61v), beg. (not quite legible):

پیر خردی که کل (?) بود در افواه ، الخ

Ff. 64, S 205 × 135, 155 × 80, ll 15. Or. pap. Coarse and bad Ind. nast. Cond. not good. CFW 1832. Notes, etc., on the fly-leaves.

865.

The same. M 12*b*.

A short extract from the same dīwān of Faqīr, with a few poems from various other authors on the margins. It has the heading:

انتخاب از کلام شمس الدین فقیر ،

Copied in the beg. of the XIIIc. AH. Beg.

شد آن نیرنک درنک جمال دلربا پیدا ، الخ

Bd. v. For measurements, etc., see No. 732.

866. واله و سلطان

WĀLIH WA SULṬĀN. Na 121.

A *mathnawī* poem having for its subject the story of the love adventures of the poet Wālih (see above, Nos. 230, 857), by the same Faqīr, comp. in 1160/1747. See GIPh 254, EIO 1711, RS 343, etc. *Ind. libr.* Bk 413, Spr 395 (this particular copy referred to). Copied in the beginning of the XIIIc. AH. Beg.

ای واله حسن دلکشت جان ، عشق تو بهر دو کون سلطان ،

S 240 × 150, 160 × 100, ll 11, the later half written in *biyāḍ* style. Or. pap. Bad Ind. shikasta-nast. Cond. tol. good.

867.

DĪWĀN-I-HIJRĪ.

ديوان هجري

Nb 152.

Poems of Hijrī, whose original name is not known. He must have flourished towards the end of the XIIc./XVIIIc., because the chronograms, which are given in his dīwān, range between 1175 and 1180/1761–1766. See Spr 425 (this particular copy described). Copied in 1192 AH. by Ghulām Imām, at Lucknow. This volume contains :

Qaṣīdas (f. 1v), opening with several artificial poems to which an explanation of the secret of word-plays, etc., is prefixed. Beg. of the explanation : قصيدهٔ صنعت در مدح و منقبت الخ

Beg. of the first ornate *qaṣīda* :

منبع و سر چشمهٔ احسان عليست ، حيدر صفدر جهان را جان عليست ،

Ghazals (f. 50v), in alphabetical order, beg.

بده حسن قبولي از كرم يارب بيانم را ، در كوش سخن رس كن الهى داستانم را ،

Rubā'īs (f. 144v), beg. روزى كه سرشتند غمت بادل ما ، الخ

Ff. 154, S 250 × 160, 165 × 100, ll 11 Or. pap. Ind. nast. Cond. good. Many folios misplaced. Some poems by the same author added on the margins. Bad vignettes.

868.

DĪWĀN-I-'ĀSHIQ.

ديوان عاشق

Oa 62.

A short and fragmentary extract from the dīwān of 'Āshiq or 'Āshiqī, consisting of a few *ghazals*, *quatrains*, etc., and a prose passage, apparently by the same author, with the heading در طلب كنج نوشته. There were many poets with this *takhallus*, but it is impossible to identify the present one. This dīwān may be an extract from the same one as described in RS 340–341, Bk 415, etc., of Āqā Muḥammad 'Āshiq, d. 1181/1767. Unfortunately there are no chronograms or references to any historical persons. Copied in the XIIc. AH., in a very bad form of shikasta. Beg.

بيا اى آرزوئ جان عاشق ، نشين بر ديدهٔ كريان عاشق ،

Bd. v. Ff. 65v–76v. For measurements, etc., see No. 426.

869.

DĪWĀN-I-NIYĀZĪ.

ديوان نيازي

Nb 150.

Poems of Nawwāb Aḥmad Mīrzā, with the *takhallus* Niyāzī, who died at Iṣfahān in 1188/1774. See R 718, 875. Copied in the end of the XIIc. AH. There are :

Qaṣīdas (f. 59), incomplete at the beginning (probably only one leaf is lost). They are mostly in praise of the Imāms. Beg. abruptly :

کر سایهٔ مهرت بسر ذره نیفتد ، هرکز ز وجودش اثری نیست هویدا ،

Ghazals (f. 75v), in alphabetical order, beg.

ای رشک خاور از کل مهر تو سینها ، بحر عدن ز کوهر حمدت سفینها ،

Quatrains (f. 192v), beg. هر مو به تنم ناد علی میخواند ، الخ

Bd. v. Ff. 59–200, S 205 × 115, 145 × 70, ll 13. Or. pap. Ind. nast. Cond. bad. Much injured by dampness, especially at the end, where many pages are illegible. Parts of many folios are left blank.

870. نامهٔ طرفه

NĀMA-I-ṬURFA. Na 86.

A *mathnawī* poem, described in EIO 1715 under title of *Najīb-nāma*, dealing with the life, political and military career, etc., of Najību'd-Daula, or Najīb-Khān, a Rohilla chief in the service of Aḥmad Shāh Durrānī (1160–1187/1747–1773), d. in 1185/1771. A special history of the same chief is described in R 306. The present poem was composed in the space of seven days, as stated in the *khātima*, apparently in the same year, 1185/1771, in which the present copy was transcribed. It cannot have been written before the death of Najīb-Khān, because he is here usually called 'the martyr' (شهید). The title as given above, is found on f. 10 : ' بدو دادم این نامهٔ طرفه نام . The author's name is, as usually accepted, Muḥyī'd-Dīn b. Abī'l-Ḥasan, and his *takhalluṣ* Dhauqī. In the preface to his work, described under the next No., he calls himself, however, غلام محیی الدین سید عبد اللطیف. If his name was really Ghulām Muḥyī'd-Dīn, his father's name must have been Sayyid 'Abdu'l-Laṭīf. If however the former expression is only a pious epithet, he himself may have been called 'Abdu'l-Laṭīf. It is difficult to determine what is true without special research. He mentions at the end of his poem that he was 35 years old when he composed it. If this work was really completed in 1185/1771, he must have been born in 1150/1737. On the copy of another work of his, described under the next number, and dated 1189 AH., there is a note by one Muḥammad Sa'īd, dated 1190 AH., in which

Dhauqī is referred to as living at Ellore (?) ساکن یلور. This particular copy is apparently referred to in St. No. 118, on p. 76. Beg.

بنام خدائی که جان آفرید ، زمین آفرید آسمان آفرید ،

S 200 × 130, 160 × 90, ll 14. Europ. pap. Ind. nast. Cond. good.

871. مدائح المشائخ

MADĀ'IḤU'L-MASHĀ'IKH. Na 141.

A collection of *qaṣīdas* in praise of the Imāms and saints of the Qādirī affiliation, by the same Dhauqī. See Spr 389 (the present copy referred to).

Transcribed in 1189 AH. There is a short prose preface, beg.

الحمد لمقتدر جعل حبيبه قديراً الخ

Beg. of the poems :

رحمة العالمين رسول الله ، هم امان هم امين رسول الله ،

S 210 × 150, 160 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

872. انور نامه

ANWAR-NĀMA. Na 7.

A *mathnawī* poem, containing a laudatory account of the career of Nawwāb Anwar-Khān (or Anwaru'd-Dīn-Khān), the ruler of the Carnatic, who died in 1162/1749. The poem was completed in 1174/1760–1761, and dedicated to the successor of Anwar-Khān, Muḥammad 'Alī 'Umdatu'l-mulk (d. 1210/1795), by Muḥammad Isma'īl-Khān, with the *takhallus* Abjadī, who died towards the end of the XIIc., after 1189/1775–1776. See GIPh 238, EIO 1716, 2904, Pr 944–945. *Ind. libr.* Spr 308 (this particular copy described); St. No. 119 on p. 76. Copied in 1176 AH. Beg.

خدايا توئی شاه فرمان روا ، توئی آفرينندهٔ ما سوا ،

Ff. (81), S 300 × 210, 230 × 135, ll 24, four columns. Europ. pap. Ind. nast. Cond. good. Glosses on the margins.

873. ديوان ابجدي

DĪWĀN-I-ABJADĪ. Nb 3.

Minor poems of the same Abjadī. The present copy contains at the end a note as to its having been collated by the author (*muqābila*). It has been described in Spr 307. There are chiefly *ghazals*, in alphabetical order, and a few *quatrains*.

Ghazals (f. 1v), beg.

ای نام تو مفتاح در نطق و بیانها ، حمد تو بود آب تر خشک زبانها ،

Rubā‘īs (f. 46), beg. صاحب نظران خیال عالي دارند ، الخ

Ff. 47, S 215 × 130, 155 × 80, ll 13. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten in some places.

874. لؤلؤ منظوم

LU’LU’-I-MANẒŪM. Na 107.

A short *mathnawī* poem, by Sharafu’d-Dīn ‘Alī Ḥusaynī Qumī, with the *takhalluṣ* Wafā, who visited India, and died in Persia in 1194/1780. See Spr 584 (this particular copy referred to), cf. also EIO 1718, where his dīwān is described. Copied in the beginning of the XIIIc., as the paper, on which it is written, bears the watermark ‘J. Ruse, 1801.’ Beg.

الهی شور عشقم در سر انداز ، فروز آن اخکرم در مجمر انداز ،

Ff. 16, S 225 × 150, 185 × 85, ll 11. Europ. pap. Calligraphic Ind. nast. Cond. good. CFW 1825.

875. دیوان مظهر

DĪWĀN-I-MAẒHAR. Nb 128.

Poems of an Indian Sufic saint, Mīrzā Jānjānān, with the *takhalluṣ* Maẓhar, with his full name Shamsu’d-Dīn Ḥabību’l-lah. He died in 1195/1781, as stated in his biography, by Muḥammad Na‘īmu’l-lah Bahrāichī, described in R 363, 1086. See *Ind. libr.* Bh 417, Spr 488 (this particular copy referred to). Transcribed in 1224 AH. This volume contains:

1. A short autobiographical note (f. 1), of different origin from that of the bulk of the copy, probably added by the binder. Beg. فقیر جانجانان بمظهر متخلص الخ

2. Another transcript of the same note (f. 3v), reproduced in full in Spr 488, beg. بعد حمد و صلوات فقیر جانجانان الخ

3. *Ghazals* (f. 5v), in alphabetical order, beg.

آبی نزد بروی کران خواب بخت ما ، با (آ)نکه کریه داد بسیلاب رخت ما ،

4. A short *mathnawī* poem (f. 82v); 5. *Mukhammasāt* (f. 83v); some more *mathnawīs* (f. 88v), etc.

Ff. 92, S 180 × 110, 115 × 80, ll 7. Or. pap. Ind. nast. Cond. tol. good.

876.

The same. M 2.

Another copy of the same dīwān, apparently abbreviated. Copied in the XIIc. AH. It contains the same biographical note as (1) in the preceding copy, and *ghazals*, beg. as there (3).

Bd. v. Ff. 370v–381. For measurements, etc., see No. 221.

877.

دیوان واقف

DĪWĀN-I-WĀQIF.

Nb 144.

A large collection of poems of Nūru'd-dīn, a native of Patyāla, in the Punjab, with the *takhalluṣ* Wāqif, who died *ca.* 1200/1786. See EB 1189–1190, R 719. *Ind. libr.* Bh 418, Bk 424–426. Spr 589–590 (this particular copy referred to). Transcribed towards the end of the XIIc. or beg. of the XIIIc. AH. This volume contains:

Ghazals (f. 1v), in alphabetical order, beg.

ای به بزم شوق تو نالان بهر سو سازها ، رفته در هر کوشهٔ زان سازها آوازها ،

Mukhammasāt (f. 342v), beg. ترا مشکل کشا دانسته بودم ، الخ

Rubā'īs (ff. 343v–356v, 364–368), beg.

از سلسلهٔ بیسر و پایان تو ایم ، الخ

A *mathnawī* in praise of Nawwāb Shujā'u'd-Daula (f. 368), beg.

روزکاریست، کز وطن دورم ، الخ

A long *tarjī'band* (ff. 369v–361v, 357–363v, 372), beg.

ای زلف تو عنبرین کمندی ، الخ

Ff. (372), S 190 × 105, 140 × 70, ll 14. Or. pap. Ind. shikasta-nast. Cond. not good. Worm-eaten, folios frequently misplaced.

878.

بهار دلها

BIHĀR-I-DILHĀ.

Na 12.

A *mathnawī* poem, in the usual Sufic style, eulogising the Nawwābs of Oudh, Ṣafdar Jang (d. 1167/1754), and especially his son Āṣafu'd-Daula (d. 1212/1797), to whom it is dedicated (f. 5). The author mentions only his *takhalluṣ* Sāqī, but there were so many poets with the same surname that it is very difficult to identify him. See Spr 559 (this particular copy referred to). Transcribed in the XIIIc. AH. Beg.

کویم اول حمد خلاق جهان، کرد پیدا او زمین (و) آسمان،

At the end there are a number of *rubā'īs* (f. 29v), beg.

از بهر خدا نظر بر احوالم کن، الخ

Ff. 31, S 245 × 150, 175 × 100, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1825.

879. دیوان واصلي

DĪWĀN-I-WĀṢILĪ. Nb 141.

Poems of Wāṣilī, or, with his full name, as given in Spr 582, Imām-wirdī Beg. He flourished towards the end of the XIIc./XVIIIc., at Lucknow. In his dīwān he gives numerous chronograms, of which the latest are for 1194/1780 (f. 15). This particular copy is referred to in Spr 582. Transcribed in the beg. of the XIIIc. AH. There are :

Qaṣīdas and *mathnawīs* (f. 1v), with several *qiṭ'as*, chronograms, etc., beg.

ای شه انبیا بشیر و نذیر، وی ید الله و مظهر تقدیر،

Tarjī'band (f. 19v), beg.

افکنده بصید دل کمندي، الخ

Ghazals (f. 24v), in alphabetical order, beg.

الهی مخزن کنج حقیقت کن دل ما را، منور کن بنور معرفت آب و کل ما را،

Rubā'īs (f. 107v), beg.

الله بود ورد زبانم الله، الخ

Ff. 115v–118 are left blank ; on ff. 118v–119 a *tarjī'band*, beg.

عشق تا مایل آن نو کل خندانم کرد، الخ

Ff. 119, S 250 × 155, 170 × 90, ll 15. Or. pap. Ind. nast. Cond. good. Many folios are left partly blank.

880. مثنویات نامي

MATHNAWIYYĀT-I-NĀMĪ. Oa 36.

Romantic poems in *mathnawī* verse, mostly in imitation of the ancient models of Niẓāmī. The author, Muḥammad Ṣādiq

Mūsawī, with the *takhallus* Nāmī, lived at the court of Karīm-Khān Zand (1163–1193/1750–1779) and his successors, and died in 1204/1789–1790. He is also the author of a history of that prince, *Ta'rīkh-i-gītī-gushāī*. See GIPh 240, 246, RS 346–348, EB 1191–1193. A good copy, transcribed in 1207 AH. by Ghulām 'Alī. It contains three *mathnawī* poems :

1. *Wāmiq-u 'Udhrā* (f. 1v), the ancient tale, which was first chosen by 'Unṣurī as the subject of his poem with the same name. In addition to references given above cf. also R 813. Beg.

ای ز نامت نامهٔ نامی تمام ، وی بنامت افتتاح هر کلام ،

2. *Laylā wa Majnūn* (f. 66v), beg.

این نامه بنام آن خداوند ، که عشق بنای عالم افکند ،

3. *Khusraw-u Shīrīn* (f. 113v), which has been regarded as having been composed before the other two. There is, however, no indication as to the date of its completion. Beg.

بنام آنکه در عنوان نامه ، بود نامش نخستین نقش خامه ،

Ff. (218), S 115×75, 105×60, ll 12, two columns in the centre and one on the margins. Or. pap. Modern Persian nast. Cond. good. 3 vignettes.

881. مأکول و مشروب

MA'KŪL-U MASHRŪB. Na 51.

A versified treatise on the kinds of drink and food which are especially favourable to digestion, etc., interwoven with lengthy eulogies of Ṭīpū the nawwāb of Maysūr (1197–1213/1783–1799). It is a typical production of the extremely degenerated and degraded literary tastes of that centre of obscurantism, superstition and fanaticism, which was Ṭīpū's court. The poem has been completed in 1224 of the Muḥammadī, or Mawlūdī, era, which, judging from numerous dates where the equivalents in the Hijrī era are given, differs from the latter by an irregular number of years, usually between 7 and 14. The name of the author does not appear in the work. According to EIO 2366–2369, Pr 592, etc., he was one Yūsufī, perhaps with the original name 'Abdu'l Qādir Thanā-khwān :

تمام شد رسالهٔ مأکول و مشروب از (*sic*) خط عبدالقادر ثنا خوان ،

Copied in the beg. of the XIIIc. AH. Beg.

زبان را چو در اول اینکلام ، ز حمد و تحیت رساندی بکام ،

S 190×110, 150×75, ll 12. Europ. pap. Very vulgar and bad Ind. shikasta-nast. Cond. bad. Paper is decaying, injured by dampness.

882. مؤيد المجاهدين

MU'AYYIDU'L-MUJĀHIDĪN. Na 155.

A collection of 104 *khuṭbas*, or sermons, in the forms of *qaṣīdas*, or *mathnawīs*, saturated with the wildest bigotry; compiled at the request of the same Ṭīpū, by Zaynu'l-'Ābidīn Mūsawī b. Sayyid Raḍī Shūshtarī, with the *takhalluṣ* Karīm or Karīmā. See EIO 2619–2620, Spr 591–592 (this particular copy referred to). Copied in 1207 AH. or 1221 of the Muḥammadī era, by Ghulām Aḥmad. It contains a prose preface, beg.

الحمد لله ...... اما بعد بر ارباب فطرت عالي متحجب و مستور الخ

Beg. of the poems (f. 6v):

میکنم از جان سپاس بر حرم کبریا ، کر چه ندارم حواس اوست ولی رهنما ،

Ff. (126), S 220 × 130, 160 × 85, ll 11. Or. pap. Ind. nast. Cond. tol. good.

883.

The same. M 86.

Another copy of the same work, incomplete at the end, corresponding to only ff. 1–86 of the preceding No. There is no preface, and the poems begin as in No. 882. Transcribed in the beg. of the XIIIc. AH.

Bd. v. Ff. 1v–47, S 200 × 135, 170 × 100, ll 11. Europ. pap. Bad, vulgar and coarse Ind. nast. Cond. tol. good.

884. ديوان بهجت

DĪWĀN-I-BAHJAT. Nb 22.

Poems of Lāla Tīkkā-rām (cf. f. 219), with the *takhalluṣ* Bahjat. He was a Hindu and his poems deal chiefly with Dewali, the Ganges, etc. See Spr 369–370 (this particular copy referred to). There are no chronograms in his volume, but on f. 219v, judging from the context, the author gives the date of the completion of his dīwān, namely 1212/1797:

هفتم شهر ذي القعده ١٢١٢ هجري در بلدهٔ لکهنو تحرير يافت ،

Copied about the same time, i.e the beg. of the XIIIc. AH.

Ghazals (f. 1v), in alphabetical order, with a few *qiṭ'as* and *fards* at the end. Beg.

ای داد نام پاک تو زینت کلام را ، در نظم و نثر حمد تو باعث نظام را ،

Quatrains (f. 211), beg. کو دل که غم یار مرا ماوا نیست ، الخ

Qiṭ'as (f. 219), beg. هزار شکر که این نسخهٔ همایون فال ، الخ

On f. 220 there is a *qaṣīda*, under the heading :

در صفت ولایت فرنک ،

Ff. 222, S 215 × 150, 150 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

885.

دیوان الفت

DĪWĀN-I-ULFAT.

Nb 14.

Poems of Ulfat Iṣfahānī, who, as stated in Spr 581, may still have been alive in 1220/1805. There are apparently no chronograms in his dīwān, or names of persons who are known from other sources. This copy, referred to in Spr 581, was transcribed in 1220/1805 for Henry Boileau (to whom a considerable number of MSS. in this collection belonged at some time, as appears from the fact that many of them bear his stamp). It contains :

1. A *mathnawī* poem (f. 1v), consisting of versified love-letters. It is evidently incomplete at the end. Beg.

بنام آنکه دلرا دیده بخشید ، وزان دیده رخ خود را عیان دید ،

2. *Ghazals* (f. 21v), in alphabetical order, beg.

ای آیتی ز مصحف رویت کتابها ، وی منتخب ز دفتر تو انتخابها ،

3. *Qiṭ'as* (f. 128), beg. ای که پیوسته طالب حقی ، الخ

4. *Rubā'īs* (f. 132), beg.

ای من نی و تو ز فضل خود نائی من ، الخ

Ff. 140, S 205 × 140, 160 × 80, ll 15. Or. pap. Clear Ind. nast. Cond. good. Slightly worm-eaten.

886.

ظفر نامه

ẒAFAR-NĀMA.

Na 87.

A *mathnawī* poem in imitation of the *Shāhnāma*, having for its subject the brilliant military career of General G. Lake, Commander-in-chief of the British army in India under Marquis Wellesley. He came to India in 1800, left it in 1807, and died the next year (1808) in England. The author calls himself, at the end of his poem, Shimbhū Brahman (شمبهو برهمن). See

Spr 570 (this particular copy referred to). The name of General Lake is here uniformly written جرنیل لاڈ صاحب , and this word لاڈ is apparently an attempt to reproduce not the name 'Lake,' but the title 'Lord.' A calligraphic copy, perhaps contemporary with the period described in it. There is no introduction and the poem begins :

کنم یاد آن داور داوران ، کزو کشت پیدا زمین و زمان ،

S 290 × 185, 200 × 105, ll 11. Or. pap. Modern Ind. nast. Cond. tol. good. Worm-eaten. A good vignette.

887. دیوان خامش

DĪWĀN-I-KHĀMUSH. Nb 50.

Poems of Ṣāḥib-rām Khāmush, a clerk in the service of Shāh-'Ālam and afterwards of Mr. Duncan. He died in 1225/1810. See R 724. *Ind. libr.* Bk 432, Spr 461 (this particular copy referred to). Copied in the XIIIc. AH. This volume contains :

Qaṣīdas, *qiṭ'as*, short *mathnawīs*, etc. (f. 1v), beg.

ای بر تر از آن که کوید ادراک ، وصف تو ز علم و عقل ما پاک ،

A *mathnawī* (f. 69v), consisting of short *ḥikāyats*, beg.

ستایش کنم ایزد پاک را ، که دانش به بخشد کف خاک را ،

Ghazals (f. 81), in alphabetical order, beg.

اکر باري نماید در ره او همت دلها ، بآهی میتوان چو برق کردن قطع منزلها ،

Rubā'īs (f. 190v), beg.

در ظاهر اکرچه بر کزیدم همه را ، الخ

Ff. 200, S 240 × 150, 190 × 90, ll 14. Or. pap. Bad Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten. CFW 1825.

888. خداوند نامه

KHUDĀWAND-NĀMA. Na 74.

A huge *mathnawī* poem, in imitation of the *Shāhnāma*, containing verbose repetitions of the usual legends about creation, the early history of Muhammadanism, and especially the period just after Muḥammad's death. It breaks off with the narrative about the early wars between 'Alī and Mu'āwiyya, and treats historical events from a strictly Shi'ite point of view, pronouncing many curses upon the first three khalifs. It is dedicated to Fatḥ-'Alī Shāh, the Qajaride prince of Persia (1211–1250/1797–1834). The author calls himself Ṣabā, and his full name was Fatḥ-ʻAlī-Khān Kāshī. He was for a long time a court poet in the reign of Fatḥ-ʻAlī-Shāh and died in 1238/1822–1823. As he states in the preface, after having completed his other (better known) work, *Shāhinshāh-nāma* (see GIPh 239, 313, EIO 901, EB 520, Pr 957, Fl I 603, cf. also R 722, 1082, etc.), he received the order of the prince to compile the present poem. He does not give the date of its completion. The present copy was transcribed in 1263 AH., at Poona (Muḥyīābād), by Ghulām Ḥusayn-Khān, by order of Ilahbakhsh-Khān, apparently a local chief. Beg.

بنام خداوند بینش نکار ، خرد آفرین آفرینش نکار ،

S 285 × 170, 225 × 105, ll 15. Or. pap. Coarse but legible Ind. nast. Cond. good. In the beginning several leaves are perished along the golden marginal lines. Many pages are entirely or partly left blank, reserved for the intended pictures.

889. اکبر نامه

AKBAR-NĀMA. Na 26.

A *mathnawī* poem, which may perhaps claim the title of the latest attempt to imitate the *Shāhnāma.* It deals with the exploits of prince Akbar-Khān, son of Dost-Muḥammad (1242–1280/1826–1863), the ruler of Afghanistan, and with various events of the period, involved in the narrative. The author gives his name only in the form of the *takhalluṣ* Ḥamīd. He composed the poem within one year in 1260/1844, as stated on f. 31:

ز هجرت هزار و دو صد بود شصت ،

Transcribed towards the end of the XIIIc. AH. Beg.

خدایا جهان دار اکبر توئي ، کرم کستر و بنده پرور توئي ،.

S 175 × 105, 120 × 65. ll 12. Or. pap. Bad Ind. nast. Cond. rather bad. Slightly worm-eaten and repaired. Some folios are misplaced. The headings, for which space is reserved, have not been filled in.

Poetical works of uncertain date or authorship.

890. دیوان جلالي

DĪWĀN-I-JALĀLĪ. Nb 34.

Lyric and Sufic poems of Jalālī, whose original name was Muḥammad (cf. f. 3v), son of Mīr Sayyid Jalāl b. Ḥasan (cf. f. 54), a native of Aḥmadābād, a Sufi, who traced his ‘spiritual pedigree’ to Rājū Qattāl (d. 827/1424), a famous saint of Gujrāt. As only six generations divide him from that saint, it is possible to think that he lived some time about the beginning of the Xc./XVc. There was a poet with the name, Jalālī, at the court of Sulṭān Ḥusayn of Herat (see *Makhzanu'l-gharā'ib*, EB 395, No. 496), but there were also many other Jalālīs, belonging to different periods, and I have been unable to establish the identity of any of them with the author of this dīwān. This particular copy, dating from the XIc. AH., is referred to in Spr 445. It contains:

Qaṣīdas (f. 1v), in praise of the Imāms, beg.

حمدی که سر زند ز عقول و نفوس ما، زان بر تر است ساحت قدوس کبریا،

Ghazals (f. 5v), in alphabetical order, beg.

الا ای مست ناز از حد مبر بی اعتزالي را،
سرت کردم رها کن راه و رسم خورد سالي را،

Qiṭ'as (f. 53v), beg. بادشه باد قهر یزدانست، الخ

Rubā'īs (f. 54v), beg.

پیوسته بود مدام مست از لب ما، الخ

Ff. 64. S 240 × 135, 160 × 80, ll 15. Good Or. pap. Calligr. Ind. nast. Cond. good. Notes on the fly-leaves, and in some places on the margins. Several folios misplaced.

891. دیوان متقي

DĪWĀN-I-MUTTAQĪ. Nb 117.

Poems of an Indian (cf. f. 132v) author Muttaqī, who does not in his dīwān give any indications which may help to determine the period in which he lived. There were two well-known Sufic saints in the Xc. AH. with a similar surname, i.e. 'Alī and 'Abdu'l-Wahhāb Muttaqī. But it is impossible, without special research, to establish the identity of the present Muttaqī with either of them. Transcribed in the XIIc. AH. This copy contains:

Ghazals (f. 1v), unarranged, beg.

تا بدام شوق او دادم دل آزاد را، چاره خاموشي نمودم ناله و فریاد را،

Rubā'īs (f. 87), beg. ای جلوه کری نهان عیان شو بدر آ، الخ

Qaṣīdas (f. 127), beg.

زهی خدای کریمي که لطف او اظهار، نمیشود بزبان و نمیرسد بشمار،

Sāqī-nāma (f. 130v), beg.

بنام که دنیا و عقبی ازوست، بنام که امروز و فردا ازوست،

On f. 132 there is a short *mathnawī*, describing the author's displeasure with India; on f. 133 another *mathnawī* in praise of Kashmir; two more poems on ff. 136 and 137v.

Qiṭ'aṣ (f. 139), with many highly obscene poems at the end. Beg.

زاهدی پشمینه پوشي خرقه دوشي خود فروش، الخ

Ff. 148, S 245 × 150, 150 × 100, ll 12. Or. pap. Ind. nast. Cond. good.

892.

DĪWĀN-I-ṢĀLIḤ.

دیوان صالح

Oa 56.

An extract from the dīwān of Ṣāliḥ, who may, or may not, be identical with Muḥammad Ṣāliḥ, a poet of the Xc./XVIc., the author of *Nāz-u niyāz*. Unfortunately there are no indications in the poems which might help to decide this question, nor such as would tend to identify this poet with one of the numerous Ṣāliḥs mentioned in various *tadhkiras*. This particular copy is referred to in Spr 382. Transcribed apparently in 1179 AH., because other parts of the same *majmū'a*, written by the same hand, are so dated. It contains *ghazals*, in alphabetical order, with a few *quatrains* and *fards* at the end. Beg.

محبت از غم دنیا و دین رهاند مرا، بغیر عشق تو دلتنگي نماند مرا،

Bd. v. Ff. 15v–32v. For measurements, etc., see No. 688.

893.

DĪWĀN-I-WAFĀĪ.

دیوان وفائي

Nb 149.

Poem of Wafāī, mostly of a religious nature. There have been many poets with the *takhalluṣ* Wafā or Wafāī, but it is impossible to identify the present one with one of them. Two Wafāīs are mentioned in *Riyāḍu'sh-shu'arā* (ff. 479–479v, No. 230 in this Cat.). One of them, originally a native of Herat, lived in Agra about 1018/1608. Cf. also Spr 54, 87, RS 123, etc. Transcribed in the XIIc. AH. This copy contains *ghazals* in alphabetical order, and a number of *rubā'īs*. Beg.

ای شده ماه رخت نور ده محفل ما، روشن از شمع جمال تو چراغ دل ما،

Rubā'īs (f. 52), beg.

یاد تو انیس خاطر من شده است، الخ

Bd. v. Ff. 1v–57v, S 200 × 110, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. good.

894. دیوان محمود

DĪWĀN-I-MAḤMŪD. M 7.

Poems of Maḥmūd, who in his lyrical compositions does not give any allusions to the period in which he wrote. There have been several poets with this *takhalluṣ* (cf. R 797, Spr 129, etc.), but there are no sufficient grounds for their identification with the present one. This copy, dating from the XIIIc. AH., contains evidently only a very small portion of the original dīwān. Beg.

ای داغ بر دل از غم خال تو لاله را،
شرمنده ساخت آهوی چشمت غزاله را،

Bd. v. Ff. 80v–84, S 290 × 195, 235 × 80, ll 21, two columns in the centre and one on the margins. Europ. pap. Ind. shikasta-nast. Cond. tol. good On f. 85 there is a note on some expressions in Rūmī's poem.

895.

The same. C 23.

Another copy of the same dīwān, almost entirely coinciding with the preceding version. Transcribed also in the XIIIc. AH. Beg. as in No. 894.

Bd. v. Ff. 42–56, S 205 × 145, 180 × 95, ll 20. Or. pap. Vulgar Ind. nast. Cond. not good. Dirty, injured by dampness.

896. دیوان وحشت

DĪWĀN-I-WAḤSHAT. Nb 147.

Ghazals in alphabetical order, and a few *quatrains*, by Waḥshat. Several poets with this *takhalluṣ* are mentioned in various *tadhkiras* (cf. Spr 115, 130, etc.). This particular copy is referred to in Spr 585. Transcribed in 1076/1666, but this date is somewhat suspicious. Beg.

الهی بی نیازی ده دل غمدیدهٔ ما را، بروئی شاهد مقصود بکشا دیدهٔ ما را،

Qiṭ'as (f. 249), beg.

خاک برسر کن هوس را تا ز هستي برخوری، الخ

Rubā'īs (f. 249v), in alphabetical order, beg.

یا رب برهان از بت پندار مرا، الخ

Ff. (255), S 215 × 120, 135 × 75, ll 14. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

897. (اربعین منظوم)

(ARBA‘ĪN-I-MANẒŪM). Ab 6.

A short collection of 40 selected *ḥadīths*, with versified translations and explanations, in the form of *qaṣīdas*. The author's name does not appear. Copied towards the end of the XIc. AH. Beg.

بعد حمد کریم ذی الاکرام ، پس درود نبی علیه السلام ،

Ff. 19 (lacuna after f. 7. The correct order at the end : ff. 15, 17, 16, 19; f. 18 is left blank). S 190 × 110, 125 × 65, ll 11. Or. pap. Calligr. Ind. nast. Cond. tol. good.

898. دیوان کهتر

DĪWĀN-I-KIHTAR. Nb 114.

Poems of Kihtar, or Kihtarī, who is not mentioned in *tadhkiras*. In the colophon, on f. 90v, reproduced in Spr 474 (where this particular copy is described), it is stated that the present dīwān is composed by Shaykh Asadu'l-lah Munshī Wazīr-Khān, commander of a regiment in the province of Sarhind. Sprenger is somewhat sceptical about this expression, and is inclined to take this name for that of the copyist. This cannot however be finally decided without extensive search in historical works which may contain indications as to the biography of the author. Copied in 1109 AH., or the 41st year of Aurangzīb's reign. There are almost exclusively *ghazals*, in alphabetical order, with a very few *mukhammasāt* towards the end. Beg.

در هر دلی نهان خبر دلستان ما ، بر هر رخ عیان اثر بی نشان ما ،

Bd. v. Ff. 1–95 (correct order : 1–89, 91–95, 90), S 225 × 125, 160 × 80, ll 17. Or. pap. Ind. nast. Cond. good. Slightly repaired.

899. (منظومهٔ مختصر وقایه)

(MANẒŪMA-I-MUKHTAṢAR-I-WIQĀYA). Ac 47.

A brief versified version of the well-known treatise on Muhammadan theology, comp. in Arabic by Burhānu'sh-sharī‘at Maḥmūd b. ‘Ubaydi'l-lah, under the title وقاية الرواية في مسائل الهداية. This latter work, in its turn, is an abbreviation of the famous *Al-hidāya* of Burhānu'd-Dīn Abū'l-Ḥasan ‘Alī b. Abī-Bakr al-Murghīnānī (d. 593/1197). The author of the present Persian version does not mention his name, and does not even give an introduction or a *khātima* to his work. This translation is apparently the same as the one described in detail in EIO 2592, and begins as there with the chapter on ablutions. Copied in 1128 AH. Beg. as in EIO 2592:

ای برادر بیار رو بوضو، دست از غیر دوست پاک بشو،

Ff. 176, S 220 × 120, 170 × 80, ll 17. Or. pap. Ind. nast. Cond. good. Copious notes on the margins and fly-leaves. On ff. 175v–176 a short versified note on weights.

900.

The same. Ac 46.

Another copy of the same, dated 1136 AH., transcribed by Muḥammad ʿAlī b. Muḥammad Ibrāhīm Iṣfahānī. Beg. as in the preceding copy.

Ff. 236, S 250 × 140, 195 × 90, ll 11. Or. pap. Bold Ind. nast. Cond. good.

901. زاد الصراط

ZĀDU'Ṣ-ṢIRĀṬ. Oa 70.

A short *mathnawī* treatise on various religious and moral topics, on the interpretation of some particular verses of the Coran, etc. The author calls himself Shamsu'd-Dīn Muḥammad, or Shams-i-Muḥammad Sharīf (cf. ff. 43, 46, 46v, 47v, 51v, 53v, 54), but does not allude to the period in which he wrote. The treatise is divided into 41 *bābs* and seems to be of modern origin. Copied in 1134 AH. Beg.

بحمد خداوند پروردکار، حکیمی دیانت و آمرزکار،

Bd. v. Ff. 40–57, S 215 × 130, 145 × 75, ll 15. Europ. pap. Ind. nast. Cond. tol. good. In some places injured by 'repairs.'

902. مختصر مقتصر

MUKHTAṢAR-I-MUQTAṢAR. Oa 16.

A versified treatise on prosody, versification, etc. The author, Qiyāmu'd-Dīn, does not make any allusion to the date of composition. He dedicates his work to a Sufic saint Shāh Faḍlu'l-lah, about whom he also gives no further details. Transcribed in the 24th year of Muḥammad Shāh's reign, i.e. 1155 AH. Beg.

حمد صانع را که آن دادهٔ شعور، کرد شعر از قافیه میزان ظهور،

Bd. v. Ff. 8v–29v, S 220 × 135, 185 × 100, ll 14–17. Or. pap. Vulgar Ind. nast. Cond. tol good. Very dirty, injured by repairs Copious marginal notes and glosses.

903. ديوان منزوي

DĪWĀN-I-MUNZAWĪ. F 4.

A short collection of poems of Munzawī (منزوی). As all of them are purely lyrical, there are no indications which could lead to some conclusion as to the period in which they were composed. The latest date before which this dīwān must have been completed is 1167/1754, which year is the date of the present copy. But judging from the general impression made by language and style of the poems, they may have been composed one or two centuries earlier. The present fragmentary transcript contains only *ghazals*, beg.

بوحشت كرد خاكم از طپيدن رهبری امشب،
بود لوح مزارم سايۀ موج پری امشب،

Bd. v. Ff. 42v–59v. For measurements, etc., see No. 357. Cond. bad. Worm-eaten and badly injured by repairs

904. ديوان محيي

DĪWĀN-I-MUḤYĪ. Nb 120.

Poems in Sufic strain, ascribed in the colophon to the authorship of ʻAbdu'l-Qādir Jīlānī (!), who died in 561/1166. The author uses the *takhalluṣ* Muḥyī, but does not give any chronograms or allusions to events or persons known from other sources. As there are many poets with the same surname, it is impossible to identify the present one. The present copy, referred to in Spr 501, is dated 1149 AH., and this is the limit-date before which the dīwān must have been completed. The transcript is a fairly good one, but incomplete at the beginning (probably only one page missing). It contains only *ghazals*, in alphabetical order. The *first* of them begins :

ای بلبل شوريدۀ ديوانه توئي با ما، جويای رخ خوب جانانه توئي با ما،

Ff. 21, S 215 × 125, 160 × 85, ll 19. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

905. ديوان قادري

DĪWĀN-I-QĀDIRĪ. Nb 107.

Another dīwān ascribed to the authorship of the same ʻAbdu'l-Qādir Jīlānī, as mentioned in the preceding note. The author uses the *takhalluṣ* Qādirī, but there are no direct indications as to his identity with any of the numerous Qādirīs mentioned in various biographical works. The date of the present copy is 1067 AH., but two numerals are mutilated and altered by a later hand. Therefore, if the untouched numerals may be relied upon, the date should be read most probably as 1167 AH., which agrees very well with the general appearance of the copy, the character of its handwriting, etc. It contains *ghazals* in alphabetical order, and a *tarkīb-band.* Beg.

ز بحرت قطره عالم شد ز جاهت (?) جرعهٔ دریا،
مه از مهر تو یکذره خور از ماه تو با سودا،

Tarkīb-band (f. 97v), beg. ای جزو نمای کل یکتا، الخ

Ff. 107, S 175 × 115, 120 × 80, ll 11. Or. pap. Ind. nast. Cond. good.

906. قصائد فرید

QAṢĀ'ID-I-FARĪD. Na 36.

Religious *qaṣīdas* of Farīd, whose identity has not been established. This collection of his poems bears a special title, as stated in the colophon, namely *Ḥaqā'iqu'l-jawāhir.* A. Sprenger, who has already described this particular MS. (Spr 349), identifies the author with ʻAṭṭār, and apparently confounds these *qaṣīdas* with ʻAṭṭār's *mathnawī* poem *Jawāhiru'l-ḥaqā'iq.* This identification is absolutely impossible from the internal evidence furnished by the work. The author is an ardent follower of the Qādirī affiliation, and besides the eulogies of the founder of that order, ʻAbdu'l-Qādir Jīlānī (d. 561/1166), he eulogizes in every poem ʻAbdu'l-Qādir Darhamī (درهمي) (cf. f. 10), who had the surname Wajīhu'd-Dīn Sulṭān Shihāb Tāju'l-awliyā, and was apparently the poet's spiritual guide (cf. f. 6). Although very little is reliably known about ʻAṭṭār's biography, there is no doubt that such a strict Shiʻite as ʻAṭṭār could not be a follower of a Sunnite order, which at that time had only been recently started. The style of the work, its tone, etc., suggest its being a very late production, probably of the XIc. or XIIc. AH., when the Qādirī affiliation was the fashion in India. The copy is quite modern, dating from the XIIIc. AH. There are several introductory *qaṣīdas* in the beginning, dealing with the usual doxologies, etc. The chief part of the work begins on f. 11. Beginning of the first *qaṣīda* :

ای خدائي سر هر انسان توئي، کاشف راز حقائق جان توئي،

Ff. 107, S 235 × 135, 180 × 95, ll 11. Or pap. Ind. nast. Cond. tol. good. Injured by repairs.

907.

(قصيدهٔ در تصوف)

(QAṢĪDA DAR TAṢAWWUF). Oa 72.

A long *qaṣīda*, dealing with usual Sufico-theological and didactic matters. Neither the name of the author nor the date of composition are given. A modern copy, dating from the end of the XIIc. or beg. of the XIIIc. AH. Beg.

چشم بگشا كـه جلوهٔ دلـدار، متجليست از در و ديـوار،

Bd. v. Ff. 126v–131, S 205 × 150, 175 × 80, ll 12. Eur. pap. Ind. nast. Cond. tol. good.

908.

(مثنوى در علم قيافه)

(MATHNAWĪ DAR ‘ILM-I-QIYĀFA). Oa 11.

A short versified treatise on the methods to define the character from the examination of the peculiarities of various parts of the body; also on divination and on reading omens from the observation of various functions of the human organism. The title of the book, the author's name, the date of composition, etc., do not appear in the present copy. Transcribed in the XIIc. AH. Beg.

هست روايت ز فلاطون خبـــر، علم قيافت (قيافه here) بر اهل بصر،

Bd. v. Ff. 1–10, S 215 × 115, 155 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

909.

ترجيع بند وصالى

TARJĪ‘BAND-I-WIṢĀLĪ. Oa 14.

A *tarjī‘band* of Sufic contents, by Wiṣālī. In Spr 590 he is regarded as a modern poet. The present copy is dated 1171/1758, and this date indicates the limit of the period before which the poem must have been composed. It is of interest to mention that in Mehren 43 the same poem is ascribed to the authorship of Firishta (his dīwān, which must have been completed before 1063/1652, is referred to in Dorn C. 397). Beg.

ما مقيمـــان كوي دلداريم، رخ بدنيا و دين نمي آريم،

Bd. v. Ff. 56–63v, S 205 × 145, 135 × 75, ll 12. Or. pap. Ind. nast. Cond. tol. good.

910.

ديوان تمكين

DĪWĀN-I-TAMKĪN. Nb 30.

Poems of Tamkīn, whose identity cannot be ascertained. There have been many known poets with this *takhalluṣ*, at different periods, but there must necessarily have been a great many more who have not emerged from obscurity. Special research may help to identify this author. The present copy was transcribed in the beginning of the XIIc. AH. It contains:

1. A *mathnawī* poem (f. 1v), apparently in imitation of Salīm and other poets of the XIc. AH. Beg.

خداوندا بدردم آشنــا کن، مرا از ننک بیدردی رها کن،

2. Another *mathnawī* poem (f. 8), imitating the *Qaḍā va qadar* of Salīm, etc. Beg.

شنیدم روزی از دانش ثروهی، ز امواج سخــن زره شــکوهی،

3. *Ghazals* (f. 14v), beg.

مدار امید همراهی ازین رخشنده اختر ها،
کجا لب تشنه را شاداب سازد آب کوهر ها،

Ff. 66, S 195 × 115, 150 × 70, ll. 11. Or pap. Calligraphic Ind. nast. Cond. tol. good. Slightly worm-eaten. Vignettes.

911. (جنک نامهٔ علي)

(JANG-NĀMA-I-‘ALĪ). Na 55.

A lengthy *mathnawī* poem narrating the fantastic exploits of ‘Alī, Ḥusayn, and other Shi‘ite saints. Neither the title nor the author's name are to be found in their customary places, and it would require special research to ascertain them, if this would be possible at all. As a hero, called Zarīr, appears very frequently in the story, there may be perhaps some justification for the title given on the fly-leaf, i.e. *Zarīr-nāma*. The poem is apparently incomplete at the end. The only allusion to the period in which the author wrote, might be found in the name of the prince, whom he calls Abū'l-Ghāzī (f. 5v), with a great many other titles, without giving his real name. Transcribed in the beginning of the XIIc. AH. Beg.

بر آرندهٔ کنبد اخضری، نکارندهٔ سقف نیلوفری،

S 250 × 145, 140 × 75, ll 9. Or. pap. Coarse Ind. nast. with pretensions to calligraphy. Cond. good. Bad vignette. Headings are not filled in.

912. (مثنوی در اخلاق)

(MATHNAWĪ DAR AKHLĀQ). Na 1.

The *second* volume (*maqāla*) of a long versified treatise on ethics, of Indian origin (cf. f. 144v). Neither the author's name nor the title of the work are given ; they are all evidently already mentioned in the *first* volume. At the end there is a chronogram : پایان رسید نامهٔ اخلاق = 1166/1753, and the name of one Muḥammad A‘ẓam. But it is not clear whether they are the date of completion of the original and the name of the author, or the name of the copyist and the date of the transcription. On the fly-leaves the title منظومهٔ اخلاق ناصری is repeated several times, but there are no explicit statements in the poem itself, corroborating it. This volume is divided into 8 *faṣls*. Transcribed in the XIIc. AH. Beg.

بنام حکیمی که شاهنشه است ، در ایوان او شمه مهر و مه است ،

Ff. 145 (ff. 108–109 are left blank), S 225 × 140, 165 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

913. دیوان نادر

DĪWĀN-I-NĀDIR. Oa 14.

A short collection of poems of Nādir. The *tadhkiras* mention many poets with this *takhalluṣ*, as for instance : Shīrāzī (in XIc. AH., cf. *Riyāḍu'sh-shu‘arā*, f. 459–459v), Samarqandī, Shūshtarī, Siyālkutī (ibid., f. 443), etc. But thus far the present poet cannot be identified with any one of them. The date before which he wrote is 1171/1758, in which year the present copy was transcribed. Beg.

طرفه تاثیر خدنگ آه میل دیده ام ، الخ

Bd. v. Ff. 103–110v. For measurements, etc., see No. 909. Very bad Ind. shikasta.

914. دیوان مختار

DĪWĀN-I-MUKHTĀR. Nb 121.

A small collection of *ghazals* of Mukhtār, apparently a modern poet who has nothing to do with the early Mukhtārī (d. 544 or 557/1149–1160). There is nothing in his poems which can help us to identify the period in which he lived. Copied in the XIIc. AH. Beg.

ای فروغ روی تو تاب دل بیتابها ، بسمل تیغ نکاهت جمله شیخ و شابها ،

Ff. 20, S 190 × 120, 150 × 100, ll 12. Or. pap. Bad Ind. nast. Cond. extremely bad. The paper damaged by dampness and repairs. CFW 1825.

915. دیوان سروري

DĪWĀN-I-SURŪRĪ. Nc 2.

Fragmentary extracts from the dīwān of Surūrī. There are a great many poets with the same *takhallus* and it is not possible to identify the present one without special research. The present copy, dating from the XIIc. AH., is very fragmentary ; the folios are misplaced. The poems begin abruptly on f. 17 :

ای آنکه مرا حب تو چون حب وطن شد ، الخ

But on f. 25v there is another beginning :

در کلشني که هست درو کفتکوي ما ، بلبل ز کل همیشه کند جست جوي ما ،

On f. 31v there is a short *mathnawī* poem, with the heading :

نصیحت حکمای قدیم بکوش جان باید شنود ،

It is not clear whether it also is by Surūrī. Beg.

ای خردمند عاقل و دانا ، نکتهٔ چند بشنو از حکما ،

Bd. v. Ff. 17–35. For measurements, etc., see No. 739. Some poems by the same author are given on the margins.

916. دیوان راضي

DĪWĀN-I-RĀḌĪ. Nb 54.

Poems of Rāḍī, almost exclusively *ghazals* (only a few *quatrains* are given at the end), in which there are no allusions as to the period in which this dīwān has been written. The author is probably not identical with the better known poet Faṣāḥat-Khān Kashmīrī, who used the same *takhallus*. Transcribed in 1182 AH., by Imāmu'd-Dīn. This copy is referred to in Spr 537. Beg.

از بهار یار باشد رونق جان مرا ، جلوهٔ کل تازه دارد باغ و بستان مرا ،

Ff. (79), S 205 × 115, 185 × 80, ll 18. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

917. بهکوات کیتا

BHAGAWĀT-GĪTĀ. Pb 2.

A versified translation of the Bhagavāt-gītā, without mention of the date of composition and the translator's name. On the fly-leaf it is ascribed to Fayḍī (see above, Nos. 692–696), but this is entirely fictitious. Transcribed in (1288)/1871 at Shāhjahānābād, by one Gundan(?)-La‘l, surnamed Sayyār. Beg.

طـــرازندهٔ داستـــان کهـــن ، بدینسان بیفکند طرح سخن ،

Ff. 66, S 205 × 165, 170 × 115, ll 10. Europ. pap. Ind. nast. Cond. good.

918.

(قصهٔ هیر و رانجهن)

(QIṢṢA-I-HĪR-U RĀNJHAN). Na 120.

A version of an Indian love-story of Hīr and Rānjhan (or Rānjhā). Its original was composed in Hindī, by Damodar, and it was translated into Persian: by Āfarīn (d. at Lahore in 1154/1741); by Mansārām Munshī, in 1157/1744 (see R 770); and also by Minnat, in 1195/1781, who dedicated it to R. Johnson, see EIO 1724, R 710, Spr 317. It is sometimes also called Nāz-u Niyāz. The present poem contains apparently a different version, because none of the *takhalluṣes* mentioned above is found here. The name Fidāī (to be found on ff. 4v, 7v, etc.) is perhaps that of the author. The word Sāqī is also found very frequently in the places in which the *takhalluṣ* usually appears. The copy is incomplete at the beginning and it is impossible to ascertain how much is lost. Transcribed in 1248 AH., by Muḥammad Akram for Muḥammad-Naṣīr-Khān Tālpūr. Begins abruptly:

درین ما جرا عقل دراک سوخت ، . زبرق سـراسیمکي پاک سوخت ،

S 310 × 185, 220 × 95, ll 18. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

919.

(مثنوي در عقائد)

(MATHNAWĪ DAR ‘AQĀ’ID). Aa 14.

A *mathnawī* of Sufico-theological contents, with numerous prose passages, explaining various Coranic verses, pious maxims uttered by saints, etc. The author does not mention the title of the poem, nor his own name; only at the end the expression ‘Abdu’l-Karīm may perhaps be an allusion to the latter. The work is dedicated to Nawwāb ‘Abdu’l-Wahhāb-Khān (f. 2), whom a lucky chance may perhaps some day identify. Transcribed towards the end of the XIIc. AH. Beg. of the preface:

اهداء هدایا در ماه مبارک الخ

Beg. of the treatise (f. 3):

لله الحمد الذی لا حد له ، و التحیات التي لا عد له ،

Ff. 22, S 205 × 115, 170 × 85, ll 14. Or. pap. Ind. nast. Cond. not good. Injured by repairs.

920. پند نامهٔ حيدري

PAND-NĀMA-I-ḤAYDARĪ. M 55.

A short *mathnawī*, in didactico-religious strain. The author's name is not mentioned. The title is given on f. 16v. Judging from the contents and the style of this work it is most probably a production of some poet at the court of Ṭīpū, nawwāb of Mysore, and the word Ḥaydarī apparently implies that it has been addressed to Ṭīpū's father, Ḥaydar. There are, however, no direct indications as to this; at least they cannot be discovered without a thorough study of the work. Transcribed in the beginning of the XIIIc. AH. Beg.

پس از حمد رب نعت خير الورا، هم از بعد مدح همه اوصيا،

Bd. v. Ff. 8v–17, S 190 × 135, 165 × 110, ll 10. Europ. pap. Bad, vulgar Ind. shikasta-nast. Cond. tol. good.

921. ديوان مسكين

DĪWĀN-I-MISKĪN. Nb 125.

A huge collection of poems of a certain Miskīn, who on some 1,250 pages of his distressingly verbose and commonplace compositions has not found a single opportunity to give his full name, or to mention any names of historical interest which might help to identify the period in which he lived. This copy, referred to in Spr 498, dates from the XIIc. AH. A. Sprenger's conjecture about the identity of this Miskīn with one mentioned in the *Rashaḥāt* (see above, Nos. 252–257), seems to be unacceptable, because the language, the general style, etc. of the poems indicate their very modern origin. This volume contains:

1. *Ghazals* (f. 1v), in alphabetical order, beg.

چو حمد تو بكويم يا الها، ثنائي تو بكويم يا الها،

2. A collection of *tarjī'bands*, *mukhammasāt*, 'increased' (*mustazād*) *ghazals*, etc. (f. 540), beg.

حمد و ثنا كويم ترا جز تو ندارم هيچكس، الخ

3. A collection of miscellaneous poems, with the heading (f. 595) غزليات متفرقه, beg.

صحرا كجا آن كل كجا محبوب جاني آن كجا، الخ

4. Several *mathnawī* poems (f. 601), with a few *ghazals* at the end. Some of them written in such a manner that all use of dotted letters is avoided. Beg.

نعت میگویم نبي را آستانبوسش منم، الخ

5. Various prose invocations (f. 608), without any heading, introduction, etc. They are apparently either several chapters of the same work, or separate productions in the same style. Beg.

الهي نام تست ذاتی هر بنده را بذات خود پروري الخ

Ff. 621, S 245 × 150, 175 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

922. اسباب النجاة

ASBĀBU'N-NAJĀT. Na 2.

A long versified treatise on ethico-religious subjects. The author, as he states in his work, intended it for the instruction of his own son. And therefore, naturally, he does not mention his own name, which, obviously, his son knew well. There are probably only very few allusions which might help towards an identification of the period when the poem was written. At all events they have not been discovered in a cursory examination. The copy was transcribed towards the later part of the XIIIc. AH. Beg. of a short introduction :

اللهم صل علی محمد الخ

Beg. of the poem :

بعد حمد و نعت مدح چار یار، نکتهٔ چندی نویسم یادکار،

At the end there is an Arabic poem, ascribed to ʻAbdu'l Qādir Jīlānī, beg.

سقاني الحب كُاسات الوصالي، الخ

Added some *ṭilisms* and effective prayers.

Ff. (121), S 210 × 150, 180 × 90, ll 15. Europ. pap. Ind. nast. Cond. good.

Anthologies and Poetical Scrap-books.

Note.—The majority of the poets, referred to in this section (Nos. 923–954), have already been mentioned in this Catalogue with details as to the dates pertaining to their biographies and literary productions. These need not, therefore, be repeated here. In order to preserve uniformity in treatment the dates of newly mentioned poets are likewise not entered here, but all are included in the indices of persons and works appended at the end of the Catalogue.

923. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 5.

A large and valuable anthology, containing specimens of poetry from almost all known Persian poets, since the earliest days of Persian literature till about 1000/1592. The compiler (who at the same time is the scribe, because the volume is only a large note-book, and has evidently not been copied from an earlier original), does not mention his name, nor gives he any date of his collection or transcription. But from the internal evidence the date of the anthology can be fixed at the period between 957/1549 and about 1000/1592. The first date is that of the completion of the *tadhkira* of Sām Mīrzā, with the title *Tuḥfa-i-Sāmī* (quoted here on ff. 314v–315, and 391v–398; see about it GIPh 214, R 367, etc.). The second limit cannot be established so precisely, but may be deduced from the consideration of various facts and allusions found in this book. The most important circumstance is the complete absence of any reference to the poets, who lived later than the Xc. AH. Not a single poet from amongst those, who flourished at the court of Akbar, is mentioned here. At the same time it is clear that the compiler was connected with India. In the section on the poets of royal descent (ff. 315v–319v), there are some allusions which permit us to determine his relation to the princes of that period. He gives the title of *pādshāh* only to Humāyūn (937–963/1530–1556), while Ṭahmāsp I, the Safawide (930–984/1524–1576), is called *nawwāb*, and the Turkish Sulṭān Sulaymān (926–974/1520–1566) is contemptuously styled *wālī-i-Rūm*. The compiler mentions also Kāmrān-Mīrzā (d. 964/1557), and many other contemporary princes and noblemen, who all lived in the Xc. AH. The contents of this volume are as follows:

On ff. 1v–2 there is a short passage in prose, which may be the preface to the anthology. Beg.

این نسخه کز آراستکي چون چمنست،
چون صحن چمن پر از کل و یا سمن است،

1. Several extracts from Firdausī (f. 2v).

2. Muḥammad ʻAṣṣār Tabrīzī (ff. 3-13), his *qaṣīdas*, *ghazals* and *qiṭʻas*.

3. Niẓāmī (f. 13v); extract from *Khusraw-u Shīrīn*. There is a prose note, and, on the margins, some stray quotations from Hilālī and others.

4. Kamāl Khujandī (ff. 14v–16v). A short note on ʻAḍāirī on f. 16v.

5. A few letters of two famous calligraphists, namely Kamālu'd-Dīn Bihzād, and Qāsim-ʻAlī Chahra-gushā; both flourished in the beg. of the Xc. AH. (ff. 17–17v).

6. Poems of ʻAḍāirī (ff. 18–19), apparently continued from No. 4 (f. 16v).

7. Saʻdī (ff. 19v–31v). Extracts from his dīwān and the *Būstān*.

8. A few lines from ʻAbdu'l-lah Anṣārī (see also f. 284); a few verses from other poets (f. 32).

9. Salmān Sāwajī (ff. 32–42; also on f. 203v); extracts from his dīwān.

10. Ḥasan Dihlawī (ff. 42v–43v). Extracts from his dīwān.

11. Niẓāmī (ff. 43v–48v). More quotations from his *mathnawīs*, also on ff. 64v–109 and 200–200v.

12. Firdausī (ff. 49-60v). Episode of Rustam's fight against Afrāsiyāb; his satire. More from the *Shāhnāma* on ff. 61–64 and 198v–200v.

13. A short glossary to the *Shāhnāma* (ff. 60v–61).

14. Amīr Khusraw Dihlawī (ff. 109–133 and 201v).

15. Anwarī (ff. 133v–137). 16. Sayyid Jamālu'd-Dīn ʻAḍud (f. 137v). 17. ʻUnṣurī (f. 139v and 239 *marg.*). 18. Auḥadu'd-Dīn al-Balkhī (f. 139v). 19. Muʻizzī (f. 140). 20. Mujīru'd-Dīn Baylaqānī (f. 140v). 21. Falakī (f. 141). 22. ʻAbdu'l-Wāsiʻ (Jabalī) (f. 141v). More scattered quotations from Anwarī. On the margins there are quotations from the modern poets (by a different hand): Ṭāhir, Ṭālib Āmulī, Hilālī, Shifāī.

23. Ẓahīr-i-Fāryābī (ff. 141v–145; also on ff. 155v–156v, and 161–161v).

24. Majdu'd-Dīn Hamgar Fārsī (f. 145).

25. Sanāī (f. 145v–149). Extracts from his dīwān.

26. A short extract from Yaḥyā Lāhijī's commentary on the *Gulshan-i-rāz* of Maḥmūd Shabistarī (cf. above, No. 555) (ff. 149v–150).

27. ʻAṭṭār (ff. 150v–155). Extracts from his *mathnawī* poems.

28. Khāqānī (ff. 157–160v).

29. Kamālu'd-Dīn Ismaʻīl Iṣfahānī (ff. 162–165, 186 *marg.* and 212 *marg.*).

30. Jalālu'd-Dīn Rūmī (ff. 165v–183). See also f. 285v.

31. Auḥadī of Marāgha (ff. 183v–192). Extracts from his *Jām-i-Jam* (cf. above, No. 574 in this Catalogue).

32. Maḥmūd Shabistarī (ff. 192v–198). From his poem *Gulshan-i-rāz* (cf. Nos. 553–554 in this Catalogue). On the margins extracts from Bahāu'd-Dīn Muḥammad ('Āmilī ?).

33. An extract from the *Rauḍatu'ṣ-ṣafā* (cf. Nos. 10–32 in this Cat.), on Luqmān (ff. 201–202). Also a short extract from the *Ta'rīkh-i-guzīda* (f. 202v).

34. Luṭfu'l-lah Nīshāpūrī (f. 202v). 35. Ṣadru'sh-sharī'at Bukhārī (f. 203). 36. Qāḍī Shamsu'd-Dīn Ṭabbasī (f. 203). 37. Sīmāī Kāshī (f. 203).

38. Jāmī (ff. 204–260). On the margins there are quotations from Māilī (f. 232v, cf. f. 277v), and Ibn Yamīn (f. 251).

39. Khwājū (-i-Kirmānī) (ff. 260v–263). Extracts from his *Rauḍatu'l-anwār* (f. 263), cf. above, No. 576(3) in this Catalogue, and *Humāyī wa Humāyūn* (f. 262), cf. ibid. No. 576(1).

40. Amīr 'Alī Jalāir Ṭufaylī (ff. 263 and 311). 41. Mīr Huḍūrī (ibid.). 42. Kātibī Nīshāpūrī (ff. 263v–264v). 43. Nihānī (f. 265v), a few extracts with the heading (in a more modern handwriting) : نهاني تخلص دختر زركشي خراساني اين قطعه كفته

44. Bannāī (ff. 265v–266).

45. Hātifī (ff. 266v–269, and 270v). Extracts from his *Tīmūr-nāma* and *Khusraw-u Shīrīn* (his lyrical poems on ff. 313v–315, 318v). On the margins of f. 288 extracts from Ḍiyāu'd-Dīn Kāshī and Ḥakīm Ruknu'd-Dīn Mas'ūd Ṭabīb (by a modern hand).

46. Ahlī Shīrāzī (f. 269v). 47. Fakhru'd-Dīn Irāqī (f. 271). 48. Aḥmad Fikārī (f. 271v). 49. Riḍāī Jurbādaqānī (i.e. Gulpāyagānī) (f. 271v). 50. 'Iṣmatu'l-lah Bukhārī (ff. 272–272v, 273). 51. Waḥshī (f. 273v). 52. Shāhī Sabzawārī (f. 273v, cf. f. 232v). 53. 'Imād (f. 273v). 54. Fighānī (ff. 274–274v, 273v *marg.*). 55. Lisānī (ff. 275–277v). 56. Shāh Ḥusayn Ījī, with the *takhalluṣ* Māilī (f. 277v). 57. Humāyūn (f. 278). 58. Āṣafī (f. 278v). 59. Hāshimī (f. 280v). 60. Ḥayratī (f. 280v). 61. Ahlī Khurāsānī (f. 282v). 62. Hāshimī Mashhadī (f. 283). 63. Shahīdī (f. 283). 64. Ḥayratī Qazwīnī (f. 283v). 65. Ẓāhirī (f. 283v). 66. Niẓāmu'd-Dīn Astrābādī (f. 284v). 67. Ibn Ḥisām al-Harawī (f. 284v *marg.*). 68. Qāsim-i-Anwār (f. 285). 69. Nīkī Iṣfahānī (f. 286). 70. Sharīf Tabrīzī (f. 286). 71. Pīrī (f. 286). 72. Hilālī (f. 286). 73. Ḥaydarī Tabrīzī (ff. 286–286v *marg.*). 74. Qāsimī Jinābidī (Gunābādī) (f. 286v–288), and Ghazālī. 75. Sharafu'd-Dīn Shufurwa Iṣfahānī (f. 288v, cf. also f. 285 *marg.*). 76. 'Ubayd-i-Zākānī (f. 288v). 77. Mīr Shaykhum Suhaylī (ff. 289–289v). 78. Ummīdī (ff. 289v–293). 79. Ḥayrānī (f. 293). 80. Hūshī Shīrāzī (f. 293v). 81. Waḥīdī Qumī (ff. 294 and 297v). 82. Bābā Sawdāī Ābīwardī (f. 294v). 83. Afḍal Nāmī (ff. 295 and 318). 84. Pīna-dūz-Oghlī (f. 296v). 85. 'Abdu'l-

Khāliq (ibid.). 86. Muḥammad Rāzī (ibid.). 87. Muḥammad Kāshānī (ibid.). 88. ‘Aṭāu’l-lah Rāzī (ibid.). 89. Ḍamīrī (f. 297). 90. Sharaf-i-Jahān (ibid. and f. 298). 91. Afḍal Kāshī (ibid.). 92. Ḥasratī Kāshī (f. 297v). 93. Jalālu’d-Dīn Muḥammad Dawwānī (f. 298). 94. Ṭāhirī Nāinī (ibid.). 95. Biyāḍī (f. 298v). 96. Muḥtasham (f. 298v). 97. Ḥuḍūrī (f. 299). 98. Ashkī (ibid.). 99. Mūshī (ibid.). 100. Gulkhanī (or Kalkhinī ?) (ibid.). 101. Rāzī ‘Arab (f. 299v). 102. Qaydī (ibid.). 103. Ḥarfī (ibid.). 104. Mīr Muḥammad Kaskanī (کسکنی) (f. 300). 105. Imām Fakhr-i-Rāzī (ibid.). 106. Mīr Hindī (ibid.). 107. Pūr-i-Jamālī Rūdbārī (f. 300v). 108. Malik Uways Rustamdārī (ibid.). 109. Bannāī (ibid., and f. 306v, cf. also above, ff. 265v–266). 110. Nīkī Iṣfahānī (ibid., see also above, f. 286). 111. Mīr Hāshim b. Khwājagī Qazwīnī (ibid.). 112. Ḥaydar-i-Kulīcha (f. 301). 113. Ṭūsī (ibid.). 114. Ṣāliḥ (ibid.). 115. Mas‘ūd-i-Turkmān (ibid.). 116. Hilālī (f. 301v). 117. ‘Abdī-Beg (f. 302v). 118. Maḥmūd Ṣabūrī Ṭihrānī (f. 303v, 310v, 313). 119. Qāsim Beg-i-Ḥabību’l-lah (f. 304v). 120. Maqṣūd-Beg Khākī (ibid.). 121. Salmān Jābirī (ibid.). 122. Walī-i-Dasht-i-Biyāḍī (f. 305). 123. ‘Allāmī or ‘Alāī Karh-rūdī (ibid.). 124. Ṣafī Nūrbakhsh (ibid.). 125. Qāḍī Yaḥyā Rūdbārī (ibid.). 126. ‘Ārifī (ibid.). 127. Nadāī Yazdī (f. 305v). 128. Kākā-i-Āsh-paz Kābulī (ibid.). 129. Qāḍī ‘Abdu’l-lah Rāzī (ff. 305v-306). 130. ‘Abdu’l-lah Lāhijī (f. 306). 131. Qāsim Beg Ḥālatī (ibid.). 132. Ṣādiqī Astrābādī (ibid.). 133. Rajāī Iṣfahānī (f. 306v). 134. Najmu’d-Dīn Baghdādī (ibid.). 135. Riyāḍī (ibid.). 136. Mīr Bābā (ibid.). 137. Farībī Ṭihrānī (ibid.). 138. Mīr Shamsu’d-Dīn ‘Alī Khwārī, surnamed Rāzī (ibid.). 139. Rāfi‘ Qazwīnī (f. 307). 140. ‘Abdu’l-Karīm Iṣfahānī (ibid.). 141. Ṣidqī Astrābādī (ibid.). 142. Sharīf (ibid.). 143. Rāfi‘ī Qazwīnī (ibid.). 144. Athīru’d-Dīn Abhārī (ibid.). 145. Khiyālī Bukhārāī (ibid.). 146. Najmu’d-Dīn Dāya (ibid.). 147. Shāh Ṭāhir (f. 307v). 148. Mahdī Astrābādī (ibid.). 149. Sa‘d-i-gul (ibid.). 150. Sharafu’d-Dīn ‘Alī Bāfqī (ibid.). 151. Mānī (ibid.). 152. Abū’l-Mafākhir Rāzī (f. 308). 153. Shaykhu’r-raīs (Avicenna) (ibid.). 154. Ḥisāmī Qarākūlī (ibid.). 155. Sharafu’d-Dīn Ḥillī Yazdī (ibid.). 156. Ummīdī (f. 308v). 157. Ādharī (ibid.). 158. Mākī (?) Qazwīnī (ibid.). 159. Fakhru’d-Dīn Fatḥu’l-lah, the brother of the well known Ḥamdu’l-lah Mustawfī Qazwīnī (ibid.). 160. Muḥammad-Beg Sālim (f. 309 and 318v). 161. Maqbūl (ibid.). 162. Riyāḍī (cf. No. 135 in this list) (ibid.). 163. Ṣādiqī-Beg Afshār (ibid.). 164. Shāh Mu‘izzu’d-Dīn Muḥammad Ṣadr (f. 309v). 165. Waḥshī (ibid.). 166. Aḥmad Sabzawārī Jābir (? or Fā’iz ?) (ibid.). 167. Mīr ‘Azīzī Qazwīnī (f. 310). 168. Shamsu’d-Dīn Muḥammad (ibid.). 169. Niyāzī Ḥijāzī (ibid.). 170.

Ṭāhir ʻUryān (Bābā Ṭāhir) (ibid.). 171. Fuḍūlī Baghdādī (ff. 310v and 333). 172. Muḥammad Qazwīnī (ibid.). 173. Qarā-Khān, son of Jaʻfar Khalīfa Turkmān (ibid.). 174. Abū Saʻīd-i-Abū'l-Khayr (ibid.). 175. Pīr Jamālī (Pūr-i-Jamālī ? cf. No. 107) (ibid.). 176. Malik Qumī (?) (ibid., the last two on the margins). 177. Shaykh-zāda Lāhijī (f. 311). 178. Rubāʻī Mashhadī (ibid.). 179. Rauḥanī Samarqandī (f. 311v). 180. Yaḥyā Khān Ṭālib (ibid.). 181. Dūst Muḥammad (ibid.). 182. Sharafu'd-Dīn ʻAlī Bāfqī (ibid.). 183. Sālik Mashhadī (ibid.). 184. Munhī Khurāsānī (ibid.). 185. Ibn-Yamīn (f. 312). 186. Naṣībī Gīlānī (ibid., and f. 313). 187. Mānī (ibid.). 188. ʻArḍa (ibid.). 189. Qāḍī Nūru'd-Dīn (ibid.). 190. Ḥayratī (f. 312v). 191. Khān Aḥmad Wālī-i-Gīlān (ibid.). 192. Ghāzī (ibid.). 193. Kāmī Harawī (ibid.). 194. Mahdī (f. 313). 195. Jafāī (ibid.). 196. Junūnī Qandahārī (ibid.). 197. Ṣāliḥī Mashhadī (ibid.). 198. Shānī (?) (ibid.). 199. ʻUrfī Hindī (f. 313v).

200. A very short extract from the *Tuḥfa-i-Sāmī*, about Humāyūn b. Bābur Pādshāh (ff. 314v–315, *in margine*).

201. Ṭahmāsp (the Safawide, 930–984/1524–1576, evidently already dead, judging from the epithets) (f. 315v). 202. Sulaymān (926–974/1520–1566) Wālī-i-Rūm (*sic*) (ibid.), and Salīm (ibid.). 203. Sulṭān Ḥusayn (the Timuride, d. 911/1505) (ibid.). 204. Humāyūn (937–963/1530–1556) (ibid.). 205. Kāmrān-Mīrzā (d. 964/1557) (ibid.). 206. ʻUbayd (u'l-lah) Khān (the Shaybanide, 940–946/1533–1539) (ibid.). 207. Muḥammad-Khān Shaybānī (906–916/1500–1510) (f. 316). 208. ʻAbdu'l-lah-Khān (also probably the Shaybanide, 946–947/1539–1540) (ibid.). 209. Bābur-Mīrzā ʻ the father of Humāyūn Pādshāh ʼ (932–937/1526–1530) (ibid.). 210. Shāh Gharīb-Mīrzā, son of Sulṭān Ḥusayn, a Timuride prince (f. 316v). 211. Sām-Mīrzā, son of Shāh Ismaʻīl Ṣafawī (ibid.). 212. Bahrām-Mīrzā, also probably a Safawide prince (ibid.). 213. Shāh Shujāʻ (probably the son of Ismaʻīl II, the Safawide) (ibid.). 214. Muḥammad Mu'min (ibid.). 215. Sulṭān Ibrāhīm, son of Bahrām-Mīrzā (f. 317). 216. Farīdūn Ḥusayn (ibid.). 217. Badīʻu'z-Zamān-Mīrzā son of Sulṭān Ḥusayn, d. after 918/1512 (ibid.). 218. Yaʻqūb, the Āq-Qoyūnlū prince (884–896/1479–1490) (ibid.). 219. Sulṭān Muḥammad Pādshāh (ibid., *in margine*). 220. Ibrāhīm-Khān, governor of Lār (ibid., *in margine*). 221. Musayyab-Khān (f. 317v). 222. Ḥusayn-Qulī (ibid.). 223. Sayyid Jalāl b. ʻAḍud (ibid.). 224. ʻImādu'l-Islām (ibid.). 225. Qāḍī ʻAbdu'l-Khāliq (ibid.). 226. Darangūsh (?) Taryākī (?) (ibid., *in margine*). 227. Khiḍr Sulṭān Rūmlū (f. 318). 228. Qasīmī (or Qismī ?) Astrābādī (f. 318). 229. Bisāṭī Samarqandī (ibid.) and Yār ʻAlī Ṭabīb (ibid., both on the margins). 230. Wāḥidī Hamadānī (f. 318v). 231. Khayyām (ibid.). 232. Sawābī (?) Turkmān (f. 319). 233. Āgahī (ibid.). 234. Kish-

warī (ibid., and 323). 235. Hilāl (?) (ibid.). 236. From Jāmī's *Silsilatu'dh-dhahab* (see above, Nos. 612–615) (ff. 320–321v). 237. 'Abdī Junābādī (Gunābādī) (f. 321v). 238. Khurramī (?) (ibid.). 239. Hilālī (ff. 322–322v). 240. Auḥad Sabzawārī (f. 322v). 241. Jahān Khātūn (ibid.). 242. Ḥayrānī, daughter of Mīr Yādgār Gunbadī (Gunābādī ?) (ibid.). 243. Maylī (f. 323).

244. Mīr 'Alī-Shīr Nawāī (d. 906/1501), Turkish poetry (ff. 323v–325v, 326, apparently also continued on ff. 329–332v where a Turkish *mathnawī* is given).

245. Yūsuf-Beg, son of Bābā Sulaymān Ustājlū, a treatise in prose and verse (ff. 325v–326).

246. Niẓām Astrābādī (ff. 326v–328) (cf. No. 66, f. 284v).

247. Mullā 'Alī Niyāzī (f. 328). 248. Sharīf Kāshī (ibid.). 249. Mahdī-Qulī Beg, brother's son of Jānībeg Wāṣilī (Turkish) (f. 332v).

250. Sayyid Nasīmī (f. 335v). 251. Ghaḍanfar-Beg Turkmān (ibid.). 252. Shāhfūr b. Muḥammad Nīshāpūrī (with a short biographical preamble) (ff. 336v–337).

253. An extract from Yār 'Alī's commentary on the *Lama'āt* (ff. 337v–339).

254. From *Majālisu'l-'ushshāq*, by Sulṭān Ḥusayn (f. 340), also from the *Rauḍatu'ṣ-ṣafā* (f. 340), *Ḥabību's-siyar* (f. 340v and 344v–345), *Nafaḥātu'l-uns* (ff. 341v–344v), *Tadhkiratu'l-awliyā* by 'Aṭṭār (on Ḥallāj) (ff. 345v–355v), Juwaynī's *Nigāristān*. Jāmī's *Lawāiḥ*, *Naṣāiḥ* by Rashīd, etc. (ff. 355v–359v).

255. Poems of 'Unṣurī, with a short biographical note on the author (ff. 360–362).

256. Again very short extracts from the *Rauḍatu'ṣ-ṣafā*, *Ḥabību's-siyar*, *Nafaḥāt*, *Nigāristān*, *Ta'rīkh-i-guzīda*, *Akhlāq-i-Jalālī*, prayers, etc. (ff. 362v–391).

257. Another short extract from the *Tuḥfa-i-Sāmī* (ff. 391v–398, see also above No. 200 in this list), with many poetical quotations from various authors.

258. More extracts from *Ḥabību's-siyar*, *Akhlāq-i-Jalālī*, etc. (ff. 398v–399v). On f. 398v, on the margins, a note from the *Ta'rīkh-i-jahān-namāī* by Qāḍī Aḥmad (probably the same as the *Nigāristān*).

259. An extract from Ḥusayn b. Mu'īni'd-Dīn Maybudī (ff. 400–403v).

260. A note on Niẓāmī (ff. 403v–410).

261. Extracts from 'Alī Qūshchī, *Ta'rīkh-i-guzīda*, *Ḥabību's-siyar*, etc. Lastly some scrappy poetical extracts from Sīmāī Kāshānī (f. 406), Khusraw (f. 407v), Firdausī (ff. 409v, 411v), Jāmī (f. 409v), Ghazālī Mashhadī (f. 409v), etc.

Ff. 412, S 230 × 170, 150 × 85, ll 17. Or. pap. Persian shikasta-nast. Cond. tol. good, but some places are not legible. Folios occasionally misplaced, but the rectification of the order is often impossible because the catch-words are very rarely written.

924. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). Na 99.

A large album of short poetical works and treatises in prose, notes on various subjects, etc. The contents of this huge volume are not by one hand: some parts were transcribed as early as 1063 AH. (cf. colophons on ff. 255 and 276). Other sections are dated 1089 and 1090 AH., being transcribed by Muḥammad-‘Alī Khāksār, or Khādim, as he calls himself (cf. ff. 430v, 431v, 434v, 473). And finally, there are sections written by Muḥammad Ma‘ṣūm b. Mullā Muḥammad Bāqir al-Karbalāī in 1126 AH. (cf. colophon on f. 472v). There are obviously also many additions and insertions by other scribes. The folios are misarranged in many places, but it is very difficult to fix their correct order because catch-words are not always found on them.

1. (ff. 1–5v). A collection of prayers and magic formulas with explanations.

2. (ff. 31–31v). Prose extracts from various treatises, containing instructions as to the use of various amulets; medical advice, etc.

3. (ff. 32v–33). Gulandām's preface to the dīwān of Ḥāfiẓ, see above, Nos. 587–591, on pp. 255–257 in this Catalogue. Beg. as in No. 587.

4. (ff. 33v–39v). An extract from the well known treatises of Ẓuhūrī: *Dībācha-i-Nauras*, *Khwān-i-Khalīl*, and *Gulzār-i-Ibrāhīm* (cf. above, Nos. 356–361 in this Catalogue). Beg. as usual, see No. 356, etc.

5. (ff. 39v–49). An extract from Waḥshī's *Farhād-u Shīrīn* (cf. above Nos. 675–676 in this Catalogue).

6. (ff. 49–52v). *Ḥusn-i-galaw-sūz.* A *mathnawī* poem by Rashīdā, apparently an imitation of Zulālī's well known poem with a similar title (cf. Nos. 709–710), although in different metre. It was composed in 1040/1630, as stated in the chronogram بجو تاريخ فكرم از كل نظم ، . Beg.

كيم كوثر كدائي شعله نوشي ، لب بتخانه را الماس پوشي ،

7. (ff. 52v–54v). Several *mathnawī* poems by Abū Ṭālib Kalīm Hamadānī (cf. above, Nos. 754–756). The second of them (f. 53v) has a heading: في تعريف الفرس . A *qiṭ‘a* at the end, comp. in 1040/1630.

8. (ff. 96v–116v). A portion of *Laylā wa Majnūn*, by Maktabī (cf. above, Nos. 640–641). Beg. as in No. 640.

9. (ff. 117–126v). *Khulāṣa-i-Khamsa-i-Niẓāmī*, apparently the same as described above under No. 476, but probably in an abbreviated version, because it seems here to be shorter than there.

10. (ff. 127–139). An extract from the dīwān of Ṣāib (cf. above, Nos. 783–787), containing chiefly *ghazals*, in alphabetical order. Beg. with those rhyming in ت :

دامن از خلق کشیدن کل شهرت طلبیست ، الخ

11. (ff. 139, 130 *bis*–138 *bis*). An extract from the dīwān of ‘Urfī (cf. above, Nos. 683–684). Beg.

اي نه فلک ز خوشهٔ صنع تو دانهٔ ، الخ

12. (ff. 139 *bis*–153v). An extract from *Markazu’l-adwār* by Fayḍī (cf. above, No. 695).

13. (ff. 180v–191). An extract from the dīwān of Qāsimī, who is *not* identical with Qāsim-i-Anwār (see above, No. 601). On ff. 180v–183 there are *qaṣīdas*, and the rest is occupied with *ghazals*, *tarjī‘bands*, etc.

14. (ff. 191–199). An extract from the dīwān of Naṣīr, or Naṣīru’d-Dīn Hamadānī, who flourished in the beg. of the XIc. AH. See Spr 512. Chronograms for 1014 and 1015 AH. on f. 195. Beg.

زهی نقاب تو فانوس شمع بزم حضور ، الخ

15. (ff. 199v–201v). A *qaṣīda* by Ṭālib Āmulī (cf. above Nos. 726–727).

16. (ff. 202–203). A short extract from *Farhād-u Shīrīn* by Raunaqī (cf. Spr 49, 77, 150, etc.). The name of the poet is mentioned only in the heading, and is apparently not to be found in the portions of the text given here. Beg.

صباحی نور حسن افروز چون مي ، که چشـــم آفتابش بود در پي ،

17. (ff. 203–205). A short *mathnawī* poem of Naẓīrī (cf. above Nos. 705–707). Beg.

شبي از صبح خرمتر نهادش ، الخ

18. (ff. 205–206). A *tarjī‘band* by Asīrī. There were several poets with this *takhalluṣ*. One of them is the author of the well known commentary on *Gulshan-i-rāz* with his original name Muḥammad b. Yaḥyā Lāhijī (d. *ca.* 912/1506–1507), cf. No. 555 in this Catalogue. Beg.

جنبش بحر عشق پیدا شد ، الخ

19. (f. 206). A *tarjī‘band* by Maghribī (cf. Nos. 599–600). Beg.

ما مست شراب لا یزالیم ، الخ

20. (f. 206v). *Qalandar-nāma*, ascribed to Khusraw Dihlawī (see above, Nos. 558–571). His authorship is however very problematic, firstly because the poem shows a great many errors in versification, which could scarcely be expected from such a master of verse as Khusraw ; and secondly because his *takhalluṣ*

is not mentioned, but instead the name of one Ḥusaynī appears at the end (کفتار حسيني است اين پند). Beg.

مائيم قلندران معني ، در لنكر خوش هواى ديني ،

21. (ff. 207–216). Extracts from Sanāī's well known *Ḥadīqa* (cf. above, Nos. 438–444).

22. (ff. 216–220). *Qaṣīdas* of ʻAbdu'r-Razzāq. Unfortunately there is in this library no copy of his complete dīwān, to make possible a final determination of the period in which he wrote. He lived, at all events, not later than the XIc., and therefore may be identical with the author of *Gauhar-i-murād* (cf. R 32), who used the *takhalluṣ* Fayyāḍ (which appears here only once, on f. 219). Beg.

اي بر قرار مسند الا كرفته جا ، الخ

23. (ff. 220–225). A short extract from *Maḥmūd-u Ayāz*, a *mathnawī* poem by Mīrzā Yūl-Qulī-Beg Shāmlū with the *takhalluṣ* Anīsī, d. in India, at Burhānpūr, in 1014/1605. See GIPh 250, RS 376. Beg.

بحمد الله كه اين ديباچهٔ راز ، بتوفيق هدايت شد سرافراز ،

24. (ff. 225–226). A short *mathnawī* poem by Ruknā, or Masīḥ (cf. above, No. 761). Beg.

خداوندا مرا بردار از خاک ، الخ

25. (ff. 226–227). A short fragment from a *mathnawī* poem called in the heading *Khusraw-u Shīrīn*, and ascribed to the authorship of Sinjar (cf. above, Nos. 703–704). Beg.

شبي با درد جفت و طاق از نور ، بهم نرخي درانشب زنكي و حور ،

26. (ff. 227v–228). A short *mathnawī* poem, ascribed in the heading to Yaḥyā Lāhijī (cf. above, No. 18 in this list).

27. (f. 228). A short didactic poem by Hātifī (cf. above, Nos. 649–653), with the heading :

هاتفی در نصيحت فرزند كويد ،

28. (ff. 228–228v). A *mathnawī* poem by ʻAbdu'r-Razzāq Lāhijī (cf. No. 22 in this list). Beg.

بنام آنكه نامش نامه سوز است ، الخ

29. (ff. 229v–236v). More poems from ʻUrfī (cf. above, No. 11 in this list).

30. (ff. 237–249). *Sāqī-nāma* by Ẓuhūrī (cf. No. 717 in this Catalogue).

31. (ff. 255–276). *Tuḥfatu'l-ʻirāqayn*, by Khāqānī, cf. above Nos. 461–462. Beg. as usual, apparently complete.

32. (ff. 277–280v). More poems of Ṭālib Āmulī (cf. No. 15 in this list).

33. (ff. 281–321v). A collection of Anwarī's *qaṣīdas* (cf. above, Nos. 450–454).

34. (ff. 322–333v). An extract from the dīwān of Fighānī (cf. above, Nos. 645–646).

35. (ff. 347v–355v). More *qaṣīdas* of Anwarī (cf. above, No. 33 in this list).

36. (ff. 356–363). Extracts, in prose, from various treatises dealing with the methods of divination by the Coran, various *ḥadīths*, quotations from the Coran, partly with translations into Persian, etc.

37. (ff. 383–402). Prayers, amulets, miscellaneous notes, etc.

38. (ff. 403–406). Notes on the chronology of various Muhammadan dynasties and individual princes, up to the Xc. AH.

39. (ff. 414–416v). A bombastic introduction to a treatise called *Chaman-namā*, comp. in 1088/1678 (chronogram كل نوي بدميد از چمن نماي سخن on f. 416v). The author does not mention his name. Beg. اي نام تو ديباچهٔ عنوان سخن ، الخ

40. (ff. 416v–430v). *Risāla-ī-Shauq nikār*. A treatise in ornate prose, by Muḥammad 'Alī Fikār, comp. at the request of 'Alī-Qulī Beg in 1088/1678 (chronogram كلبن فيض لا يزالي باد on f. 430v). It deals with the usual vague Sufic discussions of love and contains moral maxims. Copied in 1090 AH. by Afkār Muḥammad 'Alī Khāksār, who may be, judging from the similarity of both names, identical with the author. Beg.

اي صورت خوش اداى اين صنعتها ، الخ

41. (ff. 431–436). Short poetical quotations from various authors: Shaukat, Burhān, Faḍīl Bukhārī (f. 432), Ghanī, Khiḍr-Beğ (Turkish, f. 435v), etc. A letter, dated 1089 AH. on f. 431v. Ff. 436v–437v are left blank.

42. (ff. 438–440). Extracts from the *mathnawī* poems of Shānī (cf. above, No. 708). Beg.

الهي آب عشقي در كلم ريز ، الخ

43. (ff. 440–441). Extracts from the Salīm's *mathnawī* poems (cf. above, Nos. 748–752).

44. (ff. 441–443). An extract from the *Qaḍā wa qadar* by the same Salīm. Beg. as usual, see No. 748(2), etc.

45. (ff. 443–445v). A short extract from *Farhād-u Shīrīn* by 'Aqīl Kautharī Hamadānī (comp. in 1015/1607), see R 673–674, etc. Beg. abruptly: چون از بر كشتكي چرخ نا ساز ، الخ

46. (ff. 446–447). A fragment of a treatise on various questions of style in composition, poetics, etc. Beg.

درين صحيفه از عجائب صنائع شعري الخ

47. (ff. 447v–452). Some *qaṣīdas* by ʻAlī Riḍā Tajallī (cf. above No. 782). On f. 448v begins his *mathnawī* poem with the title *Miʻrāju'l-khiyāl :*

در سرم ديگر هماي عشق يار ، الخ

48. (ff. 452–453). Several poems of Qudsī.

49. (ff. 453–454v). *Sarāpā* by Mīr Sayyid ʻAlī Mahdī, describing the ideal beauty of various parts of the human body. Beg.

اي بت چابک شيرين حرکات ، جلوۀ ناز تو چون آب حيـــات ،

50. (ff. 454v–464v, and 466v–474). A collection of poems of Mukhliṣ Kāshī, who flourished in the beg. of the XIIc. AH., under Shāh Ḥusayn the Safawide (1105-1135/1694–1722). See EIO 1687, Pr 699, R 709, 1091, etc. Beg.

الهي پرتو از نور يقين ده شمع جانم را ، بشوي از لوح باطل يکقلم لوح بيانم را ،

51. (ff. 465–466). A few letters ascribed to ʻAbdu'l-Mu'min Khān (d. 1061/1651).

Several works in this volume, i.e. the dīwāns of Qudsī (ff. 55v–96), Raḍī Artīmānī (ff. 154v–179v), and Fuḍūlī (Turkish, on ff. 334–347), a medical treatise on ff. 364–383, and the *Tansūq-nāma* (ff. 407–413), are described separately as they possess sufficient independent interest, being of comparatively large size.

Ff. 473 + 9 (mistake in the numeration of folios), altogether 482; S 430 × 260, 335 × 160. Different number of diagonal lines in two, three, four, or five columns. Ind. shikasta-nast., different hands. Cond. tol. good. On some folios paper decayed along the marginal lines. A vignette.

925. (مجموعه)

(MAJMŪʻA). Oa 73.

A large scrap book containing some more or less complete works (they are described in their proper places), as well as many short and fragmentary extracts, which are not worth being described separately. This volume was evidently filled gradually, at different periods, as different sections in it are dated 1034 AH. (f. 142), 1057 AH. (f. 76v), 1108 AH. (ff. 2, 2v); the others are obviously of a still more modern origin. The folios are badly misplaced and probably their more correct sequence would be: 1–16, 210–349, 87–104, 21–46, 49–78, 145, 143, 79–86, 149, 150–209, 17–18, 47–48, lac., 19–20, 105–142, 144, 146–148, 77–78. An index is prefixed, but it is useless because it gives neither the real contents of the book, nor correct references to the folios.

1. (ff. 1v–2). A bombastic preface, dated 1108 AH. Beg.

بياضي كه سواد صحيفهٔ رضوان مسوده الخ

2. (f. 2v). رقعهٔ كه مقرب دركاه آكه بميرم سياه بابا علي شاه نوشته اند. Copied in 1108 AH. by Ḥājjī ʿAbdu'l-Ghafūr (the same hand as that of the preface).

3. (ff. 3–7v). A treatise in ornate prose, also apparently a kind of a preface to some poetical work.

4. (ff. 8v–9). اسامي چهارده معصوم پاک, etc., notes of religious contents.

5. (ff. 10–16). Some notes of an historical character on various events of Jahāngīr's reign. They may belong to the pen of a contemporary. The title :

انتخاب خصوصيات حضرت جنت مكاني حقيقي......جهانكير پادشاه ،

6. (ff. 19–20v). Fragmentary quotations from various poets : Khiḍrī Qazwīnī, Shurbī (?) Qazwīnī (f. 19v), Nauras Qazwīnī (ibid.), Ṭabʿī-Qazwīnī (ibid.), Āṣafī (f. 20), Kākā-i-Qazwīnī (f. 20v), Sharīf Kāshī (ibid.) (continued on ff. 105–115v).

7. (ff. 21–22 and 101–104v). An extract from ʿAṭṭār's *Manṭiqu'ṭ-ṭayr*, dealing with the well known story about Shaykh Ṣanʿān. It is called here in the colophon *Kitāb-i-Shaykh Ṣanʿān*, and begins (f. 101) as usual :

شيخ صنعان پير عهد خويش بود ، الخ

8. (ff. 22v–23). Two *qaṣīdas* of Mīrzā Jānī.

9. (ff. 23–24). Poems of Amīr Sahī (?).

10. (ff. **24v**–28). Poems of Saʿdī. The first is the well known *tarjīʿband*, beg.

اي زلف تو هر خم كمندي ، الخ

11. (ff. 28–34v). Poems from various authors : ʿAlī Kirmānī, surnamed Fāiḍ, Shuhratī, Nawīdī (f. 29), Shāpūr (f. 29v), Ṭālib Āmulī (ibid.), Ḥakīm Partawī (*Sāqī-nāma*, ff. 30–35v, *in margine*), Wālihī (f. 32), Auḥadī (f. 33v), Shānī (ibid.).

12. (ff. 35–42). A considerable number of poems from Riyāḍī Samarqandī (see above, No. 610). Beg. as in that copy.

13. (ff. 35v–39v, *in margine*). *Sāqī-nāma* of Ẓuhūrī, apparently incomplete (see above, No. 717). Beg. as in that copy.

14. (ff. 39v–42, *in margine*). *Sāqī-nāma* of Abū Turāb-Beg, in the form of a *tarjīʿband*. Beg.

ساقي بده آن باده كه ماه شب تار است ، الخ

15. (ff. 42–46v). Poems from different authors: Muẓaffar Ḥusayn Kāshī, Shāpūr Ṭihrānī (f. 42v), Hijrī Ṭihrānī (f. 45), Sharaf-i-Jahān Qazwīnī (ibid.), Sinjar (f. 46), Ṣāib (ibid.), Nuṣrat (f. 46v).

16. (ff. 42v–46v, *in margine*). *Sāqī-nāma* of Ghiyāth, beg.

بیا ای که عمرت بغفلت كذشت ، الخ

17. (ff. 49–50v, *in margine*). *Sāqī-nāma* of Muḥammad Jān Qudsī (cf. above Nos. 745–746). Beg.

مخمور ز دل سوي لب آمد نفس ما ، الخ

18. (ff. 49–53v). Quotations from various poets: Muḥtasham, Shāhī (f. 49v), Ṣāib, Nādim (f. 50), Nawwāb Ḥasan-Khān (ff. 51–51v), Yūsuf, Shāpūr, Sinjar, ‘Urfī.

19. (ff. 54–76v). A fragment of the dīwān of Anwarī (see Nos. 450–454).

20. (ff. 77–78). A few *tarkīb-bands* by ‘Urfī.

21. (f. 79). A fragment of a poem in praise of ‘Alī, and also of a few others, which contain versified letters from the correspondence between Shāh ‘Abbās, evidently ‘Abbās I, the Safawide (995–1037/1587–1628), and Sulaymān of Turkey (926–974/1520–1566), who was not contemporary with the former. The contents are probably quite fictitious, and have their origin not in historical facts but in the hatred between the Shi‘a and Sunnis. Folios 143 and 145 also belong to this entry. The correct order is ff. 145v, 143, 79.

22. (ff. 79v–86v, misplaced). Extracts in prose, dealing with the historical events in the reign of Shāh ‘Abbās I (f. 149 also belongs to this section).

23. (ff. 87–88). Extracts from ‘Urfī's poetry.

24. (ff. 89–97v). Poetical extracts from different authors: a poem in praise of Quṭb-Shāh, poems by Abū'l-Faraj Rūnī, Azraqī (f. 91v), Anwarī, Nāṣir-i-Khusraw (f. 92v), Sanāī, ‘Abdu'r-Razzāq (ff. 93v–94v), Mas‘ūd-i-Sa‘d-i-Salmān (f. 95–97v).

25. (105–115v). Continuation of the collection of poetical extracts, which begins above, under No. 6 (ff. 19–20): Ṭālib Āmulī, Ahlī Shīrāzī, Shānī Taklū, Ghiyāthā-i-Ḥulwānī (f. 106), Mīrzā Ṣādiq, Abū'l-Ḥasan, Salīm, Fayḍī, Shifāī, Abū Turāb Beg (f. 107), Kalīm, Ruknā, Raḍī, Niẓām Dast-i-Ghayb (f. 108), Shu‘ayb Kāshī, Khusraw, Ṭufaylī (?), Sayyid Muḥammad Najafī (?), Mīrzā Ja‘far (f. 109v), Qāḍī Nūrā, ‘Urfī, Khalqī (f. 110), Fahmī, Nafīr, Wālihī, Āṣafī (ff. 112–115v).

26. (ff. 116–116v). A fragment from *Sāqī-nāma*, probably Nau‘ī's.

27. (ff. 117–122). Extracts from the dīwāns of Jamshīd Quṭb-Shāh (940–957/1533–1550), Muḥammad-Qulī (989–1020/

1581–1611), including a *qaṣīda* in praise of God, a few *quatrains*, and a *marthiyya* on the death of Imām Ḥusayn.

28. (ff. 122v–127v). *Sāqī-nāma* of Nau‘ī, see No. 698(2), beg. as in that copy. Slightly incomplete. F. 116 apparently also belongs to it (see No. 26 in this volume).

29. (ff. 127v–132). An extract from Fayḍī's *Markazu'l-adwār* (see above, No. 695). Beg. as in that copy.

30. (ff. 133–133v). Extracts from Ṭālib Āmulī.

31. (ff. 134–142 and 150–153). Extracts from Fayḍī.

32. (f. 148v). From Sa‘dī.

33. (f. 153v). From Khusraw.

34. (ff. 154–154v). From Shānī Taklū and Shaydā.

35. (ff. 155v–168v). Short quotations from various poets, mostly the well known ones: Ṣāib, Kalīm, Jalāl Asīr, etc.; princes (ff. 156–156v): Shāh ‘Abbās, Sulṭān Muḥammad, Shāh Isma‘īl, Khān Aḥmad, Niẓām Shāh, Jamshīd-Khān, Bahrām Mīrzā, Arslān Beg (the ambassador of Shāhjahān), Khalīfa-Sulṭān, Murtaḍā-Qulī Khān, Luṭf-‘Alī-Beg. Professional poets again (f. 151): Ṭālib Āmulī, Nigāhī (f. 158–159v, always with the epithet *muḥarrir*—perhaps the compiler of this collection ?); Ṭāhir, ‘Ārif, Khāṣṣ (?) Qumī, Shaukatī, Naẓīrī, Ṣaydī, Ibrāhīm, ‘Aṭā Malik Ḥamza-Khān (f. 160v), ‘Alī-Taqī (or Naqī), Khāma, Shāh Fatḥu'l-lah (f. 161), Sālik, Ẓuhūrī, Manẓūr-rasī (?), Salīm (a *mathnawī* poem) (f. 161v), Abū'l-Ḥasan, Fahmī, Ibrāhīm Ad'ham, Muḥammad Bāqir Dāmād, Bahāu'd-Dīn (f. 164), ‘Urfī, Zāhid, Abū Sa‘īd (f. 164v), Ṣāfī, Ṣādiq, Ṭab‘ī, Muḥammad Qāsim, Khallāq Talqānī (?), Shifāī, Khusraw, Jāmī, Zakī Hamadānī (f. 166), Maujī, Raḍī Sharīfī, Niẓāmī, Shāpūr, Nigāhī, Mīr Maḥwī (f. 167), ‘Izzat, Ja‘far, Sa‘d-i-Gul, Sharīf, Mu‘jizī, Ḥarfī. On f. 167v a few chronological notes. On f. 168v the beginning of Salīm's *Qaḍā wa qadar*.

36. (ff. 169–170). A short story, in prose. Written by the same hand as that of Nos. 1–3 in this volume.

37. (ff. 170v–173v). Some more notes on the events in the reign of Jahāngīr, evidently a second copy of No. 5 in this volume (on ff. 10–16). The same heading.

38. (ff. 174v–209v, 17–18, 47–48). An interesting, and apparently old anthology, with the title *Natā'iju'l-afkār fī laṭā'ifi'l-ash‘ār* (f. 175), by Sa‘d (or, possibly, Sa‘du'd-Dīn) b. Abī Bakr b. Sa‘d al-Ilahī (? badly legible) al-Harawī (ibid.), who dedicated it to Jalālu'd-Dīn Shāh Faḍlu'l-lah b. Mawlā's-Sa‘īd Qāḍī'l-quḍāt ash-Shahīd Fakhru'd-Dīn Muḥammad ibn al-Biyārī (?). The date of compilation is not given. Beg.

الحمد لله و شكر اله (لله ?) فالله اهل الحمد و الشكر الخ

The anthology is divided into several *bābs* (here only five), but, as it is incomplete at the end, it is impossible to decide what was their original number. The *first bāb* (f. 175v) deals with the attributes of God (صفات الله تعالى); the *second* (f. 179) with praise of Muḥammad; the *third* (f. 181) في الموعظة و التنبيهات; the *fourth* (f. 201v) في قناعة (*sic*) و العزلة; the *fifth* (f. 208) في مكارم الاخلاق.

The quotations are very short, only from the ancient poets, but occasionally there are on the margins poems from modern authors, probably added by the scribe. The poets quoted here are: Anwarī, Kamāl Isma‘īl, Ẓahīr-i-Fāryābī, Sanāī, Ḥasan Ghaznawī, Khāqānī, Firdausī (*Shāhnāma*), Mas‘ūd-i-Sa‘d-i-Salmān, and other famous authors. Of the rarer ones there are Shams-i-Ṭabbasī (ff. 176, 183); ‘Imādī Shahriyārī (ff. 176, 184, 204v, 207v, 209); Sūzanī (f. 176); Sirāju'd-Dīn Balkhī (f. 176v); Fakhru'd-Dīn (?) Fārsī (f. 176 *bis*); Najmu'd-Dīn Dāya (ff. 176v *bis*, 204v, 205); Fakhru-'d-Dīn Rāzī (f. 177); Shufurwa Iṣfahānī (ff. 177, 181v, 197, 206v); Rafī‘u'd-Dīn Abharī (f. 177v); Sirāju'd-Dīn Qamarī (or Qumrī) (ff. 177v, 181v, 197); Sirāju'd-Dīn Balkhī (f. 180); Afḍalu-'d-Dīn Kirmānī (ff. 181v, 190, 204v); Mujīru'd-Dīn Baylaqānī (ff. 181v, 193, 205); Jamālu'd-Dīn Muḥammad b. ‘Abdi'r-Razzāq (f. 181v); Rashīdu'd-Dīn Waṭwāt (ff. 188, 189v, 204); Nāṣir-i-Khusraw (ff. 188v, 197v, 199v, 206v, 207 and 18v); Rafī‘u'd-Dīn al-Labnānī (ff. 193v, 205v); Ṭayyān (?) al-Bamī (?) (ff. 194, 205v); Naṣīru'd-Dīn Ṭūsī (ff. 198, 207v); Najmu'd-Dīn Ḥasan Shahrūya (f. 201); Auḥadu'd-Dīn Kirmānī (f. 201v); Badī‘u'd-Dīn Tarkū (ترکو ?) (f. 204); Farīdu'd-Dīn Fārsī (ff. 18 and 204); Asadī (f. 204); Raḍī Nīshāpūrī (f. 204); Burhānu'd-Dīn an-Nasafī (f. 207); and others.

39. (ff. 210–214) *Qaḍā·wa qadar* by Salīm. Cf. above, No. 748 (2). Beg. as in that copy. (A short extract from ‘Aṭṭār on the margins.)

40. (ff. 255 *bis*–257). The end of a *mathnawī* poem, which evidently had the title *Nasab-nāma* (see f. 257), by Wālihī (?).

41. (ff. 262–262v). A few letters of Salīm, Naṣrā-i-Hamadānī, etc.

42. (ff. 262v–263v). *Abdāliyya*, a *mathnawī* poem by Ẓuhūrī (cf. above Nos. 356–362, 716–718), describing an ideal Sufi. Another copy in No. 926 (1). Beg. الف ابدال نام درویشی ، الخ

43. (ff. 263v–264). A few obscene poems ascribed to Bābā Ṭāhir's authorship.

44. (ff. 268–270). A short fragment from *Maḥmūd-u Ayāz*, a *mathnawī* poem by Yūl-Qulī-Beg Shāmlū, with the *takhalluṣ* Anīsī, who died in Burhānpūr in 1014/1605. See GIPh 250, RS 376, R 1032, Spr 333–334, etc. Beg. abruptly:

چو کردد صید کاه عشق بنیاد ، الخ

45. (ff. 270v–271v). Extracts from various poets: Khusraw Dihlawī, Hilālī (f. 271), Malik Qumī (f. 271v), Shāh Isma'īl (f. 271v).

46. (ff. 279–295v). Part of the dīwān of Khāqānī (cf. above, Nos. 456–458).

47. (ff. 296v–305). Extracts from Anwarī, Ummīdī (f. 303v), Hātif (f. 305), Sanāī (f. 299v), and Mughānī (Fighānī ?) (f. 301v).

48. (ff. 317–325). Extracts from Ẓuhūrī's works in ornate prose, and several letters by various authors. Some of them are official epistles, others are private ones.

49. (ff. 326–349). *Qaṣīdas* from different authors: Khāqānī, Khusraw, Salīm, Sayf Isfarangī, Anwarī, Salmān Sāwajī, 'Aṭṭār (f. 332), 'Urfī (f. 336). For the continuation see No. 23 in this volume.

Ff. 349, S 280 × 160, 245 × 135. Number of lines is exceedingly varied. Some pages are filled with diagonal lines in three, four, five columns, others have horizontal lines, etc. Coloured Or. pap. Ind. nast. and shikasta-nast., different hands. Cond. very bad. Mercilessly damaged by a lazy and careless 'repairer.'

926. (مجموعة)

(MAJMŪ'A). M 2.

Poetical miscellanies, included in a large volume, containing a collection of different treatises in prose, poems, poetical extracts, notes, etc. Although it is written with care, there are no headings, or even spaces between different entries, so that it is sometimes very difficult to find where the one ends and the next begins. It dates evidently from the end of the XIIc. AH., because in numerous historical notes the following dates appear: 1156, 1161, 1162 AH. (f. 193v), and even 1166 AH. (f. 280v). All treatises, dīwāns, and large poems, presenting some independent interest, are described elsewhere, in their proper places. Here only those articles are mentioned, which do not merit being discussed separately.

1. (ff. 11–11v). A short *mathnawī*, called in No. 925 (42) *Abdāliyya*, of Ẓuhūrī, beg. as there:

الف ابدال نام درويشي ، سينه از داغ مفلسي ريشي ،

2. (f. 12). *Fards* from different poets; their names are not given.

3. (f. 88). Stray verses.

4. (ff. 95v–109v). Short quotations from various Persian and Hindustani poets, mostly isolated distichs. The names of the authors are not always mentioned. There are extracts from: Dānā, Sa'du'l-lah, Ārzū, Najāt, Brahman, 'Alī Naqī Kamaraī, Asīr, Mujāhid-Khān, Kalīm (ff. 96–98v), Ṣafī-Qulī-Beg, Waḥdat,

Yūsuf (f. 98v), Waddād (?), Shānī, Bayrām-Khān, Ḥazīn, Dārāb Jūyā, Kākā-Khān Āshnā, ‘Alī-Khān Aḥmad Shāhī, Āṣafī, Sa‘dī (f. 99); Firdausī (f. 99v), Shaukat, Ṣāib, Qismat, Bāqir Dāmād (f. 103); Ḍamīrī Iṣfahānī, Gulkhanī, Sharīf Kāshī, and many others (f. 103v); on ff. 104–105v there is a treatise in prose and verse, Persian and Hindustani, apparently a fragment only; on ff. 108–109v there are some more isolated verses from a great number of poets, mostly the well known ones. On f. 109v at the end some medical prescriptions.

5. (ff. 130v–134). A treatise in prose and verse, called *Mīrzā-nāma*, the same as described in R 826, containing rules of good manners. Before the initial words as in R 826:

قلمی سر کنم بنام خدا، میـــرزا نامۀ کنم انشا،

there is an introductory line, giving the name of the author:

میرزا نامهٔ تصنیف میرزا محمد خلیل که سوانح نگار صوبۀ جنة البلاد بنگاله بود،

At the end the date of completion is given as 13 Jumādi’th-thānī 1070/1660 (the third year of Aurangzīb’s reign).

6. (ff. 134–135v). Again short extracts from various poets and princes (Humāyūn, Kāmrān, Ulugh-Mīrzā, Khān-Khānān, Badī‘u’z-Zamān, Qutlugh-Beg, Masīḥu’z-Zamān, etc.).

7. (ff 136v–163; ff. 160–160v blank). Extracts from various poets, mostly the well known ones, with occasional fragments in prose (as on ff. 153v–155v). At the end a prose note.

8. (ff. 163–165v). A treatise on the *quatrains* of Abū Sa‘īd, explaining their magical properties and the methods by which they may be used for the attainment of various ends. Beg.

بدان ایدک الله تعالی في الدارین که از رباعیات الخ

At the end there is a series of *quatrains* from different authors.

9. (ff. 166–168). Poems of Fayḍī (see Nos. 692, 693).

10. (ff. 168–187). Poetical quotations from a large number of authors, mostly modern ones.

11. (ff. 187–194v). Various notes and extracts: a prescription (f. 187v); extracts from *Ḥayātu’l-qulūb* by Majlisī, concerning the legend of Alexander (ff. 187–189v); a note on the date of the victory of Shāh Isma‘īl over the Turks (966/1559); several letters from Sinjar and other poets; a note on the chronology of the Timurides (the latest dates are 1156–1162 AH.); short extracts from *Laṭā’ifu’ṭ-ṭawā’if* (see No. 297).

12. (ff. 205v–206). Note on the qualities of steel; a few Hindustani poems.

13. (ff. 206v–220). Various quotations from Persian poets; a few notes, in prose, of different contents (ff. 213v, 214); extracts

from Sa‘dī’s Būstān (f. 216v); a chronogram for the date of the death of Jāwīd-Khān; a few stories.

14. (ff. 220v–229). Extracts from Hindustani poets.

15. (ff. 229v–232). A few notes in prose and stray poetical quotations.

16. (ff. 232v–233v). A brief note on Rūdagī, and a few specimens of his poetry.

17. (f. 234). A *tarkīb-band* of ‘Abdu’r-Razzāq Tamannā (?).

18. (ff. 234v–243). Extracts from *Farhād-u Shīrīn* by Waḥshī (cf. Nos. 675–676).

19. (ff. 243–248v). Extracts from various early poets. At the end a note of medical contents.

20. (ff. 249–250v). An extract in prose with the heading:

شاهجهان نامه، احوال مملکت هندوستان،

21. (ff. 251–254v). Extracts from Hindustani poets.

22. (ff. 254v–275v). Extracts from a number of Persian poets, mostly the well known ones. In the majority of the quotations the authors’ names are not metioned.

23. (ff. 276–277v). Several prose notes, prayers, etc. One of these notes deals with Firdausī (ff. 277–277v).

24. (ff. 277v–280). Poetical extracts from Ṣāib, Sawdā (in Hindustani); a *tarjī‘band* of ‘Abdu’l-‘Alī Ṭāli‘ (f. 278), etc.

25. (ff. 280v–293v). Miscellanies: a note on Shāh Madār; poems of Shaukat; an extract from a book on falconry, called *Bāz-nāma-i-Jahāngīrī*, etc. Ff. 285–285v blank.

26. (ff. 294–305). Brief extracts from different poets, arranged in one alphabetical series. Here only those rhyming in ت–ا.

27. (ff. 305v–310). Poems of Sharaf, cf. above No. 671.

28. (ff. 310v–314). Extracts from a *mathnawī*, in Hindustani, by Ja‘far-‘Alī-Khān (cf. Spr 242), who was still alive in 1168/1755; also poems from Kalīm, Laṭīf, etc.

29. (ff. 314–316v). Notes of historical contents, in prose. Poems from Niẓām Dast-i-Ghayb and others. Ff. 317–318 are left blank.

30. (ff. 360v–365). A *mathnawī* poem, by Burhān, beg.

الهي شور عشقم را فزون کن، الخ

31. (ff. 368v–370v). A *mathnawī*. The title and the author’s name are not given.

32. (ff. 384v–389). A Persian *tarjī‘band*, a *mathnawī* (f. 386), and stray quotations from Hindustani poetry.

Bd. v. S 435 × 260, 320 × 195; different numbers of lines, not more than 32 to a page, in four columns in the case of poetry. Or. pap. Good Ind. nast., the same hand throughout the whole volume, except in a small number of additional notes, etc. Cond. good.

927. (مجموعهٔ اشعار)

(MAJMŪ'A-I-ASH'ĀR). M 148.

An anthology of the early Persian poets, giving more or less substantial extracts from their dīwāns and other poetical works. It was evidently transcribed from a defective and badly legible original, because there are many orthographical mistakes and in many places space is left blank. The copy is left unfinished and was probably prepared some 30–40 years ago. The pagination contains many mistakes and the index, given on ff. 426v–429 is of no use, because the page numbers are wrongly shown. The extracts here given are from:

1. Rūdagī (f. 1). 2. Qaṭrān (f. 2v). 3. 'Ama'q Bukhārī (f. 6). 4. Lāmi'ī Gurgānī (f. 7v). 5. Iftikhār (f. 10). 6. Sayf-i-Isfarangī (f. 11v). 7. Mīnūchihrī (f. 13v). 8. Sharafu'd-Dīn Shufurwa Iṣfahānī (f. 16). 9. Falakī Shīrwānī (f. 19). 10. Burhān'd-Dīn Baghdādī (f. 19v). 11. Sirāju'd-Dīn Qumrī (or Qamarī) (f. 20). 12. Bahāu'd-Dīn Murghīnānī (here مـرغیانی) (f. 21). 13. Shihābu'd-Dīn Mu'ayyad Samarqandī (f. 21v). 14. Rūḥī Lāhijī (f. 22). 15. Zaynu'd-Dīn Sinjarī (f. 22v). 16. Sharafu'd-Dīn (f. 23). 17. Rūḥī Shahristānī (f. 23). 18. Sayfu'd-Dīn Bākharzī (f. 23). 19. Ḍiyāu'd-Dīn Fārsī (f. 23v). 20. Asadī Ṭūsī (f. 24). 21. Ibn Yamīn (f. 24). 22. Fakhru'd-Dīn Khālid (f. 25). 23. Kamālu'd-Dīn Zanjānī (ff. 25v and 26). 24. Raḍiyyu'd-Dīn (cf. No. 40 below) (f. 25v). 25. Sayyid Dhū'l-fiqār Shīrwānī (f. 26). 26. Nūru'd-Dīn Ṣundūqī (f. 26v). 27. 'Izzu'd-Dīn Shīrwānī (f. 27). 28. Ḥasan Dihlawī (f. 27). 29. Badī'ī Sab'ī (f. 27v). 30. Nāṣir-i-Khusraw (ff. 28v–47v). 31. Sanāī (ff. 49–89). 32. Mas'ūd-i-Sa'd-i-Salmān (ff. 91v–124). 33. Sayyid Ḥasan (ff. 125v–135). 34. Ẓahīr-i-Fāryābī (ff. 136v–156v). 35. Adīb Ṣābir (ff. 157v–161 and 406). 36. 'Imādī (ff. 162v–166v). 37. Azraqī (ff. 167v–172). 38. Najīb (ff. 173v–181v). 39. Maẓhar (or Muṭahhar ?) (ff. 182v–195v). 40. Raḍiyyu'd-Dīn (cf. above, No. 24 in this list) (ff. 196v–203). 41. Athīr Ākhsīkatī (ff. 204v–214). 42. Kamāl(u'd-Dīn) Isma'īl (Iṣfahānī) (ff. 215v–252). 43. Mu'izzī (see also No. 52 below) (ff. 253v–268). 44. Rashīdu'd-Dīn Waṭwāṭ (ff. 259v–272). 45. 'Unṣurī (ff. 273v–277v). 46. Sayyid Ḥasan Ghaznawī (cf. above, No. 33 in this list) (ff. 278v–295). 47. Khāqānī (ff. 296v–328). 48. Mukhtārī (ff. 329v–344v). 49. Jamālu'd-Dīn 'Abdu'r-Razzāq (ff. 345v–373). 50. Abū'l-Faraj Rūnī (f. 373v). 51. Anwarī (ff. 374v–411v). 52. Mu'izzī (again, see above No. 43 in this list) (ff. 412v–425v).

Ff. 425, S 310 × 215, 240 × 140, ll 25, two columns in the centre and one on the margins. Europ. pap. Modern Ind. nast. Cond. good.

928. (مجموعه)

(MAJMŪ‘A). Aa 2.

A large collection of various fragments, mostly dealing with theological matters. Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Only the versified fragments are mentioned in the present note:

1. A short *mathnawī* poem (ff. 189v–217v), dealing with Muḥammad's *mi‘rāj*. The name of the author is apparently not given. Beg.

بنام خداوند حی احد ، نکهدار عالم ازل تا ابد ،

2. Another *mathnawī* poem (ff. 217v–230v), on fantastical exploits of Muḥammad ibn Ḥanafiyya, the third son of ‘Alī. The author's name also does not appear. Beg.

از اول بنام یکی کردکار ، که او آفریدست لیل و نهار ،

3. A *mathnawī* poem (ff. 231–252), on ‘Alī's fights with Zaqūm. It is very difficult to establish in how far these three fragments are connected with each other, but it seems not improbable that they were extracted from one lengthy work on these matters, because their style is almost identical. Beg.

شنو جنگ نامه رسول خدا ، کهٔ ختم است بر جملهٔ انبیا ،

4. Several notes on the day of Resurrection, etc. (ff. 252v–254), in prose.

Bd. v. Ff. 189v–254, S 270 × 205, 200 × 130, ll 10, two columns in the centre and one on the margin. Or. pap. Bad vulgar Ind. shikasta-nast. Cond. tol. good. Dirty.

929. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 27.

A collection of fragmentary quotations in prose and verse from various poets, chiefly of Sufic contents. Written about 1134 AH., because there are several notes dated 1132, 1133, 1134 AH. In one of them (f. 128) the copyist calls himself ‘Abdu'l-lah b. Fatḥi'l-lah Nīshāpūrī. The poetical section contains:

1. (ff. 1v–10). Several *tarjī‘bands* and *mukhammasāt* from various poets: Aḥmad-i-Jām, Nāṣir ‘Alī, Yaḥyā Lāhijī, Maḥmūd, Jāmī, Sa‘dī, etc.

2. (ff. 10v–15). Stray notes, quotations, Sufic aphorisms, etc.

3. (ff. 15v–22v). A long collection of *mukhammasāt*: by Ṭālib, Ghazālī, Shāpūr, Ḥāfiẓ (several times), Nuṭqī (f. 19), Sa‘dī (also very often), Ḥaydar.

4. (ff. 23–75v). *Musaddasāt* of: Lisānī, Halākī (Hilālī ?), Riḍāī, Sharaf, Hāshimī, Sa‘dī, Jāmī, Ḍamīrī (f. 31), ‘Urfī, Asīr, Ḥāfīẓ, Rashīdā (f. 38v), Jāmī, Ṣāib, Shāhī, Ramzī (f. 44v), Ibn Yamīn, Hilālī, Shāpūr, Naẓīrī, etc., Saqqā (f. 51), Hātifī, Wālih (f. 54), Ḥayratī (f. 56v), Shāh Jahāngīr Hāshimī (f. 59), Ummīdī (f 60v), Ṭughrā, Ahlī, Āṣafī, Ẓuhūrī, Maylī, Muḥtasham, Ṣāliḥ, ‘Ārif, ‘Iṣmat, Sirrī (f. 66v), Walī, Zārī (f. 67), Fighānī, Waḥshī, Shānī, Ṣafī (f. 68), Ḥaydar, Ghayratī (f. 68), Suhaylī (f. 68v), Salmān, Naẓīrī, Nāṣir ‘Alī, Sharīf (f. 71v), Rāzī, Ṭūsī (f. 72), ‘Ināyat, ‘Aẓīm, Mufīd (f. 74v), Qāsim Dīwāna, Ma‘ānī (f. 75v).

5. (ff. 76–85v). Extracts from the dīwān of Nāṣir ‘Alī.

6. (ff. 86–89v). Extracts from Ṣāib.

7. (ff. 90–95). Stray poems from Naẓīrī, Lisānī, Fighānī, Sharaf, Nargisī, etc.

8. (f. 95v). A poem with the heading لراقمة خاکسار سید محمد والله ابن باقر الحسینی. This poem is continued on ff. 103v–102v (folios in reverse order). It contains several chronograms for 1122, 1124 and 1127 AH., one of them for the date of the ascension of Farrukh-Siyar.

9. (ff. 96–97v). Stray notes of magical contents. More of them on f. 104.

10. (ff. 99–98v). A short fragment from the *Haft band* of Mullā Kāshī, see also Nos. 552, 939(2), 946(6).

11. (ff. 104v–107). *Pand nāma*, an admonition said to have been addressed to ‘Alī by Muḥammad.

12. (ff. 107v–118v). A poem in praise of the twelve Imams, also several others in praise of ‘Alī. Some magical formulas, prayers, stray poetical quotations, etc.

Bd. v. Ff. 1–118v, S 110 × 240 (*biyāḍ*). Or. pap. Ind. shikasta-nast., different hands. Cond. tol. good.

930.

(مجموعة)

(MAJMŪ‘A). Oa 62.

Ff. 106v–129 in this volume (transcribed in 1134 AH., see f. 109) contain stray quotations from various poets, chiefly from Jalāl Asīr. The poems are usually given in a fragmentary form, or even only isolated *bayts* from them appear here.

Bd. v. For measurements, etc., see No. 617. Worst possible form of shikasta.

931. (مجموعة)

(MAJMŪ‘A). M 17.

Ff. 1–15 in this volume (dating from the XIIc. AH.), contain fragmentary extracts from : Bīdil (f. 1) ; Jalāl Asīr (f. 8) ; Kalīm (f. 8v) ; Maktūbī (f. 10), and several other poets.

S 130 × 205, 110 × 185 (*biyāḍ* form). Or. pap. Ind. nast. and shikasta. Cond. bad.

932. (مجموعهٔ اشعار)

(MAJMŪ‘AI-ASH‘ĀR). Oa 63.

In this volume, transcribed by Ḥaydar-‘Alī b. Muḥammad, in 1141 AH., there are several works in verse. Those belonging to this section are :

1. A long collection of verses, extracted from the dīwāns of different poets. They are arranged under subjects : praise to God ; glorification of prophets, Imams, princes ; discussions of love ; descriptions of various points of human beauty ; eulogies and condemnations of various moral virtues and defects, etc. The name of the compiler, and the title of this collection are not given. Beg. (f. 104v) :

صفات اسم ذات ، ابتدای بسم الله الرحمن ، الرحیم المتولی الاحسان ، الخ
(on ff. 103–104, there are : another copy of the initial page of this collection of quotations, a prayer in Arabic and a few stray verses).

2. Short *farhangs* to Sa‘dī's *Būstān*, *Gulistān*, and Jāmī's *Yūsuf-u Zulaykhā*. They explain, in interlinear glosses, the rare Persian and Arabic words, found in these works, as well as the Arabic quotations, met with in these poems. The author's name is not mentioned. Beg. (f. 212v) :

فرهنک کتاب کلستان ، رضا ، جزا ، استغنا ، الخ

Bd. v. Ff. 103–233v (between ff. 211 and 212 there are three blank leaves, left unnumbered). S 225 × 145, 160 × 80, ll 14 (partly diagonal). Or. pap. Ind. nast. Cond. tol. good. In some places injured by worms and repairs.

933. (مجموعة)

(MAJMŪ‘A). Oc 4.

Fragmentary poems and quotations contained in this collection of various treatises, which is dated 1155 AH.

Ff. 1v–11. A versified treatise on methods of divination by the Coran. Its title apparently is *Fāl-nāma*. Beg. of the introduction :

چنین آمده است در اخبار که چون مردم را الخ

Ff. 11v–12 are blank; f. 12v contains various notes; f. 13 notes and some prayers; ff. 13v–14 a short poem in Hindustani, by ‘Azīzu’l-lah, notes and glosses; ff. 15v–20v contain a short *mathnawī* in Hindustani, and a number of stray quotations from Nāṣir-‘Alī, Mushfiqī, and other poets.

Bd. v. Ff. 1–20v, S 240 × 130, 165 × 85, ll 13. Or. pap. Ind. shikasta-nast., different hands. Cond. tol. good.

934. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 4.

A very large album of poems from more than 200 authors. There is apparently no definite system in the arrangement of the extracts. Some poets are quoted repeatedly, others only a few times or only once. The poems are not given in full, and usually two or three *bayts* from them are reproduced. The sole complete poetical work of comparatively large size is the *Haft jām*, by Fuḍūlī Baghdādī, described separately above, under No. 667 in this Catalogue. The collection was transcribed about the middle of the XIIc. AH. Here follows an alphabetical list of the poets quoted in the album: ‘Abbāsī, ‘Abdu’l-lah Anṣārī, Abū ‘Alī Sīnā, Āfarīn, Afṣaḥ, Ahlī, Aḥmad-i-Jām, Aḥsan, ‘Ālī, Mīr Sayyid ‘Alī Sabzawārī, Qāḍī Amīn Darzanī, Ansab, Arfa‘, ‘Ārif Lāhūrī, Asad, Āṣaf-Khān Ja‘farī, Āṣafī, Ashraf, Ashraf Iṣfahānī, ‘Askarī, Auḥadī, Āzād, ‘Aẓīm Nīshāpūrī, Bādhil, Badī‘ Aḥmad, Bahāī (Bahāu’d-Dīn ‘Āmilī), Bīnish, Bīzhan, Dā‘ī, Dāim (‘Abdu’l-lah), Faḍl-‘Alī, Fāiḍā-i-Astrābādī, Fāiz, Fanāī, Faṣīḥī, Fātiḥ, Fauqī, Fighānī, Fikrat, Furṣatī, Ghanī, Ghazālī, Ghiyāthā, Ghubārī, Gūyā, Ḥabīb-Khān, Ḥādhiq, Hādī, Ḥakīm-Kuchik, Humāyūn, Ḥamīd, Ḥaqīr, Ḥaqīrī, Ḥājjī Ḥasan, Ḥasratī, Hātif, Ḥayrat, Ḥujjat, Ibn-Yamīn, I‘jāz, ‘Ināyatu’l-lah, Inshā, ‘Inwān, ‘Ishrat, Istighnā, Jam (Muḥammad-‘Alī), Jāmī, Jur’āt, Jūyā, Kalbī, Kalīm, Karīm (‘Āshūrā-Beg), Khāksār, Khāqānī, Khāshi‘, Khāṭī, Khusraw, Lāmi‘, Lisānī, Madhūsh, Majdhūb, Mālik, Manshūr, Maqṣūd, Masīḥ, Ma‘ṣūm, Mufrid, Muḥammad-i-‘Abbās, Mu‘jiz, Mukhliṣ, Munāsib, Mun‘im-Khān (nawwāb), Mun‘imā, Munīr, Muntakhab, Muqīm, Mūsawī, Mushtāq, Muslim, Mustaghnī, Muwaffaq, Najīb, Nāmī, Naṣīr, Nāṣir-‘Alī, Nau‘ī, Nawā, Naẓīrī, Ni‘matu’l-lah Walī Nishāṭī, Niyāzī, Niẓām Dast-i-Ghayb, Nizārī (twice only), Nuṣrat Bukhārī, Partaw, Qābul, Qāni‘ Harawī, Qāsim, Qāsimī, Qaṣṣāb, Qizilbāsh-Khān, Rābiṭā, Rāḍī, Rāghib, Rāfi‘, Rafī‘, Rangīn, Rasā, Rūḥu’l-Amīn, Ṣābir, Mīrzā Sa‘dī, Ṣādiq, Ṣafā-Khān, Ṣafī-Qulī-Khān, Sāghar, Ṣāib, Sa‘īd, Salīm, Salīm Shāh, Sāmān, Sāmī, Saqqā, Sāṭi‘, Sawdā, Sayyid, Shahīd, Shams-i-Tabrīz, Sharīf, Shāriq, Shaukat, Shaydā, Shifāī, Shifta, Shujā‘at, Sīlī, Sinjar, Sipāhī, Siyādat, Ṭā‘at, Taḥsīn, Tajallī, Ṭāli‘, Ṭāli‘ Harawī, Ṭālib Āmulī, Tamannā, Tamkīn, Tanhā, Tasallī, Taskīn, Thāqib, Ṭughrā (besides other quotations from this poet, on ff. 64v–70 his *mukhammasāt* are given under the title *I‘tiqādiyya,* cf. No. 935), Ṭūsī, Ulfat (Abū’l-Ḥasan), ‘Ulwī (Muḥammad-Riḍā), Ummīd, ‘Urfī, Wāḍiḥ, Waḥīd, Wahmī, Waḥshī, Wā‘iẓ, Wajdī, Walī Dasht-i-Biyāḍī, Wālihī, Wāqifī, Waqārī (or Waqqārī), Wāṣif, Waysī, Yūsuf, Ẓahīr-i-Fāryābī, Ẓuhūrī.

Towards the end there is a section on satires, extracted from various dīwāns. Also *Dībācha-i-Muraqqa‘* by Naṣīrā-i-Hamadānī, and a series of poems in praise of coffee by Muḥammad Ṭāhir, ‘Ulwī, Ṣāib, Bābā Ibrāhīm, Qalandar-Beg, and others.

S 260 × 240, 210 × 110, ll 15, two columns in the centre and one on the margins. Or. pap. Comparatively good Ind. nast. Cond. tol. good.

935. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 6.

A large collection of poetical extracts from a great many ancient and modern authors. There are also many fragmentary notes, magical formulas, prayers, etc., and a number of extracts in Hindustani and Dak’hanī. This album dates apparently from about the middle of the XIIc. AH. Some entries of larger size, possessing independent interest, have already been described separately in their proper places.

1. (ff. 21–26). Poems from different authors such as Bū ‘Alī Qalandar, Raḍī (with the heading ديوان روضه) (f. 24v), Zību’n-Nisā, etc. Ff. 23–24 are left blank.

2. (ff. 30–32v). *Fards* from various poets; on ff. 31v–32v there is the *Sāqī-nāma* of Mullā Murshid, beg.

بهار است و دل مست و من در خمار، الخ

3. (ff. 38–45). Various notes and poetical quotations. On ff. 40–45 there is the will of Aurangzīb (*Waṣiyyat-nāma-i-‘Ālamgīr*), composed in 1119/1707.

4. (ff. 45v–66v). Minor quotations from various poets, sometimes even isolated verses without any indication as to the name of the author. Of the rarer ones there are: Badī‘, Bīkhūd, Amānī (*ghazals* on ff. 46v–47), Sawdāī, Bahjatī, Bismilī (f. 47v), Laysī (f. 48), Adra‘ī (?), Mustafīd, Furṣatī (f. 49v), Waḥdat (f. 52), Bahādur (f. 53), Nigāhī (f. 53v), Yaḥyā (f. 54v), Ja‘far (f. 55), Jamālī (f. 57v), Shāh Bāyazīd Ḥaqqānī (f. 58v), Mīr Ilahī (f. 60v), Zību’n-Nisā (f. 63), ‘Ālamgīr (f. 65), etc.

5. (ff. 67–69). *I'tiqādiyya* of Ṭughrā, in *mukhammas* verse (cf. No. 934).

6. (ff. 69v–99). Another collection of short poetical extracts. The authors of some of them are not mentioned. The rarer poets quoted here, are: Gadā (f. 69v), Afḍal (f. 73v), Ṣābir (f. 76v), Asīrī (f. 81), Fāiq (f. 82), etc.

7. (ff. 99v–122). A series of verses describing the beauty of the parts of an ideal human body; it may be the production of one author and belongs to the type of *Sarāpā*.

8. (ff. 122v–124). A short series of *mu'ammās*.

9. (ff. 125–126v). The well known humorous vocabulary of Mullā Dūpiyāza.

10. (ff. 127–134). A number of poems from Ṣāib.

11. (ff. 134v–137). Poems of Sarmad, and of a few other authors.

12. (ff. 137v–160). Poems of Muḥammad Isfandiyār-Beg, and others.

13. (ff. 160–190). A fragmentary series of stories and anecdotes, in didactic strain.

14. (ff. 190v–202). A collection of letters, chiefly from Aurangzīb, Naṣrā (or Naṣīrā), Bīdil, and others.

15. (ff. 203–236). A collection of Hindustani poems, by different authors; several stories (ff. 207–219); more poetry, in Hindustani and Dak'hanī, some of them by Quṭbu'l-Mulk and Shāh Maẓhar.

16. (ff. 237v–243). A *mathnawī* poem by Ni'matu'l-lah; a few poems by Asīr, and several quotations in Hindustani.

17. (ff. 243v–264). Miscellaneous poems in Persian, Arabic and Hindustani, chiefly of religious contents: an Arabic poem with Persian explanations (f. 243v); some prose notes of a religious nature (f. 259v), etc.

Bd. v. Ff. 264, S 230 × 115. The number of lines is very different. Or. pap. Ind. shikasta-nast. Cond. bad. Injured by dampness and repairs.

936. (مجموعهٔ اشعار)

(MAJMŪ'A-I-ASH'ĀR). M 21.

A scrap-book, containing stray quotations from different poets, Persian and Hindustani, prayers, magical formulas, etc. Copied apparently in the XIIc. AH. Many folios are left blank (21–22, 26, 28, 40, 42, 77–78, 81–82, 91). The entries in Hindustani and Dak'hanī will be summarised separately, and here only the Persian and Arabic scraps will be mentioned. The Persian poets, who are chiefly quoted here, are: Aurang (f. 6v); Hilālī (f. 7v, etc.); Sa'dī (ff. 9, 27, 30, etc.); Jāmī (ff. 12, 29v, 46, etc.); Ḥāfiẓ (f. 19v);

Khāqanī (f. 19v); Khusraw (ff. 43v, 85v, 90, 92, 93, etc.); ‘Irāqī (f. 48); Rājā (ff. 50v, 61, 67–66v, 84–83, etc.); Ḥasan; Shams-i-Tabrīz, etc. There are prayers, notes, etc., on ff. 1v–6, 53v, 54v, 58–60 (an *afsūn*, incantation, by ‘Abdu’l-Qādir Jīlānī); ff. 69v–69, 79–80, etc. On ff. 30v–33 there is a note with the heading: (*sic ?*) جنگ نامهٔ توکل ، در فتح نواب و هزیمت یاقوت یاغی, relating to 1081 AH.

Ff. 97, S 120 × 240 (*biyāḍ*). Or. pap. Ind. nast. and shikasta, different hands. Cond. rather bad. Dirty.

937.

(مجموعه)

(MAJMŪ‘A). Oa 72.

A volume consisting of several MSS. of different origin, bound together. Some portions are dated 1163 AH. (cf. f. 110), others, of earlier date, 1132 AH. (cf. f. 168). It contains a number of prose works on Sufico-theological topics, and also others, in verse, which are as follows:

1. (*Mathnawī-i-irshād*), on ff. 1v–43. A long *mathnawī* poem of usual theosophic matters, dealing with the question of the substance of God, etc. Many glosses and notes on the margins. The exact title, as well as the name of the author, or the date of composition are not mentioned. Beg.

من بگویم حمد آن خلاق را ، آنکه ز احمد ساخت این آفاقرا ،

2. A *tarjī‘band* of Sufic contents (ff. 132–135, the correct order of the leaves being: 134v, 135, 132, 133, 133 *bis*). The author’s name is not mentioned. Beg.

ای قادر قدرت توئي وی واهب نظر توئي ، الخ

3. A *mathnawī* in Hindustani (ff. 177–180), of religious contents. The author’s name is not given.

S 205 × 150, 175 × 80, ll 12. Europ. pap. Vulgar Ind. nast. Cond. tol. good.

938.

(مجموعه)

(MAJMŪ‘A). Na 50.

A volume containing several poetical and other works by different authors. Transcribed about 1167 AH., because several entries in it are so dated. There are:

1. A collection of *bayts*, from different poets, but only such in which the initial letter is the same as the last letter at the end, forming the rhyme. They are arranged alphabetically (ff. 1v–44v).

2. Specimens of metaphors, word plays, poetical figures, etc., from various poets (ff. 60–62).

3. The *Niṣāb*, or a short glossary of Arabic words with their equivalents, various expressions, some rhetorical figures, etc. The authorship is ascribed to Khusraw Dihlawī (see above, Nos. 558–571). This, however, is rather doubtful. It occupies ff. 62v–79, and is probably complete. Beg.

مصر شهر و شهر ماه و ماه آب الخ

Ff. 74, S 180 × 110, 140 × 75, ll 9. Or. pap. Ind. nast. Cond. tol. good.

939. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 10.

A scrap book of miscellaneous poems and various notes, dating from the XIIc. AH. (There is the date of 1140 AH. on f. 43). The poets quoted here are mostly the well known authors.

1. (ff. 1–14v). Extracts from Jalāl Asīr, Khwāja ‘Alī, Ṣāib, Naẓīrī, etc.

2. (ff. 15–18v). *Haft band*, of Mullā Kāshī, see also Nos. 552, 929 (10), 946 (6).

3. (ff. 19–49). Short poetical extracts, chiefly from Kamāl Isma‘īl, Kalīm, Ṣafī-Qulī Beg, Jalāl, Shāpūr, Āṣafī, Naẓīrī, Salīm, Sanāī, Ṣāib, Malik Qumī, Bāqir, Khalīlu'l-lah, ‘Urfī, Farīd-Qāsim, Khusraw, Muḥammad Ṣūfī, Sa‘dī, Muḥammad Bāqir, Niẓāmī (Dast-i-Ghayb ?), Farībī, etc.

4. (ff. 49v–76). Extracts from *Farhād-u Shīrīn*, by Waḥshī (cf. above, Nos. 675–676).

5. (ff. 77v–92v). Extracts from *Khuld-i-barīn*, by the same Waḥshī. This poem was edited by W. Nassau-Lees, Calcutta, 1861. Beg.

آنکه بما قوت گفتار داد ‘ گنج گهر داد و چه بسیار داد ‘

6. (ff. 93–108). Extracts from *Sūz-u gudāz*, by Nau‘ī (cf. above, Nos. 698–700).

7. (ff. 108v–130). Extracts from Waḥshī's dīwān, containing a number of *ghazals*, alphabetically arranged, and other poems (beg. on f. 120v). Beg.

خیز و بناز جلوه ده قامت دلنواز را ‘ الخ

8. (ff. 130v–150v). Another series of fragmentary and disorderly extracts from a large number of poets. In addition to the well known poets, there are: Abū Sa‘īd b. Abī'l-Khayr (ff. 135v, 136v, 147), Bahāī (ff. 137, 138v), Mullā Ṭama‘ (?) (f. 138v),

ʻIṣmat, Khiḍrī (f. 141v), Jāmiʻ Kirmānī (f. 143v), Khayyām (f. 144v), Raḍī (f. 145), Nūrā (f. 146v), Qlīch-Khān-Beg Shāmlū (f. 146v), Muḥammad-Qulī-Beg (f. 147), ʻAlī Naqī (ff. 147v, 149), Abū Turāb (f. 147v), ʻArshī Kāshī (f. 149), Saʻīdī (f. 149v), Ṭāhir Mashhadī (f. 150).

Ff. 150, S 205 × 115. Or. pap. Ind. shikasta-nast. Cond. generally tol. good, but in some places the MS. is injured by worms and dampness. In various places paper is decayed.

940. (مجموعهٔ رباعیات)

(MAJMŪʻA-I-RUBĀʻIYYĀT). M 3.

A collection of about 2,000 *quatrains*, alphabetically arranged, without any indication as to their authorship. There are apparently no poems containing the authors' names. They may belong to the pen of one poet, or to the pens of several authors. Only a detailed study would enable us to identify their origin. Transcribed towards the end of the XIIc. AH. Slightly incomplete at the end. Beg. ای حسن تو شمع محفل هستی ما ، الخ

S 275 × 175, 220 × 130, 9 *quatrains* or 18 *bayts* on a page. Ind. shikasta. Cond. tol. good. In some places worm-eaten.

941. (مجموعه)

(MAJMŪʻA).

Poetical scraps which still remain in this *biyāḍ* after the description, elsewhere in this Catalogue, of every other separate entry of some independent interest. The whole book must have been transcribed by one ʻIẓmatu'l-lah about 1176 AH., because some entries, written by the same hand, are so dated. There are:

1. Amulets, versified medical prescriptions, magical tablets, stray quotations from various poets, etc. (ff. 35–39v).

2. A letter from Āṣaf-Jāh to ʻAbdu'l-lah-Khān (ff. 42–41v).

3. Three *mathnawī* poems of Ḥāfiẓ (ff. 50v–48v, reverse order of leaves). The first is called here *Sāqī-nāma*. Beg. (as in EIO 1246, EB 815, etc.):

الا ای آهوی وحشي کجائي ، مرا با تست بسيار آشنائي ،

4. Magical prayers, formulas, tablets, stray verses, etc. Many short religious poems from different authors in strict Shiʻite spirit, some of them in Urdu. A poem in praise of ʻAlī is given on f. 92, by Wāʻiẓ; on f. 91v *munājāt*, in Arabic, with an Arabic prayer at

the end; on f. 80v a *qaṣīda* by Niẓām Astrābādī (ff. 94–74v, the order of the leaves being reversed).

Bd. v. S 130 × 205, 120 × 185, ll about 18 Or. pap. Bad Ind. shikasta-nast. Cond. rather bad. Dirty, many places illegible owing to repairs.

942. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 36.

An album of poetical extracts copied without any system. It dates apparently from the XIIc. AH., and contains: very short quotations from *Hasht bihisht*, *Laylā wa Majnūn*, etc.; the poem attributed to ‘Alī ibn Abī Ṭālib's authorship; stray quotations from Maktūbī, Hāshimī, Burhān, etc. On f. 12 a short prose extract. On f. 16 prayers (*munājāt*), ascribed to ‘Abdu'l-Qādir Jīlānī; f. 17 *munājāt* of Shams-i-Tabrīz; f. 19 *munājāt* by Naṣīru-'d-Dīn; f. 20v *munājāt* by Sa‘dī; f. 21 *munājāt* by Jāmī; f. 23v quotations from ‘Aṭṭār, etc.

Ff. 25, S 90 × 165 (*biyāḍ*). Or. pap. Ind. shikasta, in some places almost illegible. Cond. tol. good.

943. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 107.

An album of poetical quotations from authors of different periods. It is incomplete at the end, and in many places rendered illegible by ‘repairs,’ but on the whole it seems to be more valuable than many other similar albums in this library. It quotes many rare Persian poets, but unfortunately their names are frequently written in a bad form of shikasta, and therefore undecipherable. Written apparently in the middle of the XIIc. AH., by the same hand from beginning to end. On one of the fly leaves in the beginning the title of this collection is given as سفینهٔ اشعار شعرای متقدمین و متأخرین, apparently written by the same hand as that of the rest of the album.

On ff. 1v–2 there is a short prose preface, mentioning various utterances ascribed to Muḥammad concerning his admiration for poetry and poets, beg.

در قصهٔ انبیا علیهم السلام مسطور است الخ

The poets, quoted here, are: (f. 2v). Niẓāmī. (f. 3). Jalālu'd-Dīn b. Naṣr, Khusraw, Fayḍī. (f. 3v). Nāṣir-‘Alī. (f. 4). Jalālu'd-Dīn Rūmī. (f. 5). ‘Aṭṭār, ‘Irāqī. (f. 5v). Khāqānī. (f. 6). Qāḍī ‘Alāī, Tābi‘ī Khwānsārī, Khiḍrī Khwānsārī, Pīr Dihqān, Dā‘ī al-Khadānī (?), Shāh Riḍā Nūrbakhshī, Fahmī Ṭarsī (?), Bannāī Astrābādī, Wāqifī Mashhadī. (f. 6v). Raunaqī Mashhadī, Kalbī Afshār, Shu‘ūrī Nīshāpūrī, Ghazālī, Mawālī Tūnī, Mahdī Shīrāzī, Ḥakīm, Sāḥirī Gunābādī, Shādmān, Riḍāī Jurbādaqānī, Āshūbī Naẓrī (?), Mīrzā Aḥmad Qumī. (f. 7). Muḥammad Bāqir Tabrīzī, Mīr Ya‘qūbī Qumī, Fidāī (Nidāī ?) Kirmānī, Luṭfu’l-lah, Mullā Niẓām, Kalānī, Sulṭān Muṣṭafā Mīrzā, Mukhtār Siwistānī (?). (f. 7v). Niẓāmī, Kamāl-i-Khujand, Dharra Iṣfahānī, Mīrzā Niẓām Shīrāzī. (f. 8). Khalīl-Beg Gīlānī, Mīrzā Muḥammad Ja‘far (illegible) Qazwīnī. (f. 8v). Khwājū-i-Kirmānī, Nau‘ī. (f. 9). Naẓīrī Mashhadī, Ya‘qūb Kashmīrī, Mulkī Sirkānī. (f. 9v). Ḥasratī, Aqdasī, Sharārī Hamadānī, Mīrzā Niẓām Shīrāzī. (f. 10). Khāqānī, Anwarī, Kamāl-Isma‘īl, Majd-i-Hamgar, Qāsim. (f. 10v). Fakhr-i-Gurgānī, Shāh Ni‘matu’l-lah. (f. 11). ‘Imād Faqīh. (f. 11v). Nizārī Quhistānī, Ahlī Khurāsanī. (f. 12). Bannāī, Sūzī Sāwajī, Maqṣadī Sāwajī, Salmān Sāwajī, Ṣarfī Sāwajī. (f. 12v). ‘Ahdī Sāwajī, Mulla Waḥshī. (f. 13). Mīrzā-Qulī Tasallī (?), ‘Abdu’l-lah Marwārīd, Fakhr-i-Rāzī, Qausī Tabrīzī. (f. 13v). Khurāsān-Khān Māzandarānī, Mīrak Mīr ‘Abdu’l-lah, Mīrzā Faṣīḥī, Mīr Ṣafī Nīshāpūrī, Sayyid Bāqir Samnānī, Mīr Ḥisābī Nīshāpūrī, Mīr ‘Azīz Qalandar, Sayyid ‘Aṭāī, Mīr Hāshimī, Mīr Wālihī, Mīr Abū’l-Fatḥ Junābidī. (f. 14). Mīr Ḥasan Fandiriskī, Shāh Ṣafī Nūrbakhsh, Mīrzā Aṣghar Riḍawī, Mīr Kamālu’d-Dīn Ḥasan Khalqī, Mīr Hādī Mūsawī, Mīr ‘Abdu’l-Bāqī, Ḥasan Qudsī, Sa‘īd Khālkhālī, Shu‘ayb-Khān. (f. 14v). Khān Mīrzā Ṣifwat, Manūhar Rāy, Isma‘īl Unsī, Ḥasan Beg Rafī‘, Muḥammad-Amān (?) Lāhijī (?), Ḥājjī Sar-farāzī, Suhaylī Samnānī, Ḥāfiẓ Maḥabbat-‘Alī Harawī, Dilū-Khān (?) Beg Karam, Ḥātimī Harawī, Bektāsh-Beg, Mīr Muḥammad Amān Sistānī, Shamsī (?) Baghdādī, Dallālī (Zulālī ?), Ḥijābī. (f. 15). Mīrzā Ḥājjī Gharqī, Mīrzā Abū’l-Ḥasan Farāhānī, Khwājū, Ashkī Hamadānī, Ḥājjī Ḥasan-Khān, son of Mullā Jānī (?). (f. 15v). Zulālī Khwānsārī. (f. 16). Mīrzā ‘Arab Nāṣiḥ Tabrīzī, Zamānā, Mīrzā Jalāl. (f. 16v). Muḥammad Fārūq, Mullā Ḥayātī, Nāẓim Tabrīzī, Sayyid Muḥammad Khayr, Ghāfilā. (f. 17). ‘Aṭṭār. (f. 17v). Isma‘īl Unsī, Qlich-Khān Shāmlū, Mīr ‘Īsā Yazdī. ‘Alī-Beg Shukr-i-A‘lā (?), Muḥammād Ja‘far Ṭālqānī, Qāḍī Muḥammad Rāzī, Anṣārī Qumī, Mīr Ṣafī Nīshāpūrī, Piyāmī, Mīr ‘Aṭāī Ḥakīm, Qubād-Beg Kūkī (Kaukab ?). (f. 18). Mullā Muḥammad Amīn Jurbādaqānī, Mullā Anwar Hamadānī, Ad’hamī Samarqandī, Mujrimī Ardabīlī, ‘Ālimī Dārābjirdī, Hamtā, Nik’hat Ardabīlī, Asīrī Qāinī, Mīrzā Ṭāhir Waḥīd, Mīr Khusrawī Qāinī, Aflākī, Qāni‘ Hamadānī. (f. 18v). Karīmā Nīshāpūrī, ‘Aynī Harawī, Mullā ‘Abdu’l-Karīm, ‘Abdu’llah Marwārīd, Ḥasan-Beg (Kirāmī ?) (illegible), Ṣaydī . . . . (illegible), Taqiyyā Auḥadī, Mullā Nadharī, Āqā ‘Alī Supurda-dih (?) Walī, Ṭab‘ī Ṭihrānī. (f. 19). Mīr Asrār Rāzī, Qarārī Gīlānī, Fakhru’d-Dīn, Mīrzā Dā’ūd, Furū‘ī Qazwīnī, Qāḍī ‘Abdu’l-lah, ‘Ārif Lāhijī, ‘Ijzī, Dārūī (?) Ardabīlī, Ṣalīb Riḍawī, ‘Abdī Abarqūhī, Kātib Harawī. (f. 19v). Jalāl ‘Aḍud Nūrī, Mushfiqī, Muḥammad Mīrak, Ḥāmidī Bahbahānī, Mīr Zamānī, Mīrzā Muqīm, son of .... Tabrīzī, Mīr Sakhī Kāshī, Bayrām-Khān, ‘Ālimī Dārābjirdī. (f. 20). Ḥayātī Gīlānī, Mīr Muḥammad Ṣālī, Mīrzā Badī‘ Sarafrāzī, Ḥakīmī Ardabīlī, Hilālī, Mullā Muḥammad Ḥusayn Naḥwī (? illegible). (f. 20v). Shaukat, Dāsmūr (?) Beg Mawzūn, Ṣālī, Būdāq-Beg Nasīm, Allah-wirdī-Beg Kirāmī (?), Ad’ham, son of Muḥammad Mu’min-Beg Karakhān, Sālik Yazdī, Nāmī Langar-rūdī, Aṣdaqā, Halākī Hamadānī. (f. 21). Mufrid Hamadānī, Ṣuḥbat Shīrāzī, Pīr Dihqān, Muḥtasham, Ḥātim Kāshī. (f. 21v). Ḥaydar Khiṣālī, Samā‘ Kāshī, Bāqir Khwāja Kāshī, Sa‘d Harawī. (f. 22). Mīr Sinjar (?) Kāshī, Mīr Yaḥyā Kāshī, Mīr Ma‘ṣūm Kāshī. (f. 22v). ‘Ārif Ījī (? illegible), Mīr Suhayl Kāshī. (f. 23). Khwāja Ni‘mat (?) Jūrfānī (?), Qāsimī Kāshī, Riḍā Kāshī, Shahīdī Qumī. (f. 23v). Mullā Wārasta, Sa‘īd Naqshband, Qurṣ, Waḥshī (ff. 24–25). Ṭāhir Waḥīd. (f. 25). Niẓāmī, Mīrzā Akbar, son of Ḍābiṭ Yūnus, Āṣaf Qumī, Kāmī Sar-Kalākī. (f. 25v). Mīr Wālihī Qumī, Mīrzā Isma‘īl Īmā. (ff. 26–31v). Mullā Muḥammad Sa‘īd Ashraf Māzandarānī. (ff. 32–32v). Mīrzā Abū Ṭālib, Mīr-Khaṭṭ Yūnus, surnamed Jināb. (f. 33). Isma‘īl Īmā, Mahdī ‘Ālim, Brahman Hindū, Maḥramī. (f. 33v). Isma‘īl Īmā, Āqā Riḍā Ṣabā Kāshī, Ṣāib Tabrīzī, Farāghī, Jalāl Asīr, Shānī Taklū, Shaykh ‘Alī Taqī. (f. 34). Mīrzā Sinjar, Lisānī, Mīr Ma‘ṣūm Kāshī, Ṣāib. (ff. 34v–40v). Muḥammad Mukhliṣ *or* Mukhliṣā Kāshī (with the epithet *marḥūm*, ‘deceased’; he died *ca.* 1150/1737). (f. 40v). Shafī‘ā-i-A‘mā *or* Athar. (ff. 41–43). Mullā Ḥājjī Muḥammad Gīlānī. (f. 43). Ḥājjī Muḥammad-Khān, Ṭāhir Waḥīd, Ghanī Kashmīrī, Ṭālib Kalīm, Abū Ṭālib Yūnus. (f. 43v). Sayyid Muḥammad, surnamed Taqṣīr. (f. 44). Abū Sa‘īd. (f. 44v). Abū Ṭālib Yūnus, Ṣāib, ‘Alī Naqī. (ff. 45–51v). Ashraf again (cf. ff. 26–31v). On ff. 51–51v, there is the beg. of his poem *Qaḍā wa qadar*. (f. 52). Nizārī Quhistānī. (f. 52v). Halākī Hamadānī. (f. 53). Zamānā-i-Naqqāsh Ardistānī, Mullā Ḥaydar ‘Alī Dihlawī, Malik Sirrī (?), ‘Ināyat-Khān, Mīrzā Nūrā. (f. 53v). Qāsim-Beg Ḥālatī, Ẓafar-Khān. (f. 54). Mullā Dhauqī Ardistānī, Darwīsh Duhukī, Ḥuḍūrī, Mullā ‘Arshī Yazdī. (f. 54v). Faṣīḥī, Zamānī Yazdī, Ḥaydar Mu‘ammāī, Ḥisābī, Ẓuhūrī Turshīzī, Mullā Ganjī Ardistānī. (f. 55). Ghāzī Qalandar Iṣfahānī, Ḍiyāu-’d-Dīn Kāshī, Abū Turāb-Beg Kāshī. (f. 55v). Muḥibb-‘Alī Sindī, Malik Qumī, Kamāl Khujandī, Ḥaqīrī Tabrīzī, Kalb-Ḥusayn Rāghib Tabrīzī. (f. 56). Āhī, Mulhimī Tabrīzī, Raḥīm Tabrīzī, Sharīf Tabrīzī, Chalabī ‘Allāma Tabrīzī. (f. 56v). Ḥasan Beg ‘Ijzī Tabrīzī, Maḥmūd-Beg Fauqī (or Fusūnī ?) Tabrīzī, Ṭauqī Tabrīzī, Ṣabūrī (?) Tabrīzī, Khwārī (?) Tabrīzī. (f. 57). Nādim Lāhijī, Qāḍī Yaḥyā Lāhijī, Muḥammad Amīn Dhauqī Tūnī. (f. 57v). Shānī Taklū, Mīr Mihmān (?) Qazwīnī, Qāḍī Aḥmad Fikārī (?), Pahlawī, Mullā Muḥammad Ṣūfī. (ff. 58–58v). ʻAṭṭār. (f. 58v). ʻUrfī. (f. 59). ʻAlāu'd-Daula Samnānī, Darwīsh-i-Duhukī. (f. 59v). Ḥakīm Ruknā, Ṭālib, Qāsimā Ardistānī, Auḥadī, Mullā Naẓīrī. (f. 60). Ibrāhīm Jāmī (?), Muḥammad Mu'min Gunābādī, Shāh Isma'īl, Ḥaydar Zahī (?), Sanāī, Sayyid Muḥammad Sharīf ʻAllāma, Mullā Muḥammad Ṣabūrī (? illegible). (f. 60v). Qāḍī Kūr (?) Isfaḥānī, Yūsuf-Beg Kūsa Qarābāghī, Mullā Subḥānī. (ff. 61–61v). Fighānī Shīrāzī. (f. 61v). Zaynu'l-ʻĀbidīn (b.) Ṭāhīr. (f. 62). ʻĀbid Ṣābirī, Shaykh Bahāu'd-Dīn, Sa'dī, Hāshim Mujrim, Shaukat, Jalāl Sipihrī, Najaf Qulī-Beg, Amīru'd-Daula (? illegible), Faujī Nīshāpūrī. (f. 62v). Āqā Riḍāī, Daurī Ṭihrānī, Muḥammad Muḥsin Kāshī, Ṣaydī Ṭihrāuī, Ḥaydar, Wārasta, Fakhru'd-Dīn (?) Nāib Tafrīshī (?), Jurbūgh (?) Shūstarī. (f. 63). Muḥammad Dihdār, ʻAlī Khāwand Māzandarānī, Muḥammad Sa'īd Māzandarānī, Akbar, son of Naṣr-i-Ḍābiṭa, Darwīsh Wālih Harawī, Āṣafī Qumī, ʻAbdu'l-Khāliq Damāwandī, Zulālī, Fayḍī, Qāsim Ardistānī, ʻArab Nāṣiḥ Tabrīzī, Abdāl Iṣfahānī, Muḥammad-Khān Yūnus, Muḥammad Ja'far Ṭalqānī, ʻĀrif Tabrīzī. (f. 63v). Khusraw. (f. 64). Anonymous poets. (f. 64v). Ākhūnd Masīḥā Fasāī, Salīm. (f. 65v). Ashraf. (f. 66). Muḥammad Qāsim Kāshī, also called Mashhadī. (f. 67). Manṣūr, Ja'far. (f. 67v). Rafī' Makhmūr, Bābur Qalandar, Ṭālib Iṣfahānī, Jalāl, Mu'min, Amīnā-i-Daqqāq, Naurūz-ʻAlī-Beg Shāmlū, Muqīmā-i-Iḥsān. (f. 68). Ṣāib, Isma'īl Īmā, Waḥīdu'z-Zamānī. (f. 68v). Sa'īd Ṭabīb, Tanhā Qumī. (f. 69). Mukhliṣ Hamadānī. (f. 69v). Again Sa'īd Ṭabīb, Fārigh Kāshī, ʻAbdu'r-Razzāq Fayyāḍ, Mīrzā Muḥammad. (f. 70). ʻAlī Naqī Kamaraī, Qāsimī Ardistānī, Ghaḍanfar Kalkhārī (?). (f. 70v). Sulṭān-ʻAlī-Beg, Mīr Abū'l-Ḥasan. (f. 71). Again Muḥammad Sa'īd Ashraf. (f. 71v). Isma'īl Īma. (f. 72). Waḥshī, Fighānī, Khusraw Dihlawī, Majdhūb. (f. 72v). Ṣadr Ṭihrānī, Nauras, Khāzin. (f. 73). Waḥīd, Darkī Qumī. (f. 73v). Fāṭima-i-qawwāla, surnamed Mushkī, Najībā, Tamannā. (f. 74). Sa'īdā Qaṣṣāb, Najāt, Ṣāib. (f. 74v). Najāt, Hilālī. (f. 75). Walī, Khurāsān-Khān Māzandarānī, ʻAṭāī. (f. 75v). Abū'l-Ḥasan Ḥusaynī, Qudsī, Rūmī. (f. 76v). Shāh Ṭahmāsp. (f. 77). ʻAbdu'l-ʻAzīz-Khān Aurang. (f. 77v). Naẓīrī, Ghanī Kashmīrī, Hijrī Qumī, Nazmī Nīshāpūrī, Qāsim-Khān, Hātif Shīrāzī. (f. 78). Rūmī, Shaukat Bukhārāī, Nishāṭ, Qāsim, Ṣaydī. (f. 78v). Waḥīdu'z-Zamānī, Ta'thīr, Biyānā, Najāt, Himmat (also f. 79). (f. 79v). A letter, and a few poetical quotations. (f. 80). Sanāī, Auḥadī. (ff. 80v–85v). Continuation of the *Qaḍā wa qadar*, by Muḥammad Sa'īd Ashraf (see above, ff. 51–51v). (f. 85v). Himmat, Saḥābī, Sāir (?). (ff. 86–87). The end of the *Qaḍā wa qadar*, by Ashraf, see above, ff. 51–51v, 80v–85v. (f. 87). Qaṣṣāb. (ff. 88–88v). Sayyid ʻAlī Mahdī. (f. 89). Biyānā-i-Hamadānī, Ṭālib Āmulī, Masīḥā-i-Fasāī, Ṣāib, Khwāja Darwīsh, Waḥīd, Shahīdā, Raḍī (or Riḍā), Sa'īd Ḥakīm, Ṭāhir, Ghanī, Ṣuḥbat. (f. 89v). Ṣāib, Barkhūrdār-Beg, Athar, Waḥīd, Sayyid Muḥammad, Ghanī, Kātibī, Ahlī Shīrāzī, Muḥammad-Qāsim Mashhadī, Muḥammad Amīn-Khān Biyān, Ḥaydar, Nuṣrat, Rāqim, Ādharī (آزری), Masīḥā Kāshī. (f. 90). ‘Inwānī, Waḥīd, Muḥsin Ta’thīr, Ṣafī-Qulī-Beg, Ghanī, Ṣāib, Kamāl-i-Khujand, Sayyid ‘Abdu’l-lah Ḥālī, Shahīdā, Bahāyandar (?) Khān Sajāwand (?), Sābiq, Wā‘iẓ, Nuṣrat, Sa‘īd Ḥakīm, Rūḥī (?) Naẓīrī, Zakī Lārī, Ulfat, Āqā Riḍā. (f. 90v). Waḥīd, Sayyid ‘Abdu’l-lah Ḥālī, Ṣāib, Ṣāmit, Ghāzī Qalandar Iṣfahānī, Muḥammad Ṣālī Riḍawī, Taqī (?) Māzandarānī, ‘Ālī, Ghanī, Shāhī, Muqirr (?) Dihistānī, Humāyūn Isfarāinī, Ulugh (?) Qalandar, Muḥammad Sa‘īd Ḥakīm. (f. 91). Īmā, Ḥasan Ṣāḥib Raqam, Ad’ham, Kamāl Isma‘īl, Karīmā-i-Nīshāpūrī, Bāqirā, Najāt, Ṣāib, Waḥīd, ‘Ishq, Munṣif Ṭihrānī, Sa‘īd Ḥakīm, Rāqim, Nithārī Tabrīzī. (f. 91v). Sa‘dī, Waḥīd, Naẓīrī, Shīr-mardān (here شیر مران) Beg, Ghanī, Sa‘īd Aurang, Muḥammad Sa‘īd, Kalīm, Ḥasan Ṣāḥib-Raqam, Wā‘iẓ, Mu‘izz, Raḥīm Farrāsh, Ṣaydī Ṭihrānī, Hilālī, Ḥasan Dihlawī, Ṣāmit, Ta’thīr. (f. 92). Abū Ṭālib Fandiriskī, Waḥīd. (f. 92v). Shaukat. (f. 93). Zāhid, Isma‘īl (?), Badī‘, son of Wā‘iẓ, Āqā Sa‘īd Shīrāzī Matīn, Biyānā-i-Hamadānī, Sa‘īd Ḥakīm, Ulugh ‘Āqil, Wā‘iẓ, Muḥammad Ṣādiq Riḍawī, Mu’min, Waḥīd, Mukhliṣ, Raḥīm ‘Ishqī, Ḥusayn Khaṭīb, Ghanī. (f. 93v). Qāsim Mashhadī, Waḥīd, Shaukat, Taqī Nīshāpūrī, Ṣāib, Nuṣrat, Nādim Lāhijī, Fighānī, Dhauqī Ardistānī. (f. 94). Ṣāib, Fayyāḍ, Ḥasan-Khān Shāmlū, Ghanī, Sa‘īd Ḥakīm, Ādhar (آزر), Waḥīd, Āqā Raḍī (or Riḍā), Ṭālib Āmulī, Rāqīm, Ulfat, Mīrzā Dā’ūd Mutawallī, Mu‘izz. (f. 94v). Ṣāib, Rāqim, Mahdī, Wā‘iẓ, Muḥammad Ṣādiq Shaykhu’l-islām Khāfī, I‘mālat, Ṣāmit, ‘Abdu’l-Muḥsin Salīm. (f. 95). Ṣāib, Ḥāmid, Wā‘iẓ, Shaukat, Salīm, Dhauqī, Mīrzā Dā’ūd, ‘Ābid Shīrāzī, Shaukat, Ādhar (آزر). (f. 95v). Ṣāib, Waḥdat, Wā‘iẓ, Waḥīd, Muḥtasham (Qāinī ?–illegible), Bīgāna. (f. 96). Sayyid ‘Abdu’l-lah Ḥālī, Arslān-Beg Balkhī (?) Hindī, Ṭāli‘ Harawī, Ṣāib, Nau‘ī, Ḥasan-Khān Shāmlū, Fatḥ-‘Alī-Khān Qūshlar-āqāsī, Hilālī, Faraju’l-lah Shūshtarī, Ghanī ,‘Abdu’l-‘Azīz-Khān, Najāt. (f. 96v). Wā‘iẓ, Muḥammad Sa‘īd Ḥakīm, Ādhar (آزر), Rāqim, Asīr, Waḥīd, Ṣāib, Kamāl-i-Khujand, Najāt, Shams-i-Qumī, Abū Muḥammad, Athar, ‘Alī. (f. 97). Sa‘īd Ḥakīm, Waḥīd, Ṣāmit, Shāh Sulaymān, Mahdī, Rāqim, Ghanī, Shaukat, Kalīm, Isma‘īl Īmā, Dā’ūd Mutawallī. (f. 97v). Ibrāhīm Hamadānī, Qāimī (?) Ṣarfī, Ṣaydī, Wā‘iẓ, Rafī‘ā Awliyā-bāshī (? illegible), Mīr Taqī, Isma‘īl Īmā, Naẓīrī, Ghiyāth, Ghanī, Āqā Riḍā, Wāthiqī, Malik Ḥamza-Khān, Rūmī. (f. 98). Najāt, Wā‘iẓ, Ta’thīr, Ma‘ṣūm, Miskīn, Kamāl Isma‘īl, Brahman, Sābiq, Fuḍūlī, Sa‘īd Ḥakīm, Asīr, Ṣāib, Shifāī, Shahīdā, Saḥābī. (f. 98v). Wārasta, Wā‘iẓ, Ta’thīr, Waḥīd, Bāqir Qumī, Muḥammad Qāsim, Ṣāib, Abū Ṭālib, Maḥmūd, Najāt, Rāqim, Dā’ūd, Munṣif Ṭihrānī. (f. 99). Sāmī (?), Jānī, Sa‘īd Ḥakīm, surnamed Tanhā, Shāh Mīr Hamadānī, Waḥīd, Mu‘izz Kāshī, Raḥīm Chalabī (?), Ḥasan Ṣāḥib-raqam, Ta’thīr, Nuṣrat, Rāqim, Ṣāib, Ẓuhūrī, Āqā Riḍā, Ghanī, Muqīm Himmat. (f. 99v). Manshūr (or Manthūr ?) Iṣfahānī, Munṣif Ṭihrānī, ‘Ālī, Ṣāib, Ẓuhūrī, Ghanī, Muqīm Himmat, Waḥīd, ‘Abdu’l-Manāf Qumī, Ādhar (آزر), Isma‘īl Īmā, Nuṣrat, Shafī‘ā-i-Athar, Mu‘izz, Dalīl, Malik Mashriqī, Mulhimī. (f. 100). Īmā, Ṣāib, Ta’thīr, Ṣāmit, Mujrim, Sayyid Mubārak-Khān, Muḥammad-‘Alī-Beg, Mīr Samandar, ‘Inwānī, Muḥammad Ḥusaynī Ma‘lūm, Wā‘iẓ, Khusraw, Ashraf, ‘Abdu’l-Ḥayy Qumī. (f. 100v). Ghanī, Qāsim-Khān, Shahīdā, Ibrāhīm Mutawallī, Bāqir Wazīr, Ḥājjī Muḥammad, Ṣāib, Waḥyī (Waṣī ?), Ṣaydī, Mahdī, Saḥābī, Brahman, Bāqir Qāḍī-zāda, Mahdī. (f. 101). Masīḥā-i-Kāshī, Zamānā-i-Zarkash, Atharī, Bīgānā, Niẓāmī, Sharīfā-i-Qannādī, Mullā Kūndī (?), Shaukat, Waḥīd, Ṣāib, Sharīf-Ḥāfiẓ, Ādharī (آزری), Mahdī-Qulī-Khān, Mahdī Ṭabāṭabāī. (f. 101v). Shahīdā, Murtaḍā-Qulī-Khān, Ṣāmit, Īmā, Waḥīd, Ghanī, Ta’thīr, Sa‘īd Ḥakīm, Niẓām Dast-i-Ghayb, Asīr, ‘Alī-Qulī-Khān Shāmlū, Ṣāib, Dā’ūd, Fighānī. (f. 102). Ādhar (آزر), Zīnatī, Ṣādiqā, surnamed Gāw, Ḥājjī Muḥammad, ‘Ishratī Iṣfahānī, Ẓuhūrī, Ḥasan Wazīr-i-Nawwāb, Waḥīd, Ḥājjī Ḥasan-Khān Ulfat, Najāt, Muqīmā-i-Kāshī. (f. 102v). Waḥīd, Masīḥā-i-Kāshī, Ṣāib, Ṣāḥib-raqam, Nik’hat Qumī, Kalīm, Āqā Riḍā, Sayyid Mubārak-Khān. (f. 103). Sa‘īdā, Shāhmīr Shīrāzī, Wārasta, ‘Izzat, Waḥīd, Ḥasan-Khān, Shaydā, Rāqim, Khiḍrī Qazwīnī, Qāsim Mashhadī, Mujrim, I‘jāz, Qāḍī Yaḥyā Lāhijī, Muḥammad Ṣādiq Mashhadī. (f. 103v). Ṣāib, Ghanī, Fatwā (?), Fāiḍ Abharī, Biyānā-i-Hamadānī, Nuṣrat, Masīḥā-i-Kāshī, Sa‘īd Ḥakīm, Nāẓim, Fakhr-i-Rāzī, Salīm, Waḥyī, Raḍī Artimūnī (?). (f. 104). Waḥyī (or Waṣī), Waḥīd, Shafī‘ā-i-Athar, Mīr Ilāhī, Ghanī, Ṣāib, Rashīd Zargar, Ḥasan-Beg Rafī‘, Ta’thīr, Muḥammad Ṣāni‘ Nisbat, Khāliṣ, Ruknā-i-Yazdī, Fayyāḍ, Ṣāliḥ Tabrīzī, Waḥīdu’z-zamānī, ‘Abdu’l-‘Azīz-Khān Aurang. (f. 104v). Waḥīdu’z-zamānī, Ghanī, Ta’thīr, Ṣāib, Abū’l-Qāsim-Beg, Muḥammad Sa‘īd Ḥakīm, Ḥamīdā-i-Hamadānī, Raḍī Artimūnī, Asadu’l-lah ‘Abbāsābādī, Ḥasan-Khān Ulfat, Abū’l-Ḥasan Farāhānī. (f. 105). Khusraw, Ḥakīm Ruknā, Wā‘iẓ, Nuṣrat, Waḥīd, Ḥasan Kalīd-Dār, Fayyāḍ Harawī, Waḥīd, Kalīm, Waḥyī, Ḥakīm, Shānī Taklū, Mīr Ḥuḍūrī Qumī, Ghanī, Ṣāib. (f. 105v). Waḥīd, Muḥammad Qāsim Mashhadī, Ghanī, Rāqim, Bāqir Qāḍī-zāda, Nāẓim, Shāh Yaḥyā Shaykhu’l-islām, Ta’thīr, Najāt, Naẓīrī, Sa‘dī, Nau‘ī, Riḍā, Najībā-i-Kāshī, Ṣāmit. (f. 106). Maḥmūd-Beg Matīn, Ashkī Hamadānī, Shaykhu’l-islām-i-Khāfī, Kalāmī, Waḥīd, Ādhar (آزر), Nuṣrat, Sa‘īd, Ṣāib, Mahdī, Ṣafī-Qulī-Beg, Mu‘izz, Ghiyāth, Waḥyī, Khusraw, Kāẓimā-i-Tabrīzī, ‘Abdu’r-Raḥīm Kashmīrī. (f. 106v). Khāliṣ, Athar, Ṣāib, Ja‘far-Beg, Ta’thīr, Rūmī, Shahīdā, ‘Ināyat-Khān Āshnā, Waḥīd, Muḥtasham, Fāṭima-i-qawwāla, surnamed Mushkī, Wālihī, Nāẓim Harawī, Dānish, Ghanī. (f. 107). Waḥīd, Khāqānī, Asīr, Sa‘īd, Fayyāḍ, Ḥasan Wā‘iẓ Shīrwānī, Ṣāmit, Salīmā-i-Ṭihrānī, Ṣāib, ‘Abbās-Khān Āshnā, Waḥīd, Qāsimī Qumī, Afḍal Ṭabīb, Ḥaydar, Rāqim Ṭauqī Tabrīzī, Āqā Riḍā, Salīm. (f. 107v). Shafī‘ā-i-Athar, Ṣāib, Waḥīd, Ibrāhīm Ad’ham, Wārasta, Athar, Īmā, Rūmī, Ṭālib Āmulī, Muḥammad Amīn-Khān. . . . (illegible), Rāqim. (f. 108). Ṣāib, Waḥīd, Athar, Ḥasan-Khān Ulfat, Rāqim, Dā’ūd, Khāliṣ, Qāḍī Yaḥyā, ‘Aẓīmā-i-Daurī, Sa‘īd, Shaukat, Sayyid ‘Ātūnī (?). (f. 108v). Athar, Mukhliṣ-Khān . . . . (illegible), Ghanī, ‘Abbās-Khān Āshnā, Zāhid, Shafī‘ Mutawallī-i-mawqūfāt, Waḥyī, Khiyāl, Ṣabūr Baghdādī, Nadīrā (?)-i-Shūstarī, Ḥāmid, Nuṣrat, Waḥīd, Sābiq, Ṣafī-Qulī-Beg, Hidāyat, Mahdī, Fayyāḍ, Brahman Hindū.

Ff. 108, S 230 × 135, 180 × 90. Different number of diagonal lines. Or. pap. Persian shikasta-nast. Cond. rather bad. Stray notes on the additional leaves in the beginning.

944. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 18.

An album of poetical quotations, originally probably intended to be written by a good calligrapher, because the paper is of good quality, painted with gold. It is however filled with poetical and other scraps, in different and mostly vulgar handwritings. Transcribed apparently about the middle of the XIIc. AH., because the dates: 1135 AH. (f. 19v) and 1140 AH. (f. 38) are found here. The poets, quoted are: Zību’n-Nisā (f. 4v); Kalīm (f. 4v); Sa‘īd (f. 4v); Mullā Shāh (f. 9); Munīr (ff. 9, 34, 69, 79v, etc.); Kamāl Khujandī (ff. 9v, etc.); Shaydā (ff. 9, 28v, 46, etc.); Qausī Multānī (ff. 9v, 36v, etc.); Ṣāib (very frequently); Bīdil (also frequently); Qudsī (ff. 10, 12, etc.); Zulālī (f. 10); Jalāl Asīr (f. 10, etc.); Qāsim (Dīwāna ?) (ff. 13-11, 69); Fiṭrat (ff. 13–11, etc.); Sālik (ff. 12, 78); Nāṣir ‘Alī (ff. 12v, 79); Unsī (ff. 16, etc.); Malik Qumī (ff. 29v, etc., frequently); Ḥasan (f. 29v); Zārī (?) (f. 29v); ‘Urfī (f. 28v); Ruknā, Ṭālib Āmulī, ‘Alī Naqī Kamaraī, etc. (ff. 28v–19); Mufīd Balkhī (*sic*) (f. 35); Waḥshī (f. 35); Saḥābī (f. 36v); Hindū, ‘Aṭā (f. 38v); Ghanī, Musawī Khān (f. 39); Fighānī (f. 44v); Mullā Ḥayātī (f. 45); Tajallī (f. 48); Faṣīḥī (ff. 49v, 72); Rāy Gopī Nāt’h (f. 59); Abū Turāb, Shauqī (f. 63); Shifāī, Bihishtī, Fānī, Nuṭqī, Badī‘ (f. 72 sq.); Āshūb (f. 78); Qāḍī (f. 78v); I‘jāz (f. 79); Sayyidī, Ṭāhir (ff. 79v, etc.).

Prose articles: prayers, names of God, letters, etc., on ff. 1–4, 14–15, 19 (a letter concerning some aphrodisiac), 41–44 (didactic stories, etc.), 47–47v, 52–57v (a fragment of the *Nawbāwa*, see above, Nos. 366–367), 62 (preface of Nāṣirā-i-Hamadānī to his own dīwān), 66, 68 (a letter), 75, 83–89.

On ff. 30, 32–32v, and 61v there are short fragments from well known Sanskrit poetical works, in Nagarī characters.

Ff. 89, S 115 × 220 (*biyāḍ*). Or. pap. Ind. shikasta and nast., different hands. Cond. tol. good.

945. (مجموعهٔ اشعار)

(MAJMŪ'A-I-ASH'ĀR). M 25.

A collection of quotations from various poets, almost all very short, consisting of a few *bayts*, frequently even only *fards*. This *majmū'a* has been made towards the end of the XIIc. AH. On f. 60 the date 1179 AH. is given in connection with one of the entries, and the poets, whose verses are reproduced, belong to those who flourished about the middle of the XIIc. AH. The largest and the original portion of this album is formed by a collection of quotations from different authors, arranged under a great variety of subjects (the index is given on ff. 77 and 91–91v). They deal with the most different religious and Sufic ideas, poetical figures, etc. They occupy ff. 1v–75v, 96v–103, 108–162v, 164v–165v, 194v–270v. The poets who are quoted most frequently are usually the modern ones: Jalāl Asīr, Kalīm, Ghanī, Ṣāib, Shaukat, Nāṣir-'Alī, and Waḥīd. The early poets are represented by only a few short quotations, mostly isolated *bayts*: Firdausī, 'Abdu'l-lah Anṣārī, Anwarī, Khāqānī, Niẓāmī, Kamāl-Isma'īl, Rūmī, Sa'dī, Nizārī (ff. 32v, 51v), Ḥāfiẓ, etc. The poets of the middle period are also not very numerous: Jāmī, Fighānī, Hātifī, Hilālī, Fuḍūlī, 'Urfī, etc. The modern poets form the majority: Nau'ī, Shāpūr, Bahāu'd-Dīn 'Āmilī, Rūḥu'l-Amīn, Salīm, Qudsī, Faṣīḥī, Naẓīrī, Ṭughrā, Nāẓim Harawī, Shaydā, Ẓuhūrī, Maḥmūd, Bīkhūd, Muḥsin Fānī, Mīrzā Ibrāhīm, Munīr, Muḥammad Muqīm, Niẓām Dast-i-Ghayb, Mihrī, Najāt, Rafī', Majdhūb, Jūyā, 'Ālī, Ummīd, Wāḍiḥ, Dānish, Mukhliṣ-Khān, Fiṭrat, Ṣaydī, Wālih, Mashrab, 'Aṭāī Jaunpūrī, Rāqim, Munshī, Ṭāhir Waḥīd, Ḥasan-Khān Shāmlū, Qāsim Dīwāna, Ṣafī-Qulī, Murtaḍā-Qulī, Khushḥāl, Nawāzish-Khān, etc. It is interesting to find many quotations (ff. 6v, 31v, 39v, 61v, 107v, 139v, 153v, 156v, 197v, 198v, 213v, 225v, 233v, 237v, 241v, 251v) of verses by a certain Mufīd Balkhī. Most probably this is merely a mistake for Mufīd Bāfqī (see above, No. 790), who flourished towards the end of the XIc. AH.

On ff. 25, 138v, 143v, 158v, 206v quotations are given from

Mīr Ḥayūn (?), میر حیون. In some of them the epithet 'the compiler,' *muḥarrir*, is added, so it is possible that he is the compiler of this anthology.

The folios are badly misplaced and it is very difficult to restore their correct sequence because there are no catch-words on them. The additional entries, found in this volume, are: on ff. 76–88, poetical fragments, some of them in Hindustani; medical prescriptions; fragmentary notes and letters, etc.; on ff. 88v–93v there are several letters, one of them from Aurangzīb to his son Muḥammad Akbar, etc.; on ff. 94–95v, 102, 163, 166, 167, 171–177, there is a *mathnawī* poem, very fragmentary, belonging apparently to the type of *Qaḍā wa qadar*; on ff. 103v–107 there are two compositions in ornate prose: the first is called: مناظرهٔ طالب علم با کبوتر باز; the second has the heading: مناظرهٔ شیخ فیروز با ملا شیدا; on ff. 168–170 and 173–193 there are poetical fragments, etc.

Ff. 270, S 105 × 220 (*biyāḍ* form). Irregular number of lines; the original part is written in good Ind. shikasta-nast, the additions by different hands. Or. pap. Cond. not good. Dirty, injured by worms, etc.

946. (مجموعهٔ اشعار)

(MAJMŪ'A-I-ASH'ĀR). M 26.

A collection of stray quotations from various poets, mostly modern and well known. There are also a few prayers, notes of magical contents, etc. Copied apparently towards the end of the XIIc. AH.

1. (ff. 1–8v). Extracts from Rūmī, Jāmī, Hāshimī, Sa'dī, etc. On ff. 5–6v there are a few quotations in Dak'hanī, some of them from Farrukh (f. 6v).

2. (ff. 11v–19v). More extracts, from Sa'dī, Ṣāib, Dānish, Shaydā, Asīr, Ja'far Iṣfahānī (f. 17v), 'Urfī, etc.

3. (ff. 23–26v). Fragments of treatises in ornate prose.

4. (ff. 27–39). Extracts from various poets. Those less known are Makhdūm, Āzād, Khānkhānān (f. 38), Rustam Qandahārī (f. 38v), Ibn Mun'im (f. 38v).

5. (ff. 47v–72). More similar extracts. The rarer poets quoted here are: Niẓām Dast-i-Ghayb, Abū Turāb-Beg (f. 61), Ṣarfī (ff. 61v–62v), Khiḍrī, Maktūbī (f. 68v), Mūsawī-Khān, Jāmī, Muḥammad-'Alī-Khān.

6. (ff. 72v–76). *Haft band*, by Mullā Kāshī, see also Nos. 552 and 929 (10), 939 (2).

7. (ff. 79–80). More poetical quotations, from the same well known authors of the XI and XIIc. AH.

8. (ff. 80v–81v). A letter of Munīr, and miscellaneous fragments.

9. (ff. 82–84v). More poems from ‘Āqil-Khān, Bīdil, Ṣāib, and Asīr.

10. (ff. 91–91v, 93, 97–97v). A few prayers, in Shi‘ite strain.

Ff. 108, S 115×250 (*biyāḍ*). Or. pap. Ind. shikasta-nast. Cond. bad. Very dirty. Ff. 9–11, 20–22, 39v–47, 76v–78, 85–90, 92, 93v–96v, 98–108 are left blank.

947. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 40.

A *biyāḍ*, containing stray quotations from various poets, in Persian (chiefly from Jāmī, Ṣāib, and Ṭughrā, who is called here Ṭughrāī), and in Hindustani (some poems are by Walī). There are also a great many notes of a religious, medical, judicial, etc. nature. Several poems in Arabic, quite fragmentary. Some business letters, also given here, are dated 1191 and 1192 AH., and therefore the album must have been copied after those dates, probably just at the end of the XIIc. AH.

Ff. (193), S 75×160. Different paper, different handwriting. Cond. tol. good. The majority of folios are badly misplaced, and a considerable number of them are left blank. Cond. tol. good.

948. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 29.

A highly fragmentary, dirty, torn, quite worthless *biyāḍ*, containing stray poetical quotations, prayers, various notes, etc. The longest of the poetical quotations (in Persian and Hindustani) is a fragment of a versified treatise on interpretation of dreams, in Persian. This volume dates from the beg. of the XIIIc. AH.

S 115×200. Or. pap. Ind. bad shikasta-nast. Cond. hopeless. Very badly ‘repaired.’

949. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 24.

A scrap book of miscellaneous poetical and other quotations chiefly from the poets who flourished at the court of Ṭīpū, nawwāb of Mysore. There are some chronograms for 1198 AH., also many others for 1217–1226 of the Mawlūdī era. Therefore it is obvious that this album was prepared by a poetically inclined subject of Ṭīpū, and dates from the beg. of the XIIIc. AH. It contains :

1. (ff. 2–5). A *mathnawī* poem is praise of Muḥammad.

2. (ff. 5v–7). A short treatise on the methods of annihilating the effects of the evil eye, etc.

3. (ff. 8–9v). Poems by Ḥāfiẓ (probably Ḥāfiẓ Ḥabību'l-lah, but by no means the famous Ḥāfiẓ Shīrāzī), comp. in 1226 of the Mawlūdī era.

4. (ff. 12v–23). Miscellaneous poetry. A chronogram for 1224 Mawlūdī ; a list of the Coranic verses which are particularly suitable and auspicious for being written on various buildings ; more chronograms by Zaynu'l-'Ābidīn Shūshtarī (f. 14v), Mahdī 'Alī-Khan (f. 16v), Ḥasan-'Alī (f. 20v), etc. ; numerous *mathnawīs* with laudatory descriptions of various palaces, etc., on ff. 17–17v, 18, 19v–20, 21v–23.

5. (ff. 23v–24). Several *ḍābiṭas* (army regulations).

6. (ff. 26–30v). A treatise, in prose, on the magical importance and influence of miscellaneous Coranic verses, chiefly dealing with those which secure victory. Beg.

خواص این چند آیات کلام الله الخ

7. (ff. 31–32v). A note on the magical meaning of some isolated letters found in the Coran. On ff. 33–35v more notes of similar contents.

8. (ff. 38v–40). Some *ḍābiṭas*, dealing with the organisation of cavalry. Dated 1217 of the Muḥammadī era.

Ff. 71, S 115×200 (*biyāḍ*). Coloured Or. pap. Bad Ind. nast., different hands. Cond. tol. good. Ff. 10–12, 24v–25v, 36–38, 41–71 are left blank.

950. مجموعهٔ اشعار)

MAJMŪ'A-I-ASH'ĀR). M 9.

An album of poetry chiefly from the authors who lived at the time of Ṭīpū, nawwāb of Mysore. There are many chronograms ranging up to 1220 of the Muḥammadī era. It dates from the beg. of the XIIIc. AH.

1. (ff. 1v–8v). Poetical scraps, in Persian and Hindustani, magical formulas, effective prayers, etc. On ff. 2–4v a poem of Ḥāfiẓ Ḥabību'l-lah.

2. (ff. 9v–34v). Poems of Zaynu'l-'Ābidīn Shūstarī, chiefly chronograms, ranging up to 1220 Muḥammadī. A *tarkīb-band* in praise of Ṭīpū. Other poems by the same author are found on ff. 35v–37, 39v, 43v–47, 52v–59, 62v, 106v–107v.

3. (ff. 37v–38v). Poems of Ḥasan 'Alī 'Izzat ; also on ff. 40–43, 47–50, 51v–52, 54v–57, 72v–95v, 103v–107, 111v–114.

4. (f. 39). Chronograms by ‘Abdu’l-Khāliq.

5. (ff. 58–61v). A prose introduction and a *mathnawī* poem. The author’s name is apparently not mentioned.

6. (ff. 63v–65v). A poem and a passage in prose, both in praise of Ṭīpū, by Ḥāfiẓ Ḥabību’l-lah. Other poems by the same author on ff. 107v–110v.

7. (ff. 96–96v). *Qaṣīdas* and other poems of Mahdī ‘Alī-Khān. More of them on ff. 102–102v, 137, 142.

8. (ff. 97–98, 140). Poems by Khalīlu’d-Dīn. On f. 98v poems of Āgahī, and on f. 99 of Luṭfu’l-lah-Beg.

9. (ff. 118v–119v). Poems of Sayyid ‘Alī Qāḍī.

10. (ff. 120v–123). A fragment of a treatise on some selected Coranic verses.

11. (ff. 126v–133). On tobacco and other matters.

12. (ff. 133v–135, 137). Poems by Mīr ‘Abbās ‘Alī.

13. (ff. 135v–136v, 137v–138). Stray notes on various subjects.

14. (ff. 138v–153). Chronograms by Luṭfu’l-lah-Beg and others; some quotations from Khusraw, Sa‘dī, etc.

15. (ff. 153v–156, 178–181). Fragmentary quotations from Hindustani poets.

16. (ff. 158–159). Chronograms for 1178 AH., the date of an earthquake at Shāhjahānpūr.

17. (f. 176v). A table of the names of months according to various eras.

Ff. 181, S 200 × 140. Different number of lines. Europ. pap. Ind. shikasta. Cond. good. Folios 66–69, 114v–118, 123v–125, 159v–176 are blank.

951. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). M 31.

A collection of Persian and Hindustani poems, mostly of religious contents and in a Shi‘ite spirit. It seems to be quite modern, dating from the end of the XIIc. or beg. of the XIIIc. AH. In a short note in the beginning, which may be a sort of a preface, the album is called *Mir’ātu’l-murīdīn* (f. 1). There is no system in the arrangement of the quotations.

1. (f. 3). Poems of Sālim, in praise of the Shi‘ite Imams.

2. (f. 13). A short prose note, containing the date 1184 AH., by Shāh Ghulām Ḥaḍrat b. Shāh Ghulām Ḥusayn, at Ḥaydarābād.

3. (f. 14). A Shi‘ite *mathnawī* poem, and a few *ghazals*.

4. (f. 22). Hindustani poems in praise of Muḥammad. More on ff. 26–27v.

5. (f. 23). Persian poems by ‘Alī Shamsu’d-Dīn (f. 25 is blank).

6. (ff. 28–31). Several Shiʻite *qaṣīdas* in Persian, one of them by Mīr Aẓīmu'd-Dīn. Also a *tarjīʻband* in the same style.

7. (ff. 31v–51v). A collection of quotations from various Hindustani poets: Shāh Ṣādiq (cf. Spr 216), apparently the same as Ṣādiqī (ff. 43, 46v, 47v); Sayyid Muḥammad Ṣadru'd-Dīn (f. 35v); Aḥmad (cf. Spr 198–199) (ff. 36, 43v), Sayyid Mīrān (cf. Spr 268) (f. 39); Karīm (cf. Spr 247) (f. 40v); Bābā Shāh Ḥusaynī (cf. Spr 239) (f. 41). On ff. 44v–51v there are *quatrains* and *fards* from different authors.

8. (ff. 52–104). Another series of Persian Shiʻite poems, chiefly from Ṭughrā, Aḥmad-i-Jām, Niʻmatu'l-lah, Bāyazīd Bisṭāmī (?) (f. 74), Shams-i-Tabrīzī, Rūmī, and others (probably many poems are apocryphal).

9. (ff. 104v–109). Notes on astrology and other cognate matters, in Hindustani.

Ff. 109, S 100 × 200 (*biyāḍ*). Europ. pap. Ind. shikasta-nast. Cond. tol. good.

952. (مجموعۂ اشعار)

(MAJMŪʻA-I-ASHʻĀR). M 7.

An album of Persian and Hindustani poems, collected by Datarām Nundī. There are several notes regarding the place and the date of copying, or compilation, giving 1815, Shrīrāmpūr, others 1224 of the Bengali era, Sīwrāmpūr. It contains chiefly very short fragments of poems. On ff. 1–6 there is a preface, in highly flowery style.

1. (ff. 7–18). Very short extracts from: Khāliṣ, Saʻdī, Wāqif, Ṣāib, Qatīl Jaunpūrī, Aṣafī, Kalīm, ʻĀlī, Qudsī, Fāiz, Fighānī, Bīkhūd, Muḥsin Fānī, Muḥammad ʻAlī, Māhir, Ghanī, Siyādat, Yaʻqūb, Ghanīmat, Ṭughrā, Tajallī, Halākī (f. 10), ʻĀlamgīr (f. 12), Mīr Murtaḍā Ḥaydar, Ghāzī Qalandar Iṣfahānī, (f. 13), Gulshan ʻAlī Jaunpūrī, ʻAbdu'l-Mawlā Iṣfahānī, Abū'l-Ḥasan Farāhānī (f. 13v), Ḥakīm Ṣādiq, Ghaḍanfar Gulkhārī, Āṣafu'd-Daula, and others.

2. (ff. 18v–24v and 29v). Some longer extracts from a number of poets: Datarām (f. 18v), the compiler of this album, Ṭāirī (f. 19v), Ṣāinu'd-Dīn ʻAlī Tarika (f. 24v), Afḍal Tarika. On ff. 29v–33 extracts from Khāliṣ, etc.

3. (ff. 27–27v, 34–51v). Extracts from various Hindustani poets: Khirad, Iftikhāru'd-Dīn ʻAlī-Khān Shuhrat (f. 34), and others.

4. (ff. 55–62). *Qaṣīdas* of ʻUrfī (see above, Nos. 683–685).

Bd. v. Ff. 1–67, S 290 × 195, 235 × 80, ll 21, two or three columns in the centre and one on the margins. Europ. pap. Bad Ind. shikasta. Cond. tol. good. Ff. 22v, 26v, 28v–29, 38v–40v, 45v–46, 52–54v, 64–67, are left blank.

953. (مجموعهٔ اشعار)

(MAJMŪ‘A-I-ASH‘ĀR). Nb 88.

A short collection of poetical extracts, on additional leaves attached to a copy of the dīwān of Ṣaydī, see No. 766. The folios are not numbered. There are quotations from Qizilbāsh-Khān Ummīd, Ṣāib, Sharaf, Sayyid ‘Alī ‘Arab with the *takhalluṣ* Mahdī, and a few others. This section of the volume is of much more modern origin than the rest, dating apparently from the XIIIc. AH.

Bd. v. For measurements, etc., see No. 766. Cond. bad. Worm-eaten.

954. تحفهٔ بیلویه

TUḤFA-I-BAYLAWIYYA. Na 18.

A collection of poetical quotations from various early and modern authors. These quotations are short, and arranged under very different subjects, in 92 chapters. There is no system in the arrangement, either of the poets or the topics, and therefore the collection is of little use. Its title is to be found on f. 7. As stated in the preface, this album was compiled for John Baillie; the compiler's name is not given. As the present copy was transcribed from the original in 1224/1810 (for Henry Boileau), the compilation must have been completed before that year. This particular copy is already described in Spr 164–165. Beg.

تحفهٔ حمد و سپاسي که نکته سنجان جهان الخ

Ff. 259, S 260 × 200, 195 × 135, ll 13. Or. pap. Ind. nast. Cond. good.

VII. MUHAMMADAN THEOLOGY.

A. Works belonging to the Sunnite schools of Islam.

1. *Commentaries on the Coran.*

955. ترجمهٔ تفسیر طبری

TARJUMA-I-TAFSĪR-I-ṬABARĪ. Aa 19.

The *first* volume of the earliest known commentary on the Coran written in Persian. It is an abbreviated translation of the voluminous *Tafsīr* composed in Arabic by Muḥammad b. Jarīr aṭ-Ṭabarī (d. 310/923) (see concerning it C. Brockelmann, Geschichte der Arab. Lit., v. I, pp. 142–143). As explained in the preface, the original work, in 40 volumes, was brought to Bukhārā, under Manṣūr b. Nūḥ, the Samanide prince (350-365/961–976). A special committee was appointed consisting of the leading divines of Bukhārā, Samarqand, and Farghāna, such as: Abū Bakr Muḥammad b. al-Faḍl, Abū Bakr Muḥammad b. Isma'īl, Abū Bakr Aḥmad b. Ḥāmid, Muḥammad b. 'Alī, and others. They prepared this condensed translation. The work was first only known in one MS. in Europe, i.e. Add. 7601 in the British Museum, briefly described by Rieu in R 8–9; there is another one in Paris, see Bl I 25; cf. also GIPh 366. The present MS. is very defective at the beginning and contains only the commentary to *sūras* 2–18. But it is much older than the British Museum copy and preserves intact all the peculiarities of the archaic language and orthography. It dates apparently from the end of the VIIc. or beg. of the VIIIc. AH., and probably comes from Khorasan.

Amongst the peculiarities of the language there are the following: very frequent use of forms of the perfect tense with the prefix *bi-* and suffix *-ī*; many cases of archaic usage in connection with the auxiliary verbs; the particle *mar* is almost invariably prefixed to the names to which *rā* is added; the particle *hamī* occurs often; the enclitics که (here mostly written کی) and چه, when written together with a pronoun, appear in the forms of ک or ج (as in آنک and آنج); که is frequently joined not to the *preceding* word, but to the *following*, as in کخدا ' کجواب ' etc. The preposition *bi-* always retains its archaic ذ before the forms of pronouns which begin with a vowel; د is generally written as ذ after simple vowels.

The initial leaves are lost, and the book opens abruptly in the middle of the Arabic preface, reproduced from Ṭabarī's original (f. 1):

...... الناس فاعرفوهم بصفاتهم الخ

There are evidently many lacunas in the beginning and the considerable portion of every page is badly injured or entirely destroyed by dampness. The chapter explaining the circumstances of the translation, etc., is better preserved and begins (on f. 3):

قصهٔ کتاب، و این کتاب تفسیر بزرگست از روایت محمد بن جریر الطبري رحمة الله علیه ترجمه کرد بزبان بارسي است و این (کتاب ?) را بیاوردند از بغداد جهل مصحف بوذ الخ

Of the remaining part of the introduction, the original index of the *sūras*, and the first chapter of the Coran there are only isolated leaves of which the order is confused. The *second* chapter begins on f. 11 (Arabic text, with interlinear literal translation). Contrary to the shorter chapters, the longer ones in the beginning are split up into several sections, each explained separately. The headings given in R 9 do not coincide exactly with those in this copy, where they are more concise. The other chapters begin:

III (آل عمران) on f. 104v. IV (النسآء) on f. 147v. V (المآئدة) on f. 183v. VI (الانعام) on f. 212v. VII (الاعراف) on f. 236. VIII (الانفال) on f. 264v. IX (التوبة) on f. 272. X (یونس) on f. 295v. XI (هود) on f. 309. XII (یوسف) on f. 322v. XIII (الرعد) on f. 345v (only the translation). XIV (ابراهیم) on f. 350v. XV (الحجر) on f. 358v. XVI (النحل) on f. 365v. XVII (بنی اسرائل) on f. 378v. XVIII (الکهف) on f. 389v. It breaks off in the beginning of the Persian translation of this chapter. The last folios must be in this order: 395, 400, 396–398. F. 399 apparently belongs to the beginning of the book.

Ff. 400, S 230 × 140, 175 × 100, ll 25–26. Old Or. (Samarqandī) paper. Calligr. old naskh of Khorasani type. Cond. rather bad. Injured by water.

956. (تفسیر قرآن)

(TAFSĪR-I-QUR'ĀN). Aa 7.

An early Persian commentary on the Coran, apparently an original composition, not a translation from the Arabic. The name of the author is evidently Muḥammad (b.) Maḥmūd Nīshāpūrī, judging from an allusion on f. 360: محمد محمود نیسابوري مصنف کتاب کوید رحمه الله. Unfortunately the present copy is very fragmentary and contains only a small portion of the whole work, i.e. 15 incomplete chapters. There is no introduction or *khātima*, where usually all the details as to the author, title, the prince to whom the work is dedicated, etc., are given. The references to a few persons, found in the text are not sufficiently complete, and therefore shed no light on the question of the period in which the work was composed. On f. 356v the author mentions that he personally heard the matter, which he discusses, from Abū'l-Mu'ayyid, evidently a Sufic shaykh (judging from his epithets *shamsu'l-'ārifīn*, etc.). He was still alive at the time of composition, because after his name there is added : ادام الله برکة ایامه (probably the same person is also alluded to on f. 297). On f. 304 the author refers to his relation, 'Abdu's-Salām (or 'Abdu'l-lah ?) Riḍwān (که خویش ما بود). Twice (ff. 182v and 230) the author mentions one Biyānu'l-Ḥaqq, whom he calls خواجهٔ ما, who was already dead (اکرمه الله بجواره). He may perhaps be identical with the author of a *Tafsīr*, Shihābu-'d-Dīn Maḥmūd b. Abī'l-Ḥasan Nīshābūrī, who flourished about the middle of the VIc. AH./XIIc. AD. and possessed this surname (see Ḥājjī Khalīfa, No. 3243, or vol. II, p. 356). Other persons mentioned are : Jamālu'd-Dīn Aḥmad Ṣaghānī (f. 293) ; Mas'ūd with the titles *ṣadru'l-islām qāḍī'l-quḍāt*, whom the author calls استاد ما ; Bū Ayyūb Anṣārī, etc. The language is archaic and may date from the VI or VIIc. AH. The copy itself, an excellent specimen of the calligraphic art of Khorasan from the VIIc. AH., is dated 685 AH., written by an expert scribe (as his title Sayyidu'l-Khuṭṭāṭ implies), 'Alī b. Muḥammad b. Aḥmad al-adīb al-Bukhārī. The date, however, is somewhat suspicious, probably added by a different hand, but the period in which the copy was prepared seems to be as indicated, i.e. the end of the VIIc. AH.

The author uses many expressions and forms which had become obsolete long before the time of Jāmī. *Hamī*, and the particle *mar* are fairly often used. The orthography is very peculiar : although very often the most common words not only have their diacritical dots, but are even vocalised, many others are left entirely dotless. که is mostly written as کی, آنکه and آنچه always as آنک and آنچ. It is very interesting to note that although there are a great number of occurrences of words like خذا برادر, etc., there are, on the other hand, as many cases of spellings like کذشتن ، بدیرفتن, etc.[1]

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[1] There are several instances of a very peculiar ligature of the letters ک and ش. The latter, if occuring before ک, is joined not to its foot, but to the *top stroke*, forming its continuation.

This volume contains the commentary on the *sūras* :

XVIII, verses 8-12, 16–end (f. 1). Beg. abruptly :

... مِنْ آيَاتِنَا عَجَبًا، عبد الله عباس رضي الله عنه الخ

XIX, verses 1–57 (f. 42). Beg. of the Persian text (f. 42v) :

درین قرآن کی ازین حروف مؤلف است و دران معرض بتو رسیده است یاد کرد خداوند تست برحمت و بخشائش مر بندهٔ خَوْد الخ

XXI, verses 13–end (f. 58). Beg. abruptly :

... کی مکریزید و باز کردید سوی خان و مان خویش الخ

XXII, complete (f. 92). Beg. of the Persian text (f. 92v) :

انس مالک و جابر بن عبد الله رضي الله عنهما روایت کردند کی بیغامبر الخ

XXIII, verses 1, 3–11, 14–39, 41-end (f. 131). Beg. of the Persian text (f. 131v) :

بدرستي و راستي کی رسیدند (یافتند *gloss*) آنچ مي جستند و برستند از آنچ مي ترسیدند الخ

XXIV, verses 1–61 (f. 160). Beg. of the Persian text (ibid.) :

این سوره است ما آنرا فرستادیم و فریضه کردیم کار کردن بدان و درین سوره آیتهای بیدا فرستادیم الخ

XXVI, verses 71–102, 105–end (f. 199). Beg. abruptly (ibid.) :

... کفتند ما بتان را مي برستیم همواره بر برستش ایشان مقیم مي باشیم الخ

XXVII, verses 1–68, 70–77, 80–end (f. 224). Beg. of the Persian text (f. 224v) :

اینست آیتهای قرآن و کتاب آن کتاب کی بدید کننده است حق را از باطل الخ

XXVIII, complete (f. 257). Beg. of the Persian text (f. 257v) :

خداوند تعالی سوکند بقول خود یعنی بفضل خود الخ

XXIX, complete (f. 300v). Beg. of the Persian text (f. 301) :

کویند مردی بود نام او عیاش بن ابي ربیعه المخزومي و او برادر بو جهل بود الخ

XXX, verses 6–54, 56–end (f. 334v). Beg. abruptly (ibid.):

...كافران مكه مي دانند ظاهرى از حيوة دنيا الخ

XXXI, complete (f. 355v). Beg. of the Persian text (ibid.):

خداوند تعالى سوكند كفت بالا و لطف محمد خود كى اين سوره الخ

XXXII, complete (f. 371v). Beg. of the Persian text (f. 372):

بخدائي كه من خدايم و مي دانم هرجه بوده است و هست الخ

XXXIII, verses 1–2, 73–end (f. 382v). Beg. of the Persian text (ibid.):

كلبى رحمه الله روايت كرد كى بيغامبر عليه السلام بس از انك بمدينه آمده بود الخ

XXXIV, verses 1–24, 26–32, 36–end (f. 384v). Beg. of the Persian text (f. 385):

سباس و ستائش مر خداى را تعالى مران خداى را كى مر اورا ست هرجه در آسمانها الخ

There are two additional leaves (not numbered), one in a modern handwriting containing an index to *Tafsīr-i-Ḥusaynī*, and another, written by the same hand as that of the whole of the MS. The latter contains the commentary to XVIII, 23, which already occurs in its proper place in the book. The text is different in both.

Ff. 408+2 (loose), S 285 × 220, 210 × 145, ll 19 (of the Persian text) or 7 (of the Arabic text). Old Samarqandī paper. Calligraphic Persian naskh, bold and clear. The Arabic quotations are written in very large letters. Many marginal illuminated rubrics, also ornamented headings in every chapter. Cond. of the bulk of the MS is fairly good, but the initial leaves are injured by worms, dampness and repairs, and much worn out at the edges.

957. تفسير يعقوب چرخي

TAFSĪR-I-YAʻQŪB CHARKHĪ. Aa 17.

A portion of the commentary on the Coran by Yaʻqūb b. ʻUthmān b. Maḥmud b. Muḥammad al-Ghaznawī al-Charkhī, an eminent member of the Naqshbandī affiliation, d. in 838/1434–1435. See EIO 2678, R 1078, Aum 127, etc. (GC I 219). It is also sometimes called *Tafsīr-i-kalām-i-rabbānī*. Although copies are rare in the European collections of MSS., they are found in great numbers all over Turkestan. The present copy was transcribed in 1082 AH. (the 15th year of Aurangzīb's reign), by Laʻl-Beg b. Ḥāfiẓ Ṣādiq. It contains a short Persian introduction, after which there are several paragraphs dealing with the most remarkable verses in the Coran, etc., incomplete, with many lacunas. Then follow *sūras* 67–77 : the 67th on f. 19v ; 68 on f. 53v ; 69 on f. 97 ; 70 on f. 139v ; 71 on f. 156v ; 72 on f. 170v ; 73 on f. 199v ; 74 on f. 222 ; 75 on f. 241v ; 76 on f. 252v ; 77 on f. 272v.

As in EIO 2678, the work is divided into two halves, the *first* up to *sūra* 77 and the *second*, containing chapters 78–114. In the present copy the *second* half, although called *Tafsīr-i-Charkhī* in the colophon, is in fact taken from the *Tafsīr-i-Ḥusaynī* (see below, Nos. 959–967). It is described separately, see No. 967. At the end (ff. 281–282v) there is a sort of expanded colophon with a few verses in praise of the author. Beg. of the Tafsīr is different from that in EIO 2678.

لک الحمد یا من بیده الملک... اما بعد ، فیقول العبد... یعقوب بن محمد الغزنوي ثم الجرخي الخ

Bd. v. Ff. 1v–282, S 155 × 100, 100 × 60, ll 9. Or. pap. Vulgar Ind. nast. Cond. tol. good.

958. بحر مواج

BAḤR-I-MAWWĀJ. Aa 1.

The *second* vol. (*sūras* 19–114) of a large commentary on the Coran, by Shihāb(u'd-Dīn b.) Shams(i'd-Dīn) 'Umar Dawlatābādī az-Zāwalī Dihlawī, d. in 849/1445–1446. See EIO 2679, cf. Pr 567, St. No. 23 on p. 171, etc. It is dedicated to Ibrāhīm Shāh Sharqī of Jaunpūr (804–844/1401–1440). This copy, dated 1187 AH., coincides exactly in measurements, number of lines, and date of transcription with the *first* vol., described in EIO 2679. Therefore it seems probable that both belong to a same original set. Beg.

سورهٔ مریم ، بتمامي مکي است ، نود و هفت آیت است الخ

Ff. 582, S 350 × 235, 250 × 140, ll 23. Or. pap. Ind. nast. Cond. tol. good, only 'repaired' in a few places.

959. تفسیر حسیني

TAFSĪR-I-ḤUSAYNĪ. Aa 10.

The well known commentary on the Coran, composed between 897 and 899/1492–1494 by Ḥusayn b. 'Alī al-Wā'iẓ al-Kāshifī, d. 910/1505. See GIPh 366, Bl I 27–28, EIO 2681–2690, Br 13–15, RS 1, EB 1805–1808, R 9–11, Mehren 3, Leyden C. IV

39, Fleischer 390, etc. *Ind. libr.* Bh 147–148, Madr 104–107, St. No. 13 on p. 170, etc. It also has the title *Mawāhib-i-‘aliyya* or *Al-Mawāhibu’l-‘aliyya*, and appears to be the most popular Sunnite *Tafsīr* written in Persian. The present copy was transcribed in 1048–1049 AH., by Qāḍī Ḥāfiẓ b. Qāḍī Yūsuf, in the two usual parts (chapters 1–18 and 19–114), here bound together. Before the usual beginning :

بعد از تمهيد قواعد محامد الهي و تأسيس مباني ثنا خواني الخ

there is a short invocation :

و نستعين بالرب الكريم تمم و يسر ولا تعسر،

Ff. 507, S 275 × 160, 195 × 105, ll 27. Or. pap. Calligraphic Persian naskh. Two vignettes (ff. 1v and 242v), also many ornamental marginal rubrics. Cond. tol. good. A few places injured by dampness and repairs.

960.

The same. Aa 9.

Another complete copy of the same work, dating from the middle of the XIc. AH. Beg. as in the preceding copy (but without the invocation).

Ff. 603, S 275 × 165, 185 × 95, ll 27. Or. pap. Good Ind. nast. Vignette. Cond. tol. good. In some places slightly injured by repairs.

961.

The same. Aa 8, Aa 12 and Aa 13.

Another complete copy of the same work, bound in four volumes, transcribed by the same hand but slightly different in the size and number of lines. The colophon of the last volume gives the date of the transcription as 1153 AH. The scribe was Ḥāfiẓ Muḥammad Ṭaqī b. Muḥammad Ḥusayn. The volumes contain :

I. (Aa 8, ff.210). Chapters 1–6. (S 255 × 160, 185 × 95, ll 21).
II. (Aa 12, ff. 198). Chapters 7–18. (S 290 × 165, 210 × 110, ll 23).
III. (Aa 8, ff. 184). Chapters 19–37. (S 270 × 160, 210 × 110, ll 23).
IV. (Aa 13, ff. 202). Chapters 38–114. (S 275 × 170, 210 × 110, ll 23).

Beg. as usual, see No. 959 (without the invocation).

4 vols. Or. pap. Ind. nast. Cond. tol. good.

962.

The same. Aa 6.

Another complete copy of the same work, dating from the end of the XIIc. AH., in two vols. (chapters 1–18 and 19–114). Beg. as usual, see No. 959 (without the invocation).

2 vols. Ff. 463 and 428, S 290 × 170, 200 × 105, ll 23. Or. pap. Ind. nast. Cond. tol. good. Bad vignettes.

963.

The same. Aa 3.

The *first* vol. of the same work, copied in 1140 AH. by Mihr ‘Alī b. Kalb ‘Alī b. Muḥammad Iṣfahānī, who wrote it for nawwāb Nāhir-Khān Ghūrī. Beg. as usual, see No. 959. It contains only *sūras* 1-18.

Ff. 416, S 415 × 245, 295 × 160, ll 21. Or. pap. Large Ind. nast. Cond. good. The initial pages are illuminated, a mediocre vignette.

964.

The same. Aa 5.

The *second* vol. of the same work, containing chapters 19–114. An old transcript, probably dating from the beg. of the Xc. AH. Beg. as usual:

کهیعص، در مواهب صوفیان الخ

Ff. 410, S 290 × 185, 215 × 115, ll 27. Or. pap. Peculiar Ind. shikasta-ta‘līq. Cond. not good. Many places injured by dampness and repairs.

965.

The same. Aa 4.

Another copy of the *second* vol. of the same work, transcribed in 1089 AH., by Sayyid Sharīf. This date, however, seems rather in contradiction with the general appearance of the copy. Beg. as in the preceding copy.

Ff. 458, S 315 × 205, 245 × 130, ll 19. Or. pap. Ind. nast. Cond. good.

966.

The same. Aa 11.

Another copy of the *second* vol. of the same work, transcribed in 1095 AH. Beg. as in No. 964.

Ff. 481, S 270 × 155, 175 × 95, ll 21. Or. pap. Ind. nast. Cond. good. Vignette.

967.

The same. Aa 17.

A small portion of the same work, only containing chapters 78–114, corresponding to ff. 486v–507 of No. 959. In the colophon, dated 1082 AH., the copyist, La'l-Beg b. Ḥāfiẓ Ṣādiq, wrongly calls it *Tafsīr-i-Charkhī* (see above, No. 957).

Bd. v. Ff. 285v–460. For measurements, etc., see No. 957.

968. (تفسیر قرآن)

(TAFSĪR-I-QUR'ĀN). Aa 18.

A commentary on the Coran, in Persian. Neither the author's name nor the title, or the date of composition appear in it. In a brief preface the compiler mentions only a few well known Arabic *Tafsīrs*, such as the *Kashshāf* (to which he refers by the letter ک), *Tafsīr-i-Zāhidī* (ز), etc. The copy itself may date from the beg. of the Xc. AH. It is written in that peculiar Indian form of handwriting, in which a very bad and illegible shikasta is intermixed with the monumental characters of the Maghrib. The extant folios are badly misplaced, and many others are lost. What apparently is a copy of the same work is noticed in Bh 151 under the title توضیح تفسیر. The title *Tawḍīḥ* appears also here on the fly-leaf. Besides, in the preface the author gives it the epithet واضح قرآن. Cf. also St. No. 19 on p. 171. It is slightly incomplete at the end. Beg.

حمد آن خدای را که فرستاده بر پیغامبران ما قرآن الخ

Ff. 498, S 290 × 185, 225 × 125, ll 25–29. Or. pap. Cond. tol. good. The approximately correct order of the folios: 1-4, lac., 5–25, lac., 26–30, lac., 31-59, lac., 61, 60, 63–65, 62, 66–92, lac., 93–127, lac., 128–134, 136–139, 135, 140–151, lac., 152, 154, 153, lac., 155-178, lac., 179–208, lac., 209–226, 228, lac., 227, 229–239, lac., 240, lac., 241–246, lac., 247, lac., 248, lac., 249–251, lac., 252, lac., 253–268, 272, 269, 270, 274–277, 271, 273, 278–279, lac., 280–322, lac., 323–327, 329, 328, 330–365, lac., 366–401, 412, 402–411, 413–498. Primitive '*inwān*, peculiar ornamental rubrics.

969. تفسیر شاه

TAFSĪR-I-SHĀH. Aa 21.

A portion of an extensive commentary on the Coran, comp. in 1057/1647, as given in the chronogram شاه تفاسیر, on f. 2:

تفسیر شاه یکعدد کم آمد، گفت این دل من شاه تفاسیر بگو،

The author calls himself Shāh Muḥammad b. ʻAbd-Muḥammad b. Sulṭān-ʻAlī b. Fatḥi'l-lah Arakānī Rustāqī Badakhshī. Cf. St. No. 15 on p. 170. The present copy, dating from the end of the XIc. AH., contains only the commentary on four chapters: the *first* (incomplete, beg. on f. 2v), the *second* (f. 9v), the *third* (f. 140), both complete, and the 12th (f. 173v), slightly incomplete at the end. Beg.

الحمد لله الذي له كلمات لطيفة و فيها نكات نفيسة الخ

Ff. 264, S 200 × 110, 130 × 65, ll 17. Or. pap. Good Ind. nast. Cond. good. Good vignettes on f. 1v, 9v, 173v. After f. 8 there is a lacuna.

970. (مجموعة)

(MAJMŪʻA). M 146.

Two treatises, chiefly dealing with comments on the Coran, both by Abū'l-ʻIṣmat Muḥammad Maʻṣūm b. Bābā Samarqandī. He dedicated them to a nawwāb Khānkhānān, whose original name he does not mention. The best known officials who possessed this title were ʻAbdu'r-Raḥīm (d. 1036/1627) and Mīr Jumla (d. 1073/1663); it is impossible to determine precisely, who is alluded to here. The copy itself dates evidently from the end of the XIc. AH.

1. (f. 1v) (*Risāla-i-abḥāth*). A treatise in Arabic, divided into nine *baḥths*, dealing with: 1 (f. 2v) تفسير ; 2 (f. 4v) فقه ; 3 (f. 11) اصول الفقه ; 4 (f. 12v) عربية ; 5 (f. 14) كلام , 6 (f. 15v) منطق ; 7 (f. 19) علم الحكمة ; 8 (f. 20v) هندسة ; 9 (f. 23) نحو . Beg.

الحمد لله...اما بعد فيقول العبد المتوكل علي الملك القيوم الخ

2. (f. 24) (*Tafsīr-i-sūra-i-innā aʻṭaynāka*). A Persian commentary on the 108th chapter of the Coran, giving eight different interpretations. Beg.

حامدًا لله رب العالمين و مصليًا على نبيه الخ

Ff. 1v–38, S 195 × 110, 125 × 60, ll 11. Or. pap. Good. Ind. nast. Cond. good. Two vignettes.

971. (مجموعة)

(MAJMŪʻA). Aa 2.

A scrap-book of religious contents, in Persian and Arabic, dealing with various Coranic legends and also containing a commentary on some *sūras*, in prose and verse. It is very fragmentary ; the titles and the names of the authors are not given ; no dates. The poetical fragments have been already described under No. 928 ; the fragments in Arabic will be mentioned in their proper place ; here only the Persian extracts, dealing with Coranic matters, will be described. The copy dates from the beg. of the XIIc. AH., and was transcribed by Sayyid Makhdūm b. Khwāja (written خوج ‘ خواج ‘ خوجه) Maḥmūd (cf. ff. 186. 214, 227, 233v). There are :

1. (ff. 1v–10v, 58–59v, and 98–101). The Arabic text of extracts from the *second* and other *sūras*, with an interlinear Persian translation. The author, an Indian, perhaps identical with the scribe, mentioned above, cherished a particular passion for nasal sounds. He almost invariably writes : مرشمانرا , مرشمان , and even ستمکانران (ستمکاران).

2. (ff. 10v–11). A brief, or fragmentary, version of the well known series of questions and answers on different religious matters, in the form of a dispute between the Jews and Muḥammad, cf. further on, Nos. 1013–1017 in this Catalogue.

3. (ff. 11v–98, except ff. 58-59v). Part of a *Tafsīr*, in Persian, on *sūras* : 28 (f. 11v), 36 (f. 20), 50 (f. 24v), 56–58 (f. 29), 62–71 (ff. 39–57v), 73–114 (ff 60v–98).

4. (ff. 58v–60v). A short fragment from the *Qiṣṣa-i-Daqyānūs*, dealing with the story of the seven Ephesians (probably continued from f. 11).

5. (ff. 252v–254). A fragment of a treatise on the events which will take place on the day of Resurrection. Here only two *bābs* are given, the *first* در علامات آخر الزمان and the *second* مولود دجال .

Bd. v. S 270 × 205, 200 × 130, ll 10 (and more). The text, when poetry, is arranged in two or three columns. Sometimes a column is added on the margins. Europ. pap. Vulgar Ind. nast. Cond. not quite good. Dirty, injured by dampness, etc.

2. *Treatises on the correct methods of reading, reciting, etc. the Coran.*

972. فرائد الفوائد

FARĀ'IDU'L-FAWĀ'ID. Ob 7.

A Persian version of the Arabic treatise on *tajwīd*, by Muḥammad b. Muḥammad al-Jazarī (in this copy his name is incorrectly written), who died in 833/1425. Most probably the title of the original treatise, not mentioned in this translation, was *Al-muqaddima al-Jazariyya*, see Brockelmann, Gesch. d. Ar. Lit., II, 202 (8).

The name of the translator, and likewise the date of completion of this Persian version, do not appear. Transcribed in 1191 AH. by one ‘Abdu’l-lah (see f. 144, in the colophon of another treatise, written by the same hand). This copy is incomplete at the end. Beg.

سپاس بيقياس متكلمي را سزاست كه عقائد لآلي الفاظ الخ

Bd. v. Ff. 36v–79v, S 220 × 125, 155 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

973.

قواعد قرآن

QAWĀ‘ID-I-QUR’ĀN. Ae 9.

A treatise on the proper methods of reading the Coran, composed by Yār Muḥammad (b.) Khudādād Samarqandī. The latter dedicated it to the Shaybānī prince ‘Ubaydu’l-lah (940–946 1533–1539), as stated in EIO 2703. In this copy, however, his name is given as ‘Abdu’l-lah. There were two princes in the Shaybānī dynasty with this latter name, the *first* reigned 946–947/1539–1540, and the *second* 991–1006/1583–1598. Without special research it is impossible to determine which of the three is really alluded to. See EIO 2703, cf. R 803, St. No. 39 on p. 174; (GC I 770), etc. The work is divided into 12 *bābs* (the headings are given in EIO 2703). Copied in the XIIc. AH. Beg.

حمد بي حد و ثناي بيعد حضرت قادريرا الخ

Ff. 55, S 170 × 105, 115 × 65, ll 11. Or. pap. Ind. nast. (diff. handwriting). Cond. good.

974.

The same. Ob 7.

Another copy of the same work, dating from the XIIc. AH. It is defective at the beginning (opens in the middle of the *second bāb*, f. 4 in No. 973). The first folio contains an index.

Bd. v. Ff. 1–29v. For measurements, etc., see No. 972.

975.

تحفهٔ شاهي

TUḤFA-I-SHĀHĪ. Ae 1.

A treatise on the correct methods of reading, reciting, etc., the Coran, composed by ‘Imādu’d-Dīn ‘Alī ash-Sharīf al-Astrābādī, who dedicated it to the Ṣafawī prince Ṭahmāsp, who reigned during 930–984/1524–1576. It is divided into a *muqaddima*. 12

bābs, and a *khātima*, according to the index. But the 12th *bāb* and the *khātima* are not contained in this copy. Transcribed in the XIIc. AH. Beg.

حمدی که قاریان و إن من شيء الا يسبح بحمده الخ

Ff. 29, S 240 × 135, 165 × 80, ll 15. Or. pap. Persian nast. Cond. tol. good.

976.

حيوة الفؤاد

ḤAYĀTU'L-FU'ĀD.

Ae 4.

A treatise on the rules for the correct recitation, etc., of the Coran, by Muḥammad b. Ḥasan 'Alī Kūsārī, surnamed 'Alī a'-Qāri'. The date of composition is not given, but the work must have been compiled not later than the beginning of the XIIc. AH., from which period the present copy dates. See EIO 2704, cf. St. No. 35 on p. 173. The work is divided into 17 *faṣls* and a *khātima*. Beg.

الحمد لله العلي الذي رفع اهله و خاصة قرآء القرآن الخ

Ff. 76, S 195 × 115, 150 × 75, ll 14. Or. pap. Good Persian nast. Cond. good. Some scrappy notes in the beg.

977.

نجوم الفرقان

NUJŪMU'L-FURQĀN.

Ae 10.

A detailed index to the Coran, with special reference to the verses after which when reciting them one must bow, etc. Comp. by Muḥammad Sa'id (b.) Muṣṭafā in 1103/1691–1692 (chronogram علامات نجوم الفرقان), and dedicated to Aurangzīb. For details see EIO 2707, cf. St. No. 30 on p. 173. Transcribed towards the end of the XIIc. AH. Beg.

حمد و سپاس متعالی از مقیاس قیاس سزاوار جناب احدیتست الخ

Bd. v. Ff. 21v–219, S 255 × 150, 160 × 85, ll 13. Or. pap. Ind. nast. Cond. good.

978.

فهرست سورها

FIHRIST-I-SŪRAHĀ.

Ae 8.

A short list of the chapters of the Coran, giving brief information as to the place of revelation, number of verses, etc., of each. The author's name is not mentioned. Prepared for Ṭīpū, nawwāb of Mysore. See EIO 2711. Copied in the end of the XIIc. AH. Beg.

فهرست سورهای کتاب الله الخ

Ff. 6, S 300 × 215, 265 × 195, ll 19. Or. pap. Bad Ind. nast. Cond. hopeless. The paper is thoroughly decayed.

979. جواهر القرآن

JAWĀHIRU'L-QUR'ĀN. Ae 2.

A treatise on the various observances which have to accompany the recitation of the Coran, with a detailed indication of the places where one must stop, or bow, etc. It was composed by order of Ṭīpū, nawwāb of Mysore, in 1223 of the Mawlūdī era (probably about 1210 AH.) (see f. 16), by Ghulām Aḥmad and Sayyid 'Alī Qāḍī. See EIO 2709, cf. St. No. 32 on p. 173, etc. The present copy is also dated 1223 of the Mawlūdī era. It is evidently written by two different persons, and in the colophon one of the scribes calls himself Sayyid 'Alī. Therefore the possibility is not excluded that we have in this MS. the original copy of the work. Beg.

الحمد لله الذي انزل على عبده الكتاب الخ

Ff. 153, S 245 × 155, 185 × 95, ll 15. Or. pap. Bad Ind. nast. Cond. good.

980.

The same. Ae 3.

Another copy of the same work, evidently a transcript of the preceding MS., because it reproduces literally the colophon of No. 979. Transcribed towards the end of the XIIIc. AH. Many blank spaces. Beg. as in the above-mentioned copy.

Ff. 147, S 260 × 200, 210 × 100, ll 17. Or. pap. Bad Ind. nast. Cond. good.

981. ركوعات قرآن

RUKŪ'ĀT-I-QUR'ĀN. Ae 7.

Another treatise on the same customary bowings, etc., practiced whilst reciting the Coran. It was also composed by order of Ṭīpū, nawwāb of Mysore, and constitutes an abbreviated version of an earlier and larger work, *Nujūmu'l-Qur'ān*. The name of the compiler is not mentioned. See EIO 2710, cf. St. No. 41 on p. 174. Copied in 1223 of the Mawlūdī era, by Muḥammad Naṣīr Aḥmad. Beg.

الحمد لله رب العالمين ...... اما بعد سبب تحرير ركوعات قرآن مجيد الخ

Ff. 29, S 180 × 110, 135 × 70, ll 11. Or. pap. Clear Ind. nast. Cond. bad.

982.

The same. Ae 10.

Another copy of the same work, apparently also dating from the same time as that of the preceding one. Beg. as in No. 981.

Bd. v. Ff. 1v–17v (ff. 18–20 are left blank). For measurements, etc., see above, No. 977.

983.

(مجموعه)

(MAJMŪʻA). Oa 48.

A collection of treatises dealing with the proper methods of reading the Coran, etc. They are all composed in the time of Ṭīpū, nawwāb of Mysore. The whole volume was evidently transcribed by the same hand, of Sayyid Ḥusayn, at Patan, and is dated 1222 of the Mawlūdī era. The volume contains :

1. *Qawānīn-i-Ḥafṣiyya* (ff. 1v–77v), a treatise on the various schools of Coranic readers (قراء سبعه), and the reasons why the one of Abū Ḥafṣ ʻUmar should be given preference. It is dedicated to Ṭīpū (f. 3), and composed in 1208/1791. See EIO 2708. It is divided into 14 *bābs* (for their headings see EIO 2708). Beg.

الحمد لله العليم العلام الذي نزل الفرقان الخ

(On f. 1 there is the beginning of a versified index to the *sūras* of the Coran).

2. *Rukūʻāt-i-Qur'ān* (ff. 79v–99). Another copy of the same treatise as above, Nos. 981–982. Beg. as in those copies.

3. *Asmā-i-sī-juz'-i-Qur'ān* (f. 100v–108). A list of the titles of the 30 sections (*juz'*) into which the Coran is usually divided. Slightly incomplete at the end. Beg.

حمد بيحد مر متكلمي را كه زبان الخ

4. *Risāla-i-tawaqquf dar ajzā-i-Qur'ān* (ff. 109v–118). A list of the passages after which one may interrupt the reading of the Coran in recitation. The compiler's name is not mentioned. Beg.

حمد مبدعي كه سرشتهٔ قدرتش الخ

Ff. 118, S 180 × 105, 135 × 70, ll 9. Europ. pap. (different). Bad Ind. nast (by different hands). Cond. bad. The paper is entirely perished.

984.

مختصر در علم تجويد

MUKHTAṢAR DAR ʻILM-I-TAJWĪD. Ae 6.

A brief exposition of the system of *tajwīd,* in three *bābs* and a *khātima*. The author mentions his name in a versified passage, at the end of the work, as Ustād Shukrī, and a gloss calls him Ḥājjī Shukru'l-lah. There are, however, no indications as to the period in which he wrote. Copied probably in the beg. of the XIIIc. AH. Beg.

نحمد الله الذي هدانا الى تلاوة القرآن الخ

At the end there are: a short poem giving the names of the prophets, together with their ages at the time of their deaths (ff. 43v–44); a fragment in Arabic, on religious matters (ff. 44v–45).

Ff. 45, S 190×140, 140×90, ll 7. Europ. pap. Coarse Ind. nast. Many interlinear and marginal notes. Cond. good. CFW 1825.

985. (مجموعة)

(MAJMŪ'A). Ob 10.

A collection of extracts from various works dealing with different forms of Coranic study. Transcribed towards the end of the XIIc. AH. There are:

1. Several sections of, evidently, one large work on the Coran. Neither its title (perhaps *Jadwal-i-mubīn*, cf. f. 30v ?) nor the author's name, or the date of composition are mentioned. It was apparently divided into several *maqālas*. Here only portions of three of them are given. There is only the *first jadwal* from the *first maqāla* (ff. 1v–7):

جدول اول از مقالهٔ اول در بیان انواع قراءت و تلاوت الخ

The *second maqāla* (ff. 30v–54), is given in *seven jadwals*, and is perhaps complete:

مقالهٔ دویم از جدول مبین در بیان انواع وقف و رموزات آن الخ

The *third maqāla* is represented by the *third jadwal* (ff. 7v–10v), on the names of the seven schools of readers of the Coran; the *fourth* (ff. 103v–110), on interpretations of *sūras* the *first* and the 112th, in accordance with the different schools of readers of the Coran; the *sixth* (ff. 11v–16v), with the heading:

جدول ششم از مقالهٔ سیم در بیان لغت ما به الکتاب الخ

2. *Bāb-i-laḥn* (ff. 19v–30; ff. 17–18 are blank). An extract from a treatise with the title *Zīnatu'l-qāri'*. It deals with the different classes of mistakes which are or may be committed in the recitation of the Coran. Beg.

بدانکه لحن بر دو نوع است جلي و خفي الخ

3. *Marghūbu'l-qāri'* (ff. 55v–78v). A short treatise in prose and verse, dealing with the usual topics of *tajwīd*, by 'Abdu'l-lah

b. Aḥmad b. Bāyazīd Kalyānī. The time of composition is not given. Beg.

الحمد لله الذي فضل العلم في الاعصار و اصلح عاقبة امور الخ

4. باب یازدهم در بیان رسم خط (ff. 79v–100; ff. 100v–103 blank). An extract from a larger work, the title of which is not mentioned. It deals with the orthography of the Coran.

5. (ff. 111–113). An Arabic versified index of the *sūras* of the Coran, in their traditional sequence. The author's name does not appear. Beg.

یا طالبا نظم شعر بجمع السور، الخ

6. On ff. 114–116 there are stray poetical quotations, a note on the number of verses of a few selected *sūras*, etc.

Ff. 116, S 165 × 105, 110 × 60, ll 9. Or. pap. Ind. nast. Cond. tol. good.

986. (مجموعة)

(MAJMŪ‘A). Ae 5.

A small collection of short treatises on *tajwīd*, etc., copied in 1228 AH., by Muḥammad Ḥusayn. It contains:

1. (*Risāla dar qarā'at*) (ff. 1–12v). A short treatise on the observances connected with the recitation of the Coran. The author's name is not given. Beg.

الحمد لله الذي جعلنا من امة محمد الخ

2. (ff. 13–14). Poetical fragments, an amulet, chronograms, etc.

3. (*Risāla dar tajwīd*) (ff. 14v–20v). A short treatise in prose and verse, also dealing with the rules of recitation. It is called in the colophon:

این قانون سجاوندي از نسخهٔ حافظ شاهباز ملتاني الخ

Beg.

سبحان من توحد بعظمة جلاله الخ

4. (ff. 21–22v). Scrappy notes, a list of months, etc.

5. *Ḥikāyat* (ff. 23–26v). A short *mathnawī* poem in Hindustani, of religious contents, ascribed to Qāḍī Maḥmūd Baḥrī. Beg.

کتیک دن سچهین پیر کر بیار منجه، الخ

Also several quotations in Persian.

Ff. 26, S 205 × 150, 150 × 100, ll 23. Europ. pap. Bad Ind. nast. Cond. good.

3. *The Sunnite Tradition.*

987. لباب الاخبار

LUBĀBU'L-AKHBĀR. Oc 4.

A collection of the most important *ḥadīths*, arranged in 40 *bābs*, dealing with different subjects, and containing 10 Traditions each. They were originally selected by an early author, Aḥmad b. 'Abdi'l-lah (see Loth, Arabic Cat., p. 48), but were afterwards several times translated into and commented upon in Persian. The present version contains the original Arabic text together with a Persian paraphrase and explanations, compiled by Muḥammad b. Maḥmūd, for the use of people who do not know Arabic well, as he states in the preface. He does not mention the date of the composition. See EIO 2639 (where the complete list of the headings is given), etc. *Ind. libr.* Bh 140, cf. St. No. 44 on p. 164; (GC I 849). The copy dates from the middle of the XIIc. AH. Beg.

حمد بیحد و ثنای بیعدد خدایرا عز و جل الخ

Bd. v. Ff. 21v–65v, S 240 × 130, 165 × 85, ll 13. Or. pap. Ind. nast. Cond. good.

988. لباب الاخبار

LUBĀBU'L-AKHBĀR. Ab 14.

Another version of the same work, slightly different from the preceding. It opens, without Persian introduction, with the original Arabic preface. The Persian text of the paraphrases of the *ḥadīths* does not coincide entirely with that of the preceding copy, but at the same time does not differ so much as to make it certain that the two are quite independent versions. Transcribed in the beg. of the XIIIc. AH. by Faqīr Muḥammad *bint* (*sic!*) Mullā Aḥmad, in one of the districts of Bījāpūr. Beg.

الحمد لله رب العالمین قیوم السموات و الارضین الخ

On ff. 40v–44v there are two prayers in Arabic, with Persian explanations and a note of Sufic contents, in the same handwriting as that of the remainder of the volume.

Bd. v. Ff. 1v–44v, S 200 × 150, 150 × 85, ll 13. Europ. pap. Ind. nast. Cond. tol. good. Stray notes on the fly-leaves.

989. (مجموعة)

(MAJMŪ'A). Nc 29.

The Arabic text, a Persian translation, and a Persian commentary on the famous Arabic *qaṣīda* in praise of Muḥammad, usually styled *Qaṣīda-i-Burda.* Its full title is *Al-Kawākibu'd-durriyya fī madḥ khayri'l-barriyya,* and it was composed by Sharafu-'d-Dīn Abū 'Abdi'l-lah Muḥammad b. Sa'īd al-Būṣīrī, who died sometime between 694 and 697/1295–1298. See Brockelmann, Gesch. d. Arab. Lit., v. II, p. 264. The original poem was edited and translated many times: by S. de Sacy, in Garcin de Tassy's Exposition de la foi Musulmane, pp. 127–148; by Rosenzweig, Wien, 1824; by Ralfs, Wien, 1860; etc. Both parts of this volume are copied at Arkāt in 1169 AH.

1. (*Tarjuma-i-qaṣīda-i-Burda*) (ff. 1–34v), here with the title:

اسناد قصيدهٔ برده تصنيف شيخ محمد موصلي (*sic*)

It contains the original Arabic text, beg.

ا من تذكر جيران بذي سلم ، الخ

with an introduction in Persian, and an interlinear translation. There are many explanatory notes and glosses on the margins. The name of the translator is not mentioned. The work may be the same as the one described in EIO 2647–2648. Beg.

بدانكه اين قصيدهٔ مبارک شيخ محمد موصلي (*sic*) الخ

2. *Sharḥ-i-qaṣīda-i-Burda* (ff. 35-end). A paraphrase and a detailed commentary in Persian on the same poem. It was composed in 921/1515 (cf. ff. 36v and 37, امروز كه ذي القعده سنه احدى و عشرين و تسعمائة), by Faḍlu'l-lah b. Rūzbihān, surnamed Khwāja Mawlānā-i-Iṣfahānī. He made a detailed study of it under various famous traditionalists, whom he enumerates in the introduction, together with their *isnāds.* Beg.

الحمد لله ...... قال الفقير الى لطف الله السبحاني الخ

S 240 × 135, 160 × 85, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Many notes on the margins and fly-leaves.

990. شرح قصيدهٔ برده

SHARḤ-I-QAṢĪDA-I-BURDA. Nc 30.

Another copy of the same commentary on the *qaṣīda-i-Burda,* as (2) in the preceding No. Transcribed about the middle of the XIIc. AH. Beg. as in No. 989 (2). At the end a note of religious content, in Arabic.

S 160 × 95, 115 × 60, ll 15. Or. pap. Ind. nast. Cond. tol. good.

991. شرح قصيدهٔ برده

SHARḤ-I-QAṢĪDA-I-BURDA. Nc 28.

Another commentary on the same poem, different from both Nos. 989 (2), 990, and EIO 2650–2652. The name of the commentator is not mentioned. The work is dedicated to a prince who is called Ghiyāthu'd-Dīn Sulṭān Muḥammad Bahādur. He cannot be identified at present, but he reigned at all events not later than the XIc. AH., because the present copy dates from the end of that century. The MS. is incomplete at the end. Beg.

الحمد لله رب العالمين دانائي توانا تبارک و تعالی الخ

Ff. (128), S 185 × 100, 160 × 65, ll 13 (and a column on the margins in the first half of the volume). Or. pap., almost entirely perished in the middle of the book. Ind. nast. Cond. bad. Folios are almost all loose. CFW 1832.

992. ترجمهٔ حصن حصين

TARJUMA-I-ḤIṢN-I-ḤAṢĪN. Ab 7.

A Persian paraphrase, with explanations, of the Arabic work on the tradition concerning Muḥammad, with the title *Al-Ḥiṣnu'l-ḥaṣīn min kalām sayyidi'l-mursalīn.* The original was composed in 791/1389, at Damascus, by Shamsu'd-Dīn Abū'l-Khayr Muḥammad b. Muḥammad b. Muḥammad b. 'Alī b. Yūsuf al-'Umarī ad-Dimishqī, surnamed Ibnu'l-Jazarī, d. 833/1429–1430. (Cf. Brockelmann, Gesch. d. Arab. Lit., v. II, p. 203.) The name of the Persian translator is not mentioned in this copy. According to EIO 2641, where another transcript of apparently the same work is described, he was Abū Bakr b. Muḥammad Bihrūjī, who wrote his work for Abū'l-Fatḥ Maḥmūd-Shāh of Gujrat (863–917/1458–1511), and completed it in 910/1505. Cf. St. Nos. 2 and 3 on p. 175. Copied in the beg. of the XIIc. AH., incomplete at the end. Beg.

اللهم صلی علی سید الخلق الخ......بنام خدائک (*sic*) بسیار بخشنده
است الخ

Ff. 190, S 240 × 140, 185 × 100, ll 14. Or. pap. Calligraphic Ind. nast. Cond. good.

993. شرح حصن حصين

SHARḤ-I-ḤIṢN-I-ḤAṢĪN. Ab 12.

A Persian commentary on the same work, composed in 996/1587, in Kashmīr at the *khānqāh* of Sayyid 'Alī Hamadānī, by

Ḥājjī Muḥammad Kashmīrī. This commentary is the same as the one described in EIO 2642. In a special epilogue the author enumerates his other compositions. The list of them is given by H. Ethé (loc. cit.). Copied in the beg. of the XIIc. AH. On ff. 202–206 there are stray poetical quotations, some prayers, etc. Beg.

اللهم لک الحمد حمداً... اما بعد بر ارباب ضمائر صافیه و افهام زاکیه الخ

Ff. 206 (in the beginning the correct order of folios : 6, 8, 7, 9, etc. ; after f. 87 there is a lacuna ; f. 201 is misplaced, and apparently belongs to the middle of the book). S 250 × 140, 180 × 85, ll 21. Or. pap. Good. Ind. nast. Cond. tol. good.

994. شرح دلائل خیرات

SHARḤ-I-DALĀ'ILU'L-KHAYRĀT. M 135.

A Persian translation of and a commentary on the Arabic treatise, dealing with the Tradition concerning Muḥammad, which has as its full title :

دلائل الخیرات و شوارق الانوار في ذکر الصلوة علی النبی المختار،

It was composed by Abū 'Abdi'l-lah Sulaymān al-Gazūlī (الجزولی), who died in 870/1465 (see Brockelmann, Gesch. d. Arab. Lit., vol. II, p. 252). The name of the Persian commentator is given on f. 2 as Muḥammad Fāḍil b. Muḥammad 'Ārif Safīdanī Dihlawī (cf. also Brockelmann, op. cit., p. 253), but the date of completion of his work is not mentioned. Cf. St. No. 4 on p. 175. Copied towards the end of the XIIc. AH. Beg.

حمد و ثناء کونا کون و سپاس و ستائش افزون الخ

Ff. (224), S 240 × 125, 200 × 80, ll 17. Or. pap. Ind. nast. Cond. tol. good. In some places slightly worm-eaten.

995. مناقب الخلفاء و تحفة السعداء

MANĀQIBU'L-KHULAFĀ WA TUḤFATU'S-SU'ADĀ. Ad 21.

A short treatise on the Sunnite tradition about the first four Khalifs and 'Ā'isha, in four *faṣls*, a *takmila*, and a *khātima*. The latter deals with the forms of punishment prepared in the future life for the Shi'ites and Khārijites (در عقوبات روافض و خوارج), but its heading is omitted in the text. The treatise is incomplete at the beginning, and the name of the author does not appear. The title and the date of composition are given on f. 2. It was composed in or shortly after 937/1530 (chronogram نهم شهر شوال),

when it was commenced. The author gives also the date of completion, after the same model as the former chronogram, but the number of the day is here omitted and there is only ذى القعده , which makes only 920. Transcribed in 1086 AH. by Ḥasan-Beg Maymanagī, at Jahāngīr-nagar, or Dacca (?), as stated in the colophon of another entry in the same volume, written by the same hand. Beg. abruptly :

......بسزا ميكفتند و بر اهل اسلام استيلاى تمام يافته الخ

Bd. v. Ff. 1v–44v, S 295 × 165, 255 × 110, ll 26–27. Or. pap. Vulgar Ind. nast. Cond. tol. good.

996. (رسالهٔ احوال پيغامبر)

(RISĀLA-I-AḤWĀL-I-PAYGHĀMBAR). D 176.

A treatise containing Traditions concerning the chief events of the life of Muḥammad and the principal religious institutions of Muhammadanism, without a title, in ten *bābs*. It was composed in 941/1534 by Sayyid ‘Abdu’l-Awwal b. ‘Aliyyi’d-Dīn b. Ḥasan al-Ḥusaynī, an inhabitant of Gujrāt, and is chiefly based on *Sufaru’s-sa‘ādat* of Majdu’d-Dīn Fīrūzābādī (see further, No. 1002–1003). As the compiler explains in his preface, he wrote this treatise for the purpose of averting the invasion of the ‘troops of Khorasan’ which were marching from Dehli, i.e. the armies of Humāyūn, as well as of stopping the plague which evidently was epidemic in Gujrāt. Copied in 1084 AH. Stray notes and poetical quotations at the end and on fly-leaves. Beg.

حديثى صحيحى كه سلسلهٔ اسناد آن بعقل و نقل متصل كشته الخ

Ff. (64), S 275 × 160, 220 × 105, ll 17. Or. pap. Ind. nast. Cond. tol. good. Some places injured by repairs.

997. اشعة اللمعات في شرح المشكوة

ASHI‘‘ATU’L-LAMA‘ĀT FĪ SHARḤI’L-MISHKĀT. Ab 2.

The *first*, *third*, and *fourth* vols. of the well known compendium of Muhammadan religious tradition. It is a commentary on *Mishkātu’l-maṣābīḥ*, which was composed in 737/1336 by Waliyyu-’d-Dīn Abū ‘Abdi’l-lah Muḥammad b. ‘Abdi’l-lah Khaṭīb Tabrīzī. The latter work is itself a commentary and a revised edition of the *Maṣābīḥu’s-sunnat*, the celebrated collection of 4,719 traditions, collected by Abū Muḥammad al-Ḥusayn b. Mas‘ūd al-Farrā al-Baghawī, d. 510–516/1116–1122 (see Brock., Gesch. d. A. Lit., v. I, pp. 363–364). The present commentary was composed between 1019–1025/1610–1616, by the famous divine of Dehli, ‘Abdu’l-Ḥaqq b. Sayfi’d-Dīn at-Turk ad-Dihlawī, d. *ca.* 1052/1642. In this transcript (as in R 14), in the *fourth* vol. (f. 399v), there is an additional note by the author of the work, who states that he revised it several times, the last revision being completed in 1045/1634–1635. He also refers to another work by himself *Lama‘ātu’t-tanqīḥ fī sharḥ Mishkāti’l-maṣābīḥ*. Other copies are described in EIO 2654–2655, R 14. The list of renowned ancient traditionalists, mentioned in the preface, is reproduced in EIO 2654. For other works of the same author see above, Nos. 65–67. Copied by ‘Abdu’r-Raḥman b. Jamāl Muḥammad Qurayshī ‘Alawī (see the colophon of the *first* vol.). The *fourth* vol. was transcribed in 1075 AH., the *first* in 1076 AH., the third is not dated. The *first* and the *third* vols. contain indices.

Vol. I (f. 397). Contains also the preface to the whole work. The commentary begins with كتاب الايمان. Beg. of the preface:

الحمد لله اكمل الحمد على كل حال و في كل حين الخ

Vol. III (f. 343). Begins with كتاب البيوع. Beg.

كتاب البيوع، بيع كاهى بمعنئ عقد آيد الخ

Vol. IV (f. 399). Opens with كتاب الآداب. Beg. (the first folio is of more modern origin):

كتاب الآداب، طيبي (?) كفته ادب اسمي است كه واقع ميشود الخ

3 vols. S 255 × 170, 200 × 105, ll 27–29. Or. pap. Ind. nast. Cond. not quite good, especially of vols. I and IV, which are injured by repairs and worms. Many marginal glosses. Vignettes in vols. I and III.

998.

The same. Ab 1.

Another copy of the same work, covering vols. I, II and the beginning of vol. III (the end corresponds to vol. III, f. 51v of the preceding copy). Beg. as in No. 997. There is no division into separate volumes. On ff. 587v–600v there is an extract from a brief Arabic *tafsīr*, dealing with the *sūras* 78–89 (the latter breaks off at verse 21). The title of the original work, to which this fragment belongs, the author’s name, etc., are not mentioned. Beg.

عم اصله عن ما و قرى بها الخ

Ff. 600, S 320 × 200, 250 × 125, ll 32. Or. pap. Ind. nast. Cond. good.

999.

The same. Ab 3.

Another copy of the *first* vol. of the same work, transcribed in 1095 AH. Beg. as in the preceding copies.

Ff 757, S 235 × 135, 170 × 80, ll 19. Or. pap. Coarse Ind. nast. Cond. good.

1000.

The same. Ab 2.

A copy of the *second* vol. of the same work, dating from the XIIc. AH. It opens with كتاب الزكوة. Beg.

زكوة در لغت بمعنئ تطهير آيد الخ

Ff. 293, S 280 × 185, 220 × 110, ll 27. Or. pap. Ind. nast. (different hands). Cond. tol. good. Glosses on the margins.

1001.

The same. Ab 4.

Another copy of the *fourth* vol. of the same work, dating from the XIIc. AH. Incomplete at the beginning (which corresponds to f. 10 in No. 997).

Ff. 494, S 235 × 165, 190 × 115, different numbers of lines. Or. pap. Ind. nast. (different hands). Cond. not good. Injured by repairs. Fol. 368 must be placed after f. 382.

1002. شرح سفر السعادة

SHARḤ SUFARI'S-SA'ĀDAT. Ab 11.

A Persian commentary on *Sufaru's-sa'ādat* (otherwise styled *Ṣirāṭu'l-mustaqīm*), a collection of Traditions relating to Muḥammad's customs and teachings. The original Arabic work was composed by Muḥammad b. Ya'qūb b. Muḥammad b. Ibrāhīm, surnamed Majdu'd-Dīn al-Fīrūzābādī, d. 817/1415. The author of the present Persian commentary is the same 'Abdu'l-Ḥaqq Dihlawī, as mentioned under Nos. 65–67, 997–1001. See Brockelmann, Gesch. d. Arab. Lit., vol. II, p. 181; EIO 2656–2657 (where a complete index of the chapters is given), R 15. *Ind. libr.* Madr 110. Transcribed in 1087 AH. by Muḥammad Ashraf b. 'Abdi'r-Raḥman Khwāja. A detailed index is appended on ff. 502v–510v. Beg.

سبحانک لاعلم لنا الاّ ما علمتنا انک انت عليم الخ

Ff. 510, S 275 × 155, 215 × 105, ll 25. Or. pap. Good. Ind. nast. Cond. tol. good. Many marginal glosses. Lacunas after ff. 136, 137, 138, 139, 141, 186, 346, 352, 382.

1003. (مختصر شرح سفر السعادة)

(MUKHTAṢAR-I-SHARḤ-I-SUFARU'S-SA'ĀDAT). Ab 10.

Another commentary on the *Sufaru's-sa'ādat*. It seems to be an abbreviated version of the preceding work. The beginning corresponds to f. 4 in No. 1002. The Persian text is not as complete, but in the sections which are reproduced here it is almost the same in wording. Unfortunately the headings are not properly marked, so that a comparison of these two versions would necessitate a thorough collation of the two bulky volumes. The name of the abbreviator is not mentioned. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH., by a very bad scribe.

Ff. 190, S 280 × 200, 160 × 95, ll 15–19. Europ. and Or. pap. Bad Ind. nast. Cond. tol. good. Lacunas after ff. 40 and 46.

1004. دستور فائض النور

DASTŪR-I-FĀ'IḌU'N-NŪR. E 68.

Traditions concerning Muḥammad's dress, collected by the same 'Abdu'l-Ḥaqq Dihlawī. In the colophon this short treatise is called *Risāla-i-libās-i-ān Ḥaḍrat*. In the next copy the same work is called ‘رساله در بیان آداب لباس حضرت سید البشر. It largely covers the same ground as the *Maṭāli'u'l-anwār* (see above, Nos. 66, 67 on p. 21 in this Cat.), which is originally an extract from the *Madāriju'n-nubuwwat*, by the same author (see above, No. 65). See EIO 2658, Pr 41, 111, R 863, etc. Copied towards the end of the XIIc. AH. Beg. (as in EIO 2658):

بعد از حمد و ستائش الهي و پس از نعت و تحيت الخ

Ff. 20, S 170 × 105, 115 × 60, ll 10. Or. pap. Ind. nast. Cond good.

1005.

The same. Oc 5.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 32v–40v. For measurements, etc., see No. 66.

1006. تاليف قلب الاليف

TA'LĪF QALBI'L-ALĪF. M 41.

A detailed list of 'Abdu'l-Ḥaqq Dihlawī's works, of which a number were mentioned in the preceding Nos., by himself, written, as he states in the introduction, to avoid annoying questions from disciples and friends as to the contents and titles of his compositions. It gives the titles of the treatises, together with some information as to the subjects, and sometimes other details. Unfortunately very little attention was paid to chronology or dates in general. Copied in 1150 AH. by Abū'l-Khayr Nāṣiru'd-Dīn Muḥammad b. Aḥmad Niẓāmi'd-Dīn. Beg.

الحمد لله منزل الكتب السموية و الصحف المكرمة الخ

Ff. 22, S 175 × 110, 115 × 60, ll 10. Europ. pap. Ind. nast. Cond. bad. The paper is decayed.

1007.

منبع العلم

MANBA‘U'L-‘ILM. Ab 16.

A Persian commentary on the *Ṣaḥīḥ*, the celebrated collection of *ḥadīths* of Abū'l-Ḥusayn Muslim an-Nīshābūrī, who died in 261/875. See Brockelmann, Gesch. d. Arab. Lit., vol. I, p. 160. The author is a grandson (cf. f. 2) of ‘Abdu'l-Ḥaqq Dihlawī (see Nos. 65–67, 997–1006), Fakhru'd-Dīn Muḥibbu'l-lah, who completed this work commenced by his father. The latter's name is not given, but perhaps he is identical with the author of a commentary on the *Ṣaḥīḥ* of Bukhārī, cf. EIO 2659. Copied in the XIIc. AH. The present transcript is quite fortuitously bound into two volumes, but there is no division in the text. Beg.

حمد بیحد و سپاس بیقیاس و ثنای بی انتها الخ

2 vols. Ff. 456 and 464, S 240 × 150, 185 × 105, ll 18–19. Or. pap. Good Ind. nast. Cond. good. The correct order of the folios in the *first* vol.: 1–5, 7, 6, 8–11, 13, 12, 14–239, 241, 240, 242–456.

1008.

رسالهٔ ابن سلام

RISĀLA-I-IBN SALĀM. Ob 14.

One of the numerous versions of a most popular book, otherwise styled *Hazār mas'ala-i-‘Abdu'l-lah ibn Salām* (cf. No. 1009), or *Sirāju'l-qulūb* (cf. Nos. 1010–1011), etc. It contains a series of questions put by learned Jews or Christians to Muḥammad (or, sometimes, ‘Alī), and triumphantly answered by the latter. The subjects discussed are usually various topics relating to cosmogony, eschatology, religious and moral philosophy, Biblical and other legends, etc. These speculations may be of very early origin and undoubtedly contain important materials for the study of the folklore of the Muhammadan nations. In the present version the questions are attributed only to ‘Abdu'l-lah ibn Salām, and the replies to Muḥammad. Cf. EIO 2625. Copied at کلمور by Maḥmūd (b.) Bahāi'd-Dīn Kalyānī, in 1082 AH. Beg.

الحمد لله ...... در خبر است که (in the next copy از) جابر بن
عبد الله انصاري الخ

Bd. v. Ff. 165v–178v, S 285 × 170, 180 × 90, ll 21. Or. pap. Ind. nast. Cond. tol. good. Notes on the margins.

1009.

The same. Oa 7.

Another copy of the same version, copied in 1176 AH. by Shāh Kamtar-i-Qādiriyya (*sic* ?). In the colophon it is called *Hazār mas'ala-i-'Abdu'l-lah b. Salām.* Cf. St. No. 68 on p. 153. Beg. as in the preceding copy.

Bd. v. Ff. 1v–80, S 230 × 120 165 × 80, ll 11. Or. pap. Coarse Ind. nast. Cond. tol. good. Slightly repaired in some places.

1010. سراج القلوب

SIRĀJU'L-QULŪB. D 213.

Another version of the same work, in which more attention is paid to the legendary element, in 72 sections. The authorship is attributed to Khwāja Imām Abū Naṣīr Sa'd b. Muḥammad 'Aṭāī. Probably either this or the following version is mentioned in R 17, of which the author is there called Abū Manṣūr Sa'īd b. Muḥammad al-Qaṭṭān Ghaznawī; cf. also Bl I 41–43, RS 3, Pr 263, St. No. 17 on p. 86. The different names of the authors are apparently merely variants of each other, the difference most probably being the result of misreading in bad and careless copies. Transcribed towards the end of the XIIc. AH. Beg.

الحمد لله العلي العظيم الجود (*sic*) الكريم الخ

Ff. (117), S 215 × 170, 175 × 120, ll 11. Or. pap. Vulgar Ind. nast. Cond. bad. Injured by dampness, worms, and repairs. Marginal notes.

1011. سراج القلوب

SIRĀJU'L-QULŪB. D 212.

Still another version of the same work, divided into 70 questions, and differing in its wording from the preceding one. The author's name as well as the date of composition are not given. Transcribed towards the end of the XIIc. AH. It is defective at the beginning, and opens abruptly with :

... بر خوانندکانرا عبرت باشد بر شنوندکانرا الخ

Ff. (131), S 240 × 135, 170 × 95, ll 11. Europ. pap. Coarse Ind. nast. Cond. bad. Almost entirely perished.

1012. (رساله در مسائل دینی)

(RISĀLA DAR MASĀ'IL-I-DĪNĪ). E 82.

Again another version of the same questions, apparently slightly different from all the preceding ones. The real title, the author's name, etc., are not given. Copied before 1149 AH., because it seems to have been transcribed before another treatise in the same *majmū'a*, which bears this date. Beg.

و الله مفتح الابواب و مسبب الاسباب، سوال، خبر کن ما را الخ

S 205 × 150, 150 × 100, ll 13. Europ. pap. Ind. nast. Cond. good.

1013. مولود عباسي

MAWLŪD-I-'ABBĀSĪ. Ob 14.

An extract from a larger work, here called كتاب الصلوات و التفسير (which may be perhaps the same as *Sufaru's-sa'ādat*, cf. above, Nos. 1002 and 1003) ascribed to Majdu'd-Dīn (here مجلد الدين) (Muḥammad b.) Ya'qūb b. (Muḥammad b.) Ibrāhīm al-Yamanī (here التممي ?) aṣ-Ṣadīqī ash-Shīrāzī al-Fīrūzābādī (here الفيروزي الاباذي !). There are no indications as to why it is called 'Abbāsī. The extract deals with Traditions concerning the birth of Muḥammad, given mostly in the original Arabic and accompanied by a Persian paraphrase and explanations. The name of the translator is not mentioned. Copied in 1082 AH., by Maḥmūd Bahāu'd-Dīn Kalyānī. Beg.

هذا مولود النبي صلى الله عليه و سلم من كتاب الصلوة و التفسير الخ

On ff. 1–7 there are many fragmentary notes, prayers, magical tablets, stray poetical quotations, etc.

Bd. v. Ff. 1–21v. For measurements, etc., see No. 1008.

1014. (مجموعة)

(MAJMŪʻA). Oa 61.

Two short treatises on traditional matters included in this *majmūʻa*, which was transcribed in 1106 AH. (the 38th year of Aurangzīb's reign), by Wiṣāl-Beg, at هنکل :

1. (*Risāla-i-qiyāmat*) (ff. 69–73v). A short narrative about Muḥammad's own explanations of some verses of the Coran, concerning various eschatological conceptions. The author's name, the title, date of composition, etc. are not mentioned. Beg. abruptly

روایت میکند مغد بن حبیل (معاذ بن جبل) رضي الله عنه الخ

2. *Dar ādāb-i-dastār bastan-i-ān Ḥaḍrat* (ff. 73v–74v). A short note on the tradition concerning the way in which Muḥammad used to wear his turban. The compiler's name is not mentioned.

Bd. v. Ff. 69–74v, S 220 × 125, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1015. وفات نامه

WAFĀT-NĀMA. Oa 70.

Legends and traditions pertaining to the circumstances of Muḥammad's death-time. The name of the author is not given, and the work seems to be of popular origin. Copied in 1134 AH., at Arkāt. At the end, on ff. 65v–67 some questions and replies are given, concerning various religious matters; on ff. 67–69v two (Arabic) prayers with Persian introductions and explanations of the beneficial results to be expected from their recital. Beg. of the chief treatise :

وفات نامۀ حضرت رسالت پناه ، الحمد لله......بدانکه اسعدک الله تعالی الخ

Bd. v. Ff. 57–69v, S 215 × 130, 145 × 75, ll 15. Europ. and Or. pap. Ind. nast. Cond. tol. good.

1016. (رساله در نصیحت رسول)

(RISĀLA DAR NAṢĪḤAT-I-RASŪL). Oa 54.

Similar traditions (see above, No. 1015) dealing with the last hours of Muḥammad and the admonitions uttered by him on his death-bed. The compiler's name is not given. Copied apparently in the XIIc. AH., although on f. 134v, in the handwriting of the same scribe (‘Abdu’l-Karīm تمرنی) the date of copying is given as 1098 AH. (very suspicious). . Beg.

بدانکه روزی رسول علیه السلام با یاران نشسته بود الخ

Bd. v. Ff. 1v–8v, S 200 × 130, 150 × 85, ll 13. Or. pap. Ind. vulgar nast. Cond. good.

1017. (ترجمهٔ کتاب حدیث)

(TARJUMA-I-KITĀB-I-ḤADĪTH). Ab 8.

A large work on Traditions concerning Muḥammad, evidently a portion of a translation of an early Arabic work. It opens with information concerning Muḥammad’s military undertakings, his last pilgrimage, and other matters. But the greater part of the book is devoted to Traditions concerning the origin, etc., of every separate *sūra* of the Coran. There is no introduction, and likewise no colophon, as the copy is incomplete at the end, and therefore neither the name of the translator, nor the title of the original work are given. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

كتاب المغازي ، در صراح کفته غزو با دشمن دین الخ

Ff. 329, S 340 × 195, 250 × 140, ll 22. Or. pap. Good. Ind. nast. Cond. rather bad. Much injured by worms, dampness and especially repairs. Fol. 31 must be placed after f. 27.

1018. هادی السالکین الی بلد الله الامین

HĀDĪ’S-SĀLIKĪN ILĀ BALADI’L-LAHI’L-AMĪN. Ac 49.

A detailed account of religious Traditions about the places of pilgrimage in Mekka and Medina, with explanations of the observances prescribed for pilgrims. It was composed, in 17 *bābs*, by ‘Abdu’l-lah b. Sayyid Muḥammad Ṭālib Ḥusaynī, evidently a fairly modern author. The date 1135 AH., given in the colophon, most probably refers to the completion of the work itself, and not to the writing of the present copy. Beg.

الحمد لله الذی اذهب عنا الرجس و عبادة الاصنام الخ

Ff. 184, S 205 × 125, 150 × 80, ll 11. Or. pap. Ind. vulgar nast. Cond. good.

1019. چهل حدیث

CHIHIL ḤADĪTH. D 338.

Forty selected Traditions of Muḥammad, in the original Arabic with a Persian paraphrase and explanations. The work is incomplete in the beginning, and the compiler's name does not appear. Transcribed in 1140 AH., by a juvenile scribe, as mentioned in the colophon :

بموجب فرمودهٔ قبلهٔ حق پدرم مدظله عبد الصمد ام در سن دوازده ساله بودم نوشته الخ (*sic*)

It opens abruptly with :

...و تنش از آلودگئ جنان گناه پاک شود الخ

Bd. v. For measurements, etc., see above, No. 331.

1020. (رساله در حديث)

(RISĀLA DAR ḤADĪTH). Ab 14.

A short treatise on Traditions of Muḥammad. It is evidently an extract from a larger work, of quite modern origin, because, among others, 'Abdu'l-Ḥaqq Dihlawī (see above Nos, 65–67, 997–1006) is frequently referred to. Copied towards the end of the XIIc. AH., or even later, by Muḥammad b. Mullā Aḥmad. Beg.

عن جابر بن سمرة قال كان رسول الله الخ

Bd. v. Ff. 46v–72v. For measurements, etc., see No 988.

1021. (مجموعه)

(MAJMŪ'A). Ab 9.

Two short treatises, dealing with Traditions of Muḥammad's food and drink, composed at the court of Ṭīpū, nawwāb of Maysūr, eulogies of whom occupy the greater portion of these meagre compositions. They were transcribed in the beg. of the XIIIc. AH., by 'Abdu'l-Qādir Thanākhwān (who may perhaps also be the author).

1. *Aḥādīth dar bāb-i-ma'kūl wa mashrūb* (ff. 1v, 34–38v ; f. 39 is left blank). Traditions on the question of food, compiled in 1202/1788. Beg.

حمد حکیمی که عظم قدرته که بدن انسانرا الخ

2. *Risāla-i-ma'kūl wa mashrūb* (ff. 2v–33v, 40–40v). Another similar treatise, not so much dealing with Traditions, as with general reflections on the requirements of hygiene, etc. The author is Ḥāfiẓ Muḥammad b. Ḥabībi'l-lah. Beg.

بعد از گلفشانئ معانئ رنگین حمد ایزد دادار الخ

Ff. 40, S 150 × 100, 120 × 65, ll 6. Europ. pap. Ind. nast. Cond. not quite good. Worm-eaten. Folios are misplaced.

4. *Works on Fiqh and cognate matters.*

1022. ترجمهٔ غاية الاختصار

TARJUMA-I-GHĀYATU'L-IKHTIṢĀR. Ac 53.

A Persian version of a concise exposition of the system of *fiqh* from the point of view of the Shafi'ite school. It is also known under the title *At-taqrīb fi'l-fiqh*, and in the colophon of the present copy this Persian translation is called *Sharḥ-i-Iṣfahānī*. The Arabic original was composed by Abū-Shujā' Aḥmad b. Ḥusayn b. Aḥmad Iṣfahānī, who flourished most probably in the VIc./XIIc., see Brockelmann, Gesch. d. Arab. Lit., v. I, p. 392 (some authorities, however, give a much earlier date). The name of the translator is not mentioned, and there are no indications as to the period in which this Persian version was prepared. Copied in the XIIc. AH. Beg.

الحمد لله ... این کتاب غاية الاختصار الخ

Ff. 63, S 205 × 120, 170 × 80, ll 17. Or. pap. Ind. nast. Cond. not quite good. Injured by repairs. Notes and quotations on the fly-leaves.

1023. صلوة مسعودي

ṢALĀT-I-MAS'ŪDĪ. Ac 25.

A treatise on the system of *fiqh*, by Faqīh Mas'ūd (as he is called in the colophon). The work is apparently of very early origin and is referred to as an authority in various compositions of the VIIIc. AH. (cf. *Miftāḥu'l-jinān* in EIO 2565, etc.). It is impossible to gather more information about the author without undertaking special study, because the present copy contains only the *second* volume of the treatise. This second volume is divided into 40 *bābs*, dealing with the usual topics of *fiqh*. Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

الحمد لله الذي وعد الجنة للمطيعين بكرمه الخ

Ff. 326, S 250 × 130, 170 × 90, ll 17. Or. pap. Ind. nast. Cond. good. A few marginal notes. Index. CFW 1825.

1024. حيرة الفقهاء

ḤAYRATU'L-FUQAHĀ. Ac 15.

A collection of complicated and difficult questions regarding the application of the principles of *fiqh* to life. It contains many historical anecdotes and is of great value to the historian of the economic and social conditions of mediæval Khorasan, because it contains many interesting allusions to local practices and customs. The author states that after having received a sound education at Bukhārā from the best theologians of his time, he was for ten years a *muftī* in that city, and afterwards for 22 years a *muftī* in other places of Khorasan. He mentions his own name only incidentally on f. 109, in a short piece of poetry by himself:

لقب علا ست مر او را و نام او عمـــر است ،
درين زمانه چو او مفتيِ ديكر (read دكر) نايد ،

Therefore he was probably called ‘Alāu’d-Dīn ‘Umar Bukhārī, who is alluded to in some later works. He dedicated his book to Nawrūz-Beg, whom he styles سپه سالار خراسان و عراق and who was apparently a governor of one of the provinces of Khorasan. The author complains of the very great degeneration of the ancient piety, *qaḥṭ-i-musalmānī*, which came about towards the year 695/1296. There are no direct indications as to the reasons why exactly this year is referred to, but most probably it was the time when the compiler was busy over his book.

There is no systematic division into chapters, and the various matters, which are dealt with, follow in chaotic sequence. On ff. 4–4v there is a long list of the literary sources on which the book is based, containing about 100 titles. The latest work mentioned probably is No. 41 in the list, the *Fatāwī* of Abū’l-Makārim Ẓahīru’l-lah Isḥāq b. Abī Bakr al-Walwālijī, d. 710/1310, see Brock., v. II, p. 78. These references are very interesting because they may be of some help in that most difficult question of settling the chronology of Muhammadan theological literature. Here follows the list of titles in alphabetical order:

1. احكام الصبيان. 2. احكام النسوان. 3. اسوله و اجوبه (by عصمة الله انبيا). 4. اضحيةٌ تمرتاشي. 5. اضحيةٌ زعفراني. 6. اعجوبة الفقه. 7. ام الفتاوى. 8. ايضاح. 9. تجنيس شيخ الاسلام. 10. تحفة الفقهاء. 11. جامع شمس الدين اسروشني. 12. جامع الوسيط. 13. حبل الخطاب (?). 14. حصص الاتقياء. 15. حقائق المنظومة. 16. حيرت اصفهاني. 17. حيرة العلماء. 18. خزانة الفقه. 19. خلاصه 20. ذخيره. 21. روضة العلماء. 22. سواد اعظم. 23. شرح سراجي. 24. شرح سغدي. 25. شرح قاعدي (by قاضي محمود مرغيناني). 26. صغير حاجي. 27. ضوابط الاحكام. 28. عالم المتعلم. 29. عمدة الفتاوى. 30. عمدة المفتي. 31. غياث المتقين. 32. فتاوىء تاتار خاني. 33. فتاوى ديناري.

34. فتاوئ ركني . 35. فتاوئ سرخسي . 36. فتاوئ قاضي خان (by ظهير الدين مرغيناني). 37. فتاوئ كبيري . 38. فتاوى كشي . 39. فتاوئ محبوبي . 40. فتاوئ مسعودي . 41. فتاوئ ولوالجي . 42. فرائد رستقفني . 43. فرائض بدري . 44. شرح فرائض بدري . 45. فرائض جدولي . 46. فرائض ركني . 47. فرائض عثماني فراهي . 48. فروق ابو حنيفه . 49. فروق عمادي . 50. فروق نيشابوري . 51. فقه اكبري . 52. قدوري . 53. كامل علياباذي . 54. كتاب استحفاظ . 55. كتاب زرين (by شمس الدين حلوائي). 56. مبسوط ابو شجاع . 57. مبسوط خواهر زاده . 58. مبسوط سرخسي . 59. مبسوط امام محمد . 60. محيط . 61. مزارعهٔ تمرتاشي . 62. مصابيح . 63. مغني ملتقط سمرقندي . 64. مفوضات خياطي . 65. ملازم المفتي (?). 66. منشوره . 67. نافع . 68. نصاب . 69. نظم الفقه . 70. واقعات صدر شهيد . 71. وصول اسروشني . 72. وصول عمادي . 73. هدايه (by امام برهان الدين مرغيناني), and a few others, whose titles are not properly legible.

Its full title, as given on f. 3, is *Ḥayratu'l-fuqahā wa ḥujjatu'l-fuḍalā*. Cf. St. No. 69 on p. 153. Copied towards the end of the XIc. or beg. of the XIIc. AH., by Muḥammad (b.) Nūri'l-lah. Beg.

الحمد لله... چون حق سبحانه و تعالى بعد از تاريخ هجرت الخ

Ff. 134, S 240 × 135, 180 × 80, ll 15. Or. pap. Good Ind. nast. Cond. good.

1025.

The same. Oa 54.

A short extract from the same work (according to the statement in the colophon), dating from the XIIc. AH. Beg.

اين مسائل چند از كتاب معتبر الخ

Bd. v. Ff. 25v–35v. For measurements, etc., see No. 1016.

1026. ترجمهٔ كنز الدقائق

TARJUMA-I-KANZU'D-DAQĀ'IQ. Ac 5.

A Persian version of the well known exposition of the principles of *fiqh* according to the views of the Hanafite school. It was originally composed, in Arabic, by Abū'l-Barakāt 'Abdu'l-lah b.

Aḥmad b. Maḥmūd an-Nasafī, surnamed Ḥāfiẓu'd-Dīn, who died in 710 or 711/1310–1311 (see Brockelmann, Gesch. d. Arab. Lit., v. II. pp. 196–197). The Persian translation was compiled by Naṣru'l-lah b. Muḥammad b. Ḥammād al-Azdī (written in various copies as Jammād, Jamālī, etc., and Irdī, Arzī, etc.), surnamed al-Kirmānī. The exact period in which he lived is not known. See Bl I 68, EIO 2575–2579 (where the complete list of headings is given), Br 22, Pr 250, etc. Cf. St. No. 20 on p. 147. Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg. as usual:

الحمد لله الذی اوضح مناهیج الشریعة و الاسلام الخ

Ff. 166, S 310 × 180, 215 × 120, ll 21. Or pap. Good Ind. nast. Cond. good. Vignette.

1027.

The same. Ac 8.

Another copy of the same work, dating from the XIIc. AH., incomplete at the end. An index is appended to it. Beg. as in the preceding copy.

Ff. 141 (loose), S 250 × 150, 180 × 100, ll 13. Or. pap. Clear Ind. nast. Cond. good. Slightly worm-eaten. Notes on the margins.

1028.

The same. Ac 7.

Another copy of the same work, dated 1164 AH., transcribed at Sūrat by Muḥammad Qāsim b. Walī Muḥammad. Beg. as in the preceding copies.

Ff. 149, S 280 × 180, 230 × 140, ll 19. Or. pap. Ind. nast. Cond. good.

1029.

The same. Ac 9.

Another copy of the same work, incomplete at the beginning. It dates from the XIIc. AH., and opens abruptly with كتاب الطهارة. The wording in the beg. of this chapter is slightly different from the usual one. Beg.

فرائض در وضو چهار چیز است الخ

Ff. (190), S 270 × 175, 200 × 120, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

1030.

The same. Ac 6.

Another copy of the same work, dating from the beg. of the XIIIc. AH., incomplete at the end. It is a huge volume, in which the treatise in question was transcribed in large letters, only five lines to the page, with wide space left between them to be filled with an intended commentary. Such interlinear notes occur, however, only as far as f. 75. On the other, more than 900, folios the space is blank. The author of these notes does not mention his name. The text of the original work begins as in the preceding copies.

Ff. 999, S 310 × 210, 230 × 130, ll 5. Europ. pap. Large Ind. nast. Cond. good. Lacunas after ff. 530, 613. The order of folios must be: 1–913, 915–920, 914, 921–999. Index on the last two leaves.

1031. كشف الحقائق

KASHFU'L-ḤAQĀ'IQ. Ac 39.

Another translation of and commentary on the same *Kanzu'd-daqā'iq* (see f. 5v), as referred to in the preceding Nos., by Karīm b. Naṣīr al-Ḥāfiẓ al-Ḥanafī al-Yamanī (cf. f. 2v). He dedicated it to Muḥammad Shāh of Dihlī (1131–1161 1719–1748) (see f. 5). The present copy, dating from the XIIc. AH., is incomplete at the end. A note on f. 227, and index on ff. 228–229. Beg.

الحمد لله...(torn) اطلع من سماء العلى شموس العلماء الخ

Ff. 229, S 350 × 235, 250 × 170, ll 21–28. Or. pap. Ind. nast. (different hands). Cond. good.

1032. ترغيب الصلوة

TARGHĪBU'Ṣ-ṢALĀT. Ac 11.

A treatise specially devoted to the various details of prayer, and all matters connected with it. The author calls himself Muḥammad b. Aḥmad Zāhid, surnamed Zayn. Cf. St. No. 67 on p. 153 and Ḥājjī Khalīfa, vol. II, p. 282. The work must have been composed at all events not later than the middle of the Xc./XVIc., because the present copy was prepared in 988 AH., at Damascus, by Muḥammad Ṣāliḥ. In fact, it may have been completed much earlier before that date. The treatise is divided into 67 *faṣls* arranged in three *qisms :* the *first* در فرضیت صلوة ; the *second*

در انواع طهارت ; the *third* در بیان احداث و انجاس . The sources are given on ff. 2–2v. Beg.

الحمد لله الذی جعل الصلوة وسیلةً الی النجاة الخ

Ff. (291), S 245 × 145, 160 × 85, ll 15. Or. pap. Calligraphic Herati nast. (an apparently different hand towards the end). Cond. not quite good, paper is decayed in some places. Fine vignette, injured by the 'repairer.'

1033. مجموعهٔ خاني

MAJMŪ'A-I-KHĀNĪ. Ac 44.

An exposition of the system of *fiqh*, by Kamāl (evidently Kamālu'd-Dīn) Karīm Nāgūrī, who dedicated it to probably a local governor or nobleman here called 'Izzu'd-Dīn Ulugh Qutlugh (ابغ قتلغ) Bahrām-Khān, who cannot be identified. The work was composed before 1000/1592, which is the date of a copy in the Bodleian library (EB 1782); but it must have been written after the *Targhību'ṣ-ṣalāt* (see No. 1032), because the latter is referred to amongst the sources. Other authorities are chiefly the well-known works on *fiqh*: *Ṣalāt-i-Mas'ūdī* (see No. 1023), *Jāmi'-i-Ṣaghīr-Khānī*, *'Umdatu'l-abrār*, *Fatāwī-i-Ḥujjat*, *Fatāwī-i-Ḥisāmī*, *Shir'atu'l-Islām*, *'Umdatu'ṣ-ṣalāt*, *Khulāṣa*, *Kāfī*, *Muḍmirāt*, *Sharḥ-i-Hidāya*, *Khizānatu'l-fiqh*, *Fatāwī-i-Sirājī*, *Ḥiṣnu'l-īmān*, and others. The author states on f. 3v that in his book he deals with 250,000 (!) different questions. The title of this treatise is sometimes also given as *Majmū'-i-Khānī wa baḥru'l-ma'ānī* or *Majmū'* (or *Majmū'a*)-*i-Khānī fī 'ayn* (or *ghurrat*) *al-ma'ānī*, etc. See Bl I 56–57, EIO 2572–2573, EB 1782, 2376, St. No. 71 on p. 154, etc. Copied at Bālāpūr (in Berar), by Mawdūd b. Ismi'l-lah-Khān, who claims to be a descendant of Mawdūd Chishtī, in 1147 AH. Beg.

حمد و ستائش مر پادشاهی را که دار الملک دولت آباد الخ

Ff. 292, S 205 × 120, 160 × 70, ll 15. Or. pap. Coarse Ind. nast. Cond. tol. good, but in some places the MS. is injured by worms and repairs.

1034. فتاوي قراخاني

FATĀWĪ-I-QARĀKHĀNĪ. Ac 31.

The well known treatise on the system of *fiqh*, evidently the same as the one of which the second volume is described in EIO 2971. The author, who calls himself (f. 2v) Qabūl Qarākhān, states that the original version of this work was compiled by Ṣadru'd-Dīn Ya'qūb Muẓaffar Kirāmī (or کهرامی ?–not clear). The latter suddenly died, leaving the work unfinished and unarranged, and he, Qarākhān, undertook to give it its present form. Exactly the same story is narrated in the preface to the *Fiqh-i-Fīrūzshāhī*, ascribed to the authorship of the same Ya'qūb Muẓaffar, see EIO 2564. It would be of interest to collate both these works, which may be simply different versions of the same original. In his preface the editor eulogizes Fīrūz Shāh, apparently Fīrūz III of Dihlī, the famous patron of religious literature (752–790/1351–1388). The present copy was transcribed in 1150 AH., or the 20th year of Muḥammad-Shāh's reign, by Sayyid Ramaḍān 'Alī b. Būd'han b. Sayyid Muḥammad Nāṣir (a very bad scribe). Beg.

حمد و سپاس و ثنای بیقیاس مر علیم مطلق و ملیک بر حق الخ

Ff. 339, S 215 × 150, 190 × 110, ll 17. Or. pap. Coarse and vulgar Ind. nast. Cond. rather bad. Injured by worms and repairs. Notes on the margins. Index on the last folio.

1035. مختار الاختيار

MUKHTĀRU'L-IKHTIYĀR. Ac 45.

A very popular treatise on the principles of *fiqh* by the famous divine of Herat Qāḍī Ikhtiyāru'd-Dīn b. Ghiyāthi'd-Dīn Ḥusaynī, who died in 897/1492 (as stated in EB 1778; in Brockelmann, Gesch. d. Arab. Lit., v. II, p. 193, the date of his death is given as 928/1522). The full title of this work is *Mukhtāru'l-Ikhtiyār 'alā'l-madhhabi'l-mukhtār*, and it is divided ino three *mabḥaths :*

مبحث اول ، در بیان آداب و رسوم قضاة و حکام الخ (f. 3v).

مبحث دوم ، در ذکر شروط از حجج (و) وثائق و قیود
و دقائق آن الخ (f. 92).

مبحث سیوم ، در بیان محاضر و سجلات و ما بها من
النفي و الاثبات ، (f. 191v).

The *first mabḥath* is divided into ten *majlis* ; the *second* into an introduction, 22 *kitābs* and a *khātima* ; the *third* into two *mudda'ā* and a *khātima*. Transcribed in the XIIc. AH., evidently incomplete at the end. On ff. 232v–243 notes of miscellaneous contents, in Persian and Arabic. The longest, in Persian (ff. 232v–235v), deals with the propitious hours for the preparation of various amulets. Many notes and glosses on the margins. Beg.

خطبة حمد الكتاب كريم (الكريم) حجة قاطعة الخ

Ff. 243, S 200 × 145, 150 × 90, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1036. فتاوی امینیه

FATĀWĪ-I-AMĪNIYYA. Oa 60.

A concise treatise on various topics of the system of *fiqh*, composed in the Xc. AH., probably shortly after 948/1541 (this year is referred to on f. 168). The author gives his name as Amīn b. ‘Ubaydi’l-lah al-Mu’minābādī al-Bukhārī. He refers to various well known works on *fiqh*, and, amongst others, very frequently to *Mukhtāru’l-Ikhtiyār* (see above, No. 1035). Copied probably towards the end of the Xc. AH., at Bukhārā, at the famous *madrasa* of Mīr ‘Arab, by Darwīsh Muḥammad ibn Bā (A)ḥmad (here با حمد ?) Bukhārī. Beg.

یا دائماً للفضل علینا بتوفیق محامدک الخ

Bd. v. Ff. 1v–190, S 230 × 170, 170 × 110, ll 19. Or. pap. Legible Khorasani nast. (two different hands). Cond. good.

1037. فقه برهنه

FIQH-I-BARAHNA. Ac 30.

A concise exposition of the system of *fiqh*, according to the teachings of the Hanafite school. The author, who mentions far too many of his dreams, omits to give his own name. It occurs, however, several times in this volume: on the fly-leaf, on f. 192, and on the margins of f. 106 (the latter in the same handwriting as that of the bulk of the MS.), as Naṣīru’d-Dīn Lāhūrī. He evidently lived towards the end of the Xc./XVIc., and beg. of the XIc./XVIIc., in India, as he eulogizes several times the well known divine of Akbar’s reign ‘Abdu’l-lah Sulṭānpūrī. He also mentions the dates of some of his own dreams: 989/1581 (f. 177v), 997/1589 (f. 173), etc. The work, which sometimes is also called *Fatāwī-i-Barahna*, is divided into two volumes (here ff. 1–105v, and 106v–192), and, at the same time, into 26 *bābs*, of which the first three form the first volume, and 4–26 the second. Twenty-five of them contain an exposition of the usual principles of *fiqh*, but the 26th *bāb* gives an interesting list of 169 eminent theologians who belonged to the Hanafite school, a sort of a history of that sect from its beginning to the end of the VIIc. AH. The author mentions the founder of the school, his immediate disciples, various divines, Sufic saints, etc.; and, for the later period, he gives a large number of the Hanafite writers and eminent divines, mostly of Persian origin. Quite naturally, the persons mentioned in the first half of the list (approximately Nos. 1–94), were mostly *rāwīs*, not authors of written works, and therefore cannot be important for research connected with the history of *Persian* theological literature which originated only later. The divines, on the contrary, given in the second half of the list (75 names), lived in the IV–VII centuries AH., a period of great literary activity in Khorasan and other parts of Persia. Many theological works produced at that period may be regarded as classical; they have always exercised a great influence, and are even nowadays carefully studied in the madrasas of Bukhārā, etc. Many names, and titles of various works, referred to in the list, are indeed well known; but the author gives also many others (with exact dates of births and deaths), which are not so familiar to students, and references to them are only to be found scattered in rare works. It may therefore be of some use to give here the contents of the latter half of the list:

95. Muḥammad b. Salāma al-Azdī al Miṣrī, surnamed Abū Ja‘far aṭ-Ṭaḥāwī, b. 229/843, d. 321/933 (f. 181); he composed:

المختصر في الفقه، شرح معاني الاثار، احكام القرآن، تأريخ كبير، كتاب النقض، الشروط الكبير، الشروط الاوسط، الشروط الصغير، شرح الجامع الكبير، شرح الجامع الصغير، كتاب في حكم اراض مكة، النوادر في الحكايات، النوادر الفقهية، مناقب ابي حنيفة، كتاب المذنبين، اختلاف الروايات على مذهب الكوفيين، الرد على عبيد (on his book كتاب النسب)، الرد على ابن ابان (on his book خطاء الكتب).

96. Aḥmad b. al-Ḥusayn, Abū Sa‘īd, al-Barda‘ī, d. 317/929 (f. 181v).

97. Abū Bakr b. Muḥammad b. al-Faḍl al-Bukhārī, d. 371/981 (ibid.).

98. Muḥammad b. Maḥmūd, Abū Manṣūr, al-Mātarīdī, d. 333/944 (f. 182), wrote:

كتاب رد اوائل الادلة لكلبي، كتاب المقالات، كتاب التوحيد، كتاب تبيان وهم المعتزلة، كتاب تأويلات القرآن،

99. Abū'l-Ḥasan ‘Alī b. Isma‘īl al-Ash‘arī, d. 330/941 (f. 182v).

100. Abū Aḥmad b. Abī Naṣr al-‘Iyāḍ, d. 361/972 (ibid.), wrote كتاب جمل اصول الدين.

101. Muḥammad b. ‘Abdi'l-lah b. Muḥammad, Abū Ja‘far, al-Hinduwānī, d. at Bukhārā in 362/973 (ibid.).

102. Aḥmad b. al-Ḥusayn b. Abī Ḥāmid al-Marwazī, surnamed Ibn aṭ-Ṭabarī, d. at Bukhārā in 377/988 (f. 183).

103. ‘Abdu’l-lah b. al-Ḥusayn al-Karkhī, b. 260/874, d. 340/952 (ibid.).

104. Ibrāhīm b. Sulam, Abū Isḥāq, ash-Shikāfī, d. after 423/1032 (f. 183v).

105. Al-Ḥasan b. al-Ḥaṣr (?), Abū ‘Alī, an-Nasafī (IVc. AH.) (ibid.).

106. Isma‘īl al-Bukhārī, d. 402/1012 (ibid.).

107. Abū Ja‘far b. ‘Abdi’l-lah al-Usrūshnī (IVc. AH.) (ibid.).

108. Isḥāq b. Isma‘īl, Abū’l-Qāsim, as-Samarqandī, d. at Samarqand in 342/954 (ibid.).

109. ‘Alī b. Sa‘īd, Abū’l-Ḥasan, ar-Rustaqanī, lived at Samarqand (IVc. AH.) (f. 184), wrote كتاب الزوائد و الفوائد ، and كتاب ارشاد المهتدين .

110. Naṣr b. Muḥammad b. Aḥmad Ibrāhīm, Abū’l-Layth, as-Samarqandī, d. 373/984 (ibid.), wrote:

تفسير القرآن ، النوادر في الفقه ، خزانة الفقه ، تنبيه الغافلين ، كتاب البستان ،

111. Aḥmad b. Muḥammad b. Isḥāq, Abū ‘Alī, ash-Shāshī, d. 344/955 (f. 184v).

112. Muḥammad b. al-Ḥasan, Abū ‘Abdi’l-lah, surnamed Ibnu’d-Dā‘ī, b. 304/916, d. 359/970 (ibid.).

113. ‘Alī b. Muḥammad at-Tanūkhī, Abū’l-Qāsim, d. 342/954 (ibid.).

114. Aḥmad b. ‘Alī, Abū Bakr, ar-Rāzī, d. 370/980 (f. 185), wrote:

احكام القرآن ، شرح مختصر الطحاوي ، شرح الجامع لمحمد بن حسن ، شرح الاسماء الحسني ،

115. ‘Alī b. al-Ḥusayn b. Muḥammad as-Safadī, lived at Bukhārā (IVc. AH.) (ibid.).

116. ‘Abdu’l-‘Azīz b. Aḥmad Naṣr al-Ḥalwāī, lived at Bukhārā, d. 448–449/1056–1057 (ibid.), composed المبسوط .

117. Al-Ḥasan b. ‘Abdi’l-lah b. Sīnā, Abū ‘Alī, b. 370/981, d. 428/1036, the famous Avicenna (ibid.).

118. Abū Zayd ad-Dabūsī ‘Abdu’l-lah b. ‘Umar b. ‘Īsā, d. at Bukhārā in 430/1039 (f. 186), composed كتاب الاسرار ، تقويم الادلة .

119. Muḥammad b. Yaḥyā b. Mahdī, Abū ‘Abdi’l-lah, al-Jurjānī, d. 397/1006 (ibid.).

120. Aḥmad b. Muḥammad b. ‘Umar, Abū’l-Faraj, b. 337/949, d. 415/1024 (ibid.).

121. Muḥammad b. Aḥmad, Abū Bakr, as-Sarakhsī, d. *ca.*

490/1097 (ibid.), composed المبسوط (in 15 vols.). Brockelmann, v. I, p. 373, gives the date of his death as 483/1090.

122. ‘Alī b. Muḥammad b. al-Ḥusayn, surnamed Fakhru’l-islām al-Pazdawī (or Pazhdawī), d. 481–482/1088–1089 (f. 186v), comp. المبسوط (in 11 vols.), also اصول الفقه، شرح الجامع الصغير.

123. Muḥammad b. Muḥammad b. al-Ḥusayn al-Pazdawī (or Pazhdawī), d. at Bukhārā in 493/1099 (f. 187). His son Muḥammad d. 542/1147.

124. Abū Bakr b. Muḥammad b. ‘Alī b. al-Faḍl az-Zaranjī (here الزرنجري), b. 427/1036, d. 512/1118 (ibid.).

125. ‘Alī b. Abdi’l-lah al-Khaṭībī (Vc. AH.) (ibid.).

126. Aḥmad b. Muḥammad b. Ja‘far, b. 362/973 (ibid.).

127. Mas‘ūd al-Kisāī, Ruknu’d-Dīn, Abū Sa‘īd d. 520/1126 (ibid.).

128. ‘Umar b. Ḥabīb, Abū Ḥafṣ (Vc. AH.) (f. 188).

129. Muḥammad b. Naṣīr b. Muḥammad, Abū’l-Ma‘ālī Abū Bakr, al-‘Āmirī al-Madanī, d. 555/1160 (ibid.).

130. Ziyād b. Ilyās, Ẓahīru’d-Dīn Abū’l-Ma‘ālī (V–VIc. AH.) (ibid.).

131. ‘Umar b. Muḥammad an-Nasafī, Najmu’d-Dīn Abū Ḥafṣ, d. 537/1142 (ibid.), composed كتاب طلبة الطلبة، المنظومة في الفقه.

132. Al-Ḥasan b. ‘Alī Muḥammad an-Nasafī al-Pazdawī, Abū Thābit, b. *ca.* 470/1077, d. 557/1162 (ibid.).

133. Aḥmad b. Muḥammad b. al-Ḥusayn b. ‘Abdi’l-Karīm b. Mūsā b. ‘Abdi’l-lah b. Mujāhid an-Nasafī al-Pazdawī, b. 481–482/1087–1088, d. at Sarakhs, in 542/1147 (f. 188v).

134. Muḥammad b. Abī Bakr al-Balkhī (?) aṣ-Ṣābūnī, b. 408/1017, d. 505/1111 (ibid.).

135. Ibrāhīm b. Isma‘īl b. Aḥmad, Abū Isḥāq, d. 564/1170 (ibid.).

136. Muḥammad b. Aḥmad as-Samarqandī, Abū Bakr (VIc. AH.) (ibid.), composed التحفة.

137. Muḥammad b. Abī Bakr al-Wā‘iẓ, surnamed Imām-Zāda, b. 491/1098 (ibid.), the author of شرعة الاسلام.

138. ‘Umar b. Abī Bakr az-Zaranjī (here الزرنجري), d. 584/1188 (ibid.).

139. Muḥammad b. ‘Alī b. Muḥammad b. al-Ḥusayn ad-Dāmghānī, Abū ‘Abdi’l-lah, b. 398/1007, d. 478/1085 (ibid.). Cf. Brockelmann, v. I, p. 373.

140. Al-Ḥasan ‘Alī b. Abī ‘Abdi’l-lah aḍ-Ḍamīrī, d. 436/1044 (f. 189).

141. ‘Umar b. ‘Abdi’l-‘Azīz b. Māra (?), Abū Muḥammad, surnamed Ṣadru’sh-Shahīd Ḥisāmu’d-Dīn, came to Bukhārā from

Samarqand, and d. in 536/1141 (ibid.), composed الفتاوى الصغرى، الفتاوى الكبرى، الجامع الصغير، etc.

142. Aḥmad b. ‘Abdi’l-‘Azīz, surnamed Tāju’d-Dīn (VIc. AH.) (ibid.).

143. ‘Alī b. al-Ḥasan al-Ja‘farī, surnamed Al-Burhān al-Balkhī, d. 548/1153 (ibid.).

144. ‘Abdu’l-‘Azīz b. ‘Uthmān al-Mufaḍḍalī, d. 533/1138 (ibid.), composed :

المنقد من الزلل، كفاية الفحول في الاصول، تعليق الخلاف،

145. Aḥmad b. ‘Umar b. Muḥammad, Abū’l-Layth, d. 552/1157 (f. 189v).

146. ‘Alī b. Abī Bakr b. ‘Abdi’l-Jalīl al-Farghānī al-Murghīnānī, Burhānu’d-Dīn, the author of *al-Hidāya* (ibid.) (d. 593/1197, see Brockelmann, v. I, p. 376).

147. ‘Umar b. Muḥammad an-Nasafī, Najmu’d-Dīn Abū Ḥafṣ, d. 593/1197, at Samarqand (ibid.).

148. Ḥāfiẓu’d-Dīn al-Kardarī, d. 586/1190 (ibid.), composed :

جوامع الفقه، شرح الجامع الصغير، كتاب التفسير،

149. ‘Alī b. Muḥammad b. Isma‘īl al-Ispichāpī as-Samarqandī, b. 454/1062, d. 535/1140 (ibid.).

150. Muḥammad b. al-Muḥammad b. al-Ḥasan, d. 535/1140 (ibid.).

151. ‘Uthmān b. ‘Alī al-Kandī al-Bukhārī, d. 551/1156 (f. 190).

152. Al-Ḥasan b. Manṣūr b. Abī’l-Qāsim al-Ūzjandī, surnamed Qāḍī-Khān, d. 572/1176 (ibid.) (in Brock., v. I, p. 376, the date of 592/1196 is given).

153. Abū Bakr b. Mas‘ūd b. Aḥmad al-Kāshānī, d. 578/1182 (ibid.), composed : شرح التحفة، التحفة في الفقه، البدائع،
(Brock., v. I, p. 375, the date of his death is given as 587/1191).

154. Ja‘far b. ‘Abdi’l-lah ad-Dāmghānī, Abū Manṣūr, b. 490/1097, d. 568/1172 (ibid.).

155. Khalaf b. Aḥmad, Abū’l-Qāsim, aḍ-Ḍarīr al-Balkhī, d. 515/1121 (f. 190v).

156. Muḥammad b. Muḥammad, surnamed Raḍiyyu’d-Dīn or Burhānu’d-Dīn (as-Sarakhsī) (VIc. AH., cf. Brock., v. I, p. 375, where the date of his death is given as 544/1149), the author of المحيط (in several volumes) (ibid.).

157. Muḥammad b. ‘Abdi’s-Sattār b. Muḥammad al-‘Imādī al-Kardarī (VIc. AH.) (ibid.).

158. Ḥamīdu'd-Dīn aḍ-Ḍarīr Muḥammad b. Maḥmūd al-Kardarī, surnamed Khwāhar-zāda, b. 559/1164, d. 642/1244 (ibid.).

159. Naṣīru'd-Dīn b. .... al-Muṭarrazī, d. 580/1184 (ibid.).

160. 'Alī b. Maḥmūd b. Aḥmad b. Abī'l-Ḥasan al-Fāryābī, d. 608/1209 (ibid.). Composed خلاصة الحقائق (cf. Brock., vol. I, p. 379).

161. Muḥammad b. Abī Ḥāmid al-'Amīdī as-Samarqandī, d. 615/1218 (f. 191).

162. Raḍiyyu'd-Dīn an-Nīshābūrī (VI–VIIc. AH.) (ibid.).

163. Ruknu'd-Dīn aṭ-Ṭā'usī (VIIc. AH.) (ibid.).

164. Abū'l-Faḍl Muḥammad b. Muḥammad al-'Irāqī al-Qazwīnī, Ruknu'd-Dīn, surnamed aṭ-Ṭā'usī, d. 600/1203 (ibid.).

165. 'Abdu'l-lah b. Aḥmad b. Maḥmūd, Ḥāfiẓu'd-Dīn Abū'l-Barakāt, an-Nasafī, d. 671/1272 (Brock., v. II, p. 196, the date of his death is given as 710/1310) (ibid.), composed:

كنز الدقائق ، المنافع شرح النافع ، الكافي شرح الوافي ، المنار في الاصول ، العمدة ، العقيدة الحافظية ، مدارك التنزيل ،

166. Muḥammad b. Muḥammad b. Naṣīr al-Bukhārī, b. 615/1218, d. 693/1294 (f. 191v).

167. 'Alī b. Muḥammad al-Amshī al-Bukhārī, d. 666/1267 (ibid.).

168. Muḥammad b. Muḥammad b. 'Abdi'l-Karīm, surnamed Khwāhar-zāda, d. 651/1253 (ibid.).

169. Al-Ḥasan b. 'Alī, Ḥisāmu'd-Dīn, as-Siftākī, composed a *sharḥ* on the *Hidāya* in 700/1299, d. 710/1310 (ibid.).

The work seems to be rare in European libraries, but is fairly common in the East. Another copy (the second vol. only) in Pr 252; cf. also Bh 135. It was lithographed in India. Copied in 1113 AH., at Burhānpūr, by Muḥammad b. Muḥammad Amīn. Beg.

حمد مر خدای جهانرا که یکتاست باوصاف کمال الخ

Ff. 192 (f. 118 blank), S 245 × 145, 175 × 100, ll 26–28. Or. pap. Bad and careless Ind. nast. Cond. not quite good. Worm-eaten and repaired. An index is appended. Notes on margins and fly-leaves, some of them in English.

1038.

The same. Ac 29.

Another copy of the same work, dating from the XIIc. AH., more modern than the preceding one, but more legible. The *first* vol. occupies ff. 1–169, the *second* ff. 169–276. Beg. as in the preceding copy.

Ff. 276, S 310 × 205, 250 × 145, ll 25–27. Or. pap. Ind. bold nast. Cond. fairly good.

1039. مفتاح الصلوة

MIFTĀḤU'Ṣ-ṢALĀT. Ac 48.

A treatise on the details of prayer and other connected observances, evidently the same work as the one described in EIO 2587. The date given in the India Office copy, 1061 AH., is most probably the date of the completion of the work itself. The present transcript, obviously dating from the XIIc. AH., also gives 1061 AH. as the year in which it was brought to an end, in terms which suggest that it was then completed by the author :

قال المؤلف تم مفتاح الصلوة بيد مؤلف سنة احدى و ستين بعد الف
من الهجرة النبوية الخ

The name of the compiler is not mentioned, but he states that he wrote the work for one of his nephews, Aḥmad b. Sulaymān (f. 144v). Beg.

الحمد لله ...... بدان تا نیکبخت کرداند ترا خدای تعالی الخ

Ff. 145, S 210 × 105, 145 × 70, ll 13. Or. pap. Ind. nast. Cond. tol. good. Marginal glosses and notes.

1040. مسائل شرح وقایه

MASĀ'IL-I-SHARḤ-I-WIQĀYA. Ac 4.

A Persian paraphrase of and commentary on *Wiqāyatu'r-riwāyat fī masā'ili'l-hidāyat* of Burhānu'd-Dīn Maḥmūd b. 'Ubaydi-'l-lah. The latter work is in its turn a condensed edition, together with a commentary, of the famous exposition of the system of *fiqh*, according to the Hanafite school, *Al-Hidāya*, by Burhānu'd-Dīn 'Alī b. Abī Bakr al-Murghīnānī (d. 593/1197). The author of the present Persian version, who calls himself 'Abdu'l-Ḥaqq (in some copies 'Abdu'l-Khāliq) Sajādil (in different copies Sajāwal, Sachchādil) Sarhindī, completed his work in 1076/1665–1666, and dedicated it to Aurangzīb. See EIO 2590–2591, where a list of the chapter headings is given. Cf. also the versified edition of the same work, by an author whose name is not known, mentioned here under Nos. 899–900. Copied towards the end of the XIIc. AH. Incomplete at the end. Beg.

الحمد لله ...... بعد هذا میکوید احقر عباد الله الخ

Ff. 308, S 280 × 195, 230 × 125, ll 19. Or. pap. Ind. nast. Cond. tol. good. Index. Folios 194–201 are to be placed between ff. 185 and 186. Many marginal notes in English. CFW the 3rd July 1806.

1041. ترجمهٔ هدایه

TARJUMA-I-HIDĀYA. Ac 10.

The *first* volume of a Persian paraphrase of and commentary on the original text of the *Hidāya*, by the same ‘Abdu’l-Ḥaqq Sajādil Sarhindī, who is the author of the preceding work, and also dedicated to Aurangzīb. See EIO 2593–2594. Copied towards the end of the XIIc. AH., incomplete at the end. Beg.

الحمد لله الاحد الصمد لم يلد و لم يولد الخ

Ff. 286 (loose), S 230 × 145, 180 × 95, ll 17. Or. pap. Ind. nast. Cond. rather bad. Repaired.

1042. (رساله در احکام صید)

(RISĀLA DAR AḤKĀM-I-ṢAYD). Ac 19.

A treatise on the legal and religious aspects of hunting, the religious lawfulness of the flesh of the animals killed, especially with regard to their difference in species. It is arranged in 12 chapters. Although the MSS. of this work are very common, especially in Turkestan, the name of its author and the exact date of its composition are not known. The treatise seems to be of early origin. The present copy is dated 1098 AH. (suspicious). Beg.

بهترین طائر با فال مبارک بال که طیران کند در هوا الخ

Ff. 70, S 200 × 120, 130 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good. Stray poetical quotations on the fly-leaves and margins.

1043. مرآة المصلين

MIR’ĀTU’L-MUṢALLĪN. Oa 54.

A very brief treatise on the elementary rules of prayer, in 19 *faṣls*. The name of the author is not mentioned. Apparently slightly incomplete at the end. Copied in 1098 AH. (the date is somewhat doubtful; it is found on f. 134v in the same volume), probably by ‘Abdu’l-Karīm Tamaranī (? تمرني), who transcribed the whole of the *majmū‘a* in which this treatise is included. Beg.

الحمد لله......بدان ایدک الله فی الدارین که در کتب فقه الخ

Bd. v. Ff. 9–24v. For measurements, etc., see No. 1016. At the end scrappy notes and poetical quotations.

1044.

The same. Oa 64.

Another copy of the same work. Transcribed by Muḥammad Riḍā, apparently in 1156 AH., because some other entries in the *majmū'a*, in which the treatise occurs, written by the same hand, are so dated. Incomplete at the end. Beg. as in the preceding copy.

Bd. v. Ff. 45v–51. S 215 × 120, 165 × 75, ll 11. Or. pap. Ind. shik.-nast. Cond. good.

1045.

The same. Oa 7.

Another copy of the same work dating from the XIIc. AH. Beg. as in the preceding copies. The title is given here as مرآة المصلي . Apparently complete.

Bd. v. Ff. 81–98v. For measurements, etc., see No. 1009.

1046.

مجموع سلطانى

MAJMŪ'-I-SULṬĀNĪ. Od 2.

A collection of complicated and difficult cases in legal practice, etc., arranged in 25 *bābs* (not 43 as in some other known copies). In the introduction it is stated that the present work was compiled by various eminent divines by order of Maḥmūd of Ghazna (388–421/998–1030). The language is modern Persian (of a rather Indian type); the work is never referred to amongst the authorities of the early Persian treatises on *fiqh*. All this suggests a rather modern origin, and careful research is required before the statement in the introduction can be relied upon. See EIO 2551, etc. (GC II 328); St. No. 70 on p. 154. Copied probably in the beg. of the XIIc. AH. (other treatises in the same volume, by different hands, are dated 1128 AH.). The scribe's name is almost illegible, something like Shaykh Nat'hū (or Nahtū). Beg.

الحمد لله...بدانکه این کتاب است در بیان مسائل فقه الخ

Bd. v. Ff. 1v–60, S 210 × 150, 155 × 105, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1047. (مسائل نماز)

(MASĀ'IL-I-NAMĀZ). Ac 51.

A highly popular treatise on the elementary rules of prayer and connected matters, used as a school book in hundreds of *maktabs* in Bukhara and Turkestan. It is apparently a book of early origin which has established its popularity in the course of a long period. As often happens with exactly this kind of works, its author, original title, and the date of its composition have been forgotten. I personally have seen hundreds of copies of it, old and new, good and bad, and none of them contained information on these points. A modern copy, dating from the beginning of the XIIIc. AH. Beg.

حمد متوافر و ثنای متکاثر ...... بدان اسعدک الله تعالی الخ

Ff. 45, S 230 × 135, 160 × 85, ll 11. Or. pap. Coarse and vulgar Ind. nast. Cond. rather bad. Injured by dampness and repairs.

1048. كفاية العباد

KIFĀYATU'L-'UBBĀD. Ac 40.

A concise treatise on the elements of the Sunnite *fiqh*. The name of the author and the date of composition are unknown. The title may also be read as *Kifāyatu'l-'ibād*. See EIO 2601–2602, St. No. 78 on p. 155. Copied at Sīkākul in 1146 AH. Beg.

مسئله ، بدان که ارکان ایمان دو اند الخ

Ff. 79 (loose), S 225 × 135, 150 × 85, ll 17. Or. pap. Ind. nast., different hands. Cond. good. Notes, etc., on several folios.

1049. (رسالۀ قاضی قطب)

(RISĀLA-I-QĀḌĪ QUṬB). Oa 32.

A fragment of a treatise on the same matters, apparently a version of the preceding work. It differs from it only slightly in wording. The title is given on the fly-leaf in the same handwriting as that of the text. Cf. EIO 2627. Copied in 1144 AH., the 14th year of Muḥammad Shāh's reign. Beg.

الحمد لله ... بدانکه ایمان اقرار است بزبان الخ

Bd. v. Ff. 84v, 77–83, S 225 × 125, 155 × 75, ll 14. Or. pap. Ind. nast. Cond. tol. good.

1050. دستور المصلين

DASTŪRU'L-MUṢALLĪN. Ac 18.

A school book of *fiqh*, chiefly based on the famous *Fiqh-i-Kaydānī* i.e. *Maṭālibu'l-muṣallī*, by Luṭfu'l-lah an-Nasafī al-Kaydānī, d. *ca.* 900/1494, one of the most popular school books in the Sunnite countries. This Persian treatise was composed by Sa'd b. Sharaf, a teacher in the school of the new mosque at Jaunpūr. The time of composition is not stated, but the style of the work seems to be modern. Cf. St. No. 75 on p. 154. Copied in 1156 AH. by Muḥammad 'Alī. Beg.

حمدی که ابکار افکار بلغاء کبار در بلوغ غایت الخ

Ff. 60, S 205 × 145, 150 × 100, ll 13. Europ. pap. Ind. nast. Cond. good.

1051. (مجموعه)

(MAJMŪ'A). Ac 27.

A collection of treatises of religious contents. Only those dealing with *fiqh* are mentioned here. Transcribed in the XIIc. AH.; some entries are dated 1166 AH.

1. *'Umdatu'l-islām* (ff. 1v–106v). A short treatise on various questions of *fiqh*. The author's name is not mentioned. The work seems to be of modern origin, because there are references to *Khulāṣatu'l-fiqh* (see No. 1062), *Sharḥ-i-amālī* (XIc. AH., see further on), etc. Other copies in Bl I 55, Pr 241–242, Bh 140. Beg.

الحمد لله …… بدانک اسعدک الله الخ

2. *Fā'idatu'l-muslimīn* (ff. 153v–201; f. 201 must be placed between ff. 192 and 193). A treatise chiefly dealing with details of prayer. The author's name and the date of composition are not given (the title is only mentioned in the colophon). Transcribed in 1166 AH. Beg.

الحمد لله …… بدان که اسعدک الله تعالی في الدارين الخ

Bd. v. Ff. 210 × 150, 150 × 90, ll 13. Eur. pap. Vulgar Ind. nast. Cond. good.

1052. نخبة المناسک

NUKHBATU'L-MANĀSIK. Ac 2.

A treatise dealing especially with the observances prescribed for pilgrims to Mekka and Medina. It was composed in 1166/1753 (a chronogram is given on f. 2 انتخاب احکام الحج), by Muḥammad Riḍā Aḥmadābādī 'Abbāsī. The work is divided into five *maqālas*, each subdivided, in its turn, into several chapters. The copy is apparently an autograph, because there are many additions, emendations, etc., all through the MS., in the same handwriting as that of the bulk of the text. Beg.

الحمد لله الذي جعل البيت الحرام مباركاً و هدى للانام الخ

Ff. 118, S 210 × 120, 165 × 80, ll 17. Or. pap. Bad Ind. shik.-nast. Cond. tol. good.

1053. (شرح مثنوي در مسائل ميراث)

(SHARḤ-I-MATHNAWĪ DAR MASĀ'IL-I-MĪRĀTH). Ac 50.

A Persian commentary on a versified treatise (also in Persian) on the division of inheritances. The name of the author of the original treatise is not found here, probably because this copy is incomplete and its beginning is lost. The commentator calls himself Amīnu'd-Dīn Aḥmad b. Sayfi'd-Dīn Muḥammad Ṣadīqī al-Alwarī. The date of composition is not to be found. The present copy is the autograph of the compiler, but has no exact date. It must have been, however, written in the second half of the XIIc. AH., because there are in this collection two other treatises by the same author (they will be described later on, in their proper places), and one of the two, *Sirāju'l-'aqā'id*, a controversial work, which is also an autograph, is dated 1185 AH. Beg. of the present copy:

...... میکیرد شرکهٔ او سه حق اول الخ

Beg. of the original *mathnawī*:

کر بود قرضدار و موصی هم ، نیـــز وارث بـود باو منضم ،

Ff. 88, S 205 × 120, 150 × 70, ll 17. Or. pap. Ind. nast. Cond. good.

1054. فوائد فخريه

FAWĀ'ID-I-FAKHRIYYA. Ac 36.

The *first quarter* (الربع الاول) of a work on *fiqh*, according to the views of the Shafi'ite school. Composed by Muḥammad Fakhru'd-Dīn b. Muḥammad Ḥusayn b. Aḥmad Wā'iẓ Kalyānī D'hūdī (دهودي). The treatise was written at the request of one Muḥammad 'Alī Ja'far, but no exact date of composition is given. The present copy dates from the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

حمد بی عدد مر آفریدکاریرا که بصنع قدیم الخ

Ff. 54, S 210 × 120, 150 × 70, ll 13. Or. pap. Ind. shik.-nast. Cond. tol. good Slightly worm-eaten.

1055. (مسائل فقه)

(MASĀ'IL-I-FIQH). Ac 20.

A fragment of a treatise on various topics of *fiqh*. It is incomplete both at the beginning and end, and the exact title, the name of the author and the date of composition do not appear. It is divided into many *bābs*, the 49th is the last contained in this copy. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg. abruptly:

...... سؤال ، اکر متوضی ترتیب مخصوص را ترک کرد الخ

Ff. 88, S 210 × 150, 150 × 105, ll 14. Europ. pap. Ind. nast. Cond. good.

1056. فخر الشیوخ

FAKHRU'SH-SHUYŪKH. Ac 34.

A concise exposition of the Muhammadan religious system, chiefly with references to the various observances and practices prescribed by it. The work was composed in 1200/1786, by 'Alī Riḍā Sharaf (f. 6), by order of Ṭīpū, nawwāb of Mysore, who is profusely eulogized. It is divided into three *bābs*. See EIO 2616–2617, cf. St. No. 95 on p. 157. Copied in the beg. of the XIIIc. AH. Beg.

کوهر حمد سزاوار آویزهٔ جمیلی است که الخ

Ff. 44, S 210 × 145, 150 × 100, ll 13. Europ. pap. Ind. nast. Cond. good.

1057. فقه محمدي

FIQH-I-MUḤAMMADĪ. Ac 35.

A brief abstract of the elementary principles of *fiqh*, dedicated to the same Ṭīpū (see the preceding No.). The author's name is not mentioned. The work is divided into 25 *bābs*. Copied in the beg. of the XIIIc. AH. Beg.

سپاس بیقیاس آفرید کاریرا که آغاز همه ازوست الخ

Ff. 25, S 210 × 150, 160 × 100, ll 11. Europ. pap. Ind. nast. Cond. not good. Index. CFW 1825.

1058. فتاویٔ محمدي

FATĀWĪ-I-MUḤAMMADĪ. Ac 32.

A treatise on the system of *fiqh*, chiefly dealing with the subject of *jihād*, or war for the sake of religion, the rules concerning the division of looted property, and various less warlike means of making the life of the *kāfirs*, or non-Muhammadans, as sweet as possible. It was also composed by order of the same Ṭīpū, as mentioned in the preceding Nos. The author's name is not given, nor the exact date of composition. See EIO 2618, St. No. 92 on p. 157, etc. At the end (ff. 326–352) there are added: (1) a collection of prayers (ff. 326–344v), which make use of the 'names,' or epithets of God, employed as ordinary incantations against the enemy, toothache, indigestion, etc.; (2) similar prayers or incantations (ff. 345–350), making use of the '99 names' of God: (3) some Coranic verses, also used for similar magical purposes (ff. 350–352). Copied in the beg. of the XIIIc. AH. Beg. of the chief treatise:

الحمد لله الذي كرم من بني آدم العلماء بالمجد الخ

Ff. 352, S 220 × 175, 150 × 105, ll 11. Europ. pap. Ind. nast. Cond. good. Index.

1059.

The same. Ac 33.

Another copy of the same work, with the same appendices (ff. 262–281). Copied also in the beg. of the XIIIc. AH. Beg. as in the preceding No.

Ff. 281, S 210 × 160, 170 × 110, ll 13. Europ. pap. Ind. nast. Cond. good.

1060. رساله در فوائد نكاح

RISĀLA DAR FAWĀ'ID-I-NIKĀḤ. E 65.

An extract from a larger work on various questions of *fiqh*, with the title *'Aynu'l-'ilm*, by 'Alī Qāri'. The treatise is dedicated to the same Ṭīpū (see the preceding Nos.), and deals with legal and moral aspects of marriage, particularly dwelling on its religious and moral advantages. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله ...... بدانكه اين رساله است در بيان نكاح الخ

Ff. 14, S 150 × 100, 115 × 55, ll 8. Europ. pap. Ind. nast. Cond. good.

1061. رساله در تعزيرات

RISĀLA DAR TA'ZĪRĀT. M 89.

A short treatise on small offences and their punishments, by Muḥammad Najmu'd-Dīn. The *majmū'a*, in which the present treatise occurs, contains another treatise by the same author dealing with various eras. (Concerning it cf. R 1013; it will be described in its proper place.) The latter was composed in 1210/1796, and dedicated to the governor of Calcutta. Therefore the present work must have been written about that time. Transcribed by the same hand as the other entry in the *majmū'a*, dated 1210 AH.; the scribe calls himself Sayyid Faṣīḥu'd-Dīn. Beg.

بعد الحمد و الصلوة مي كويد بندہ سراسر جنايت الخ

On f. 25 there are a few notes. On ff. 26–27 there is the beginning of a treatise called *Risāla dar biyān-i-ḥaqīqat-i-Bughāt*, dealing with the same matters as the preceding one. The author's name is not mentioned. Transcribed in a different, and more modern handwriting. Beg.

احمد و اصلی علی نبیه الکریم و آله الخ

Bd. v. Ff. 11v–27, S 240 × 150, 170 × 90, ll 13. Eur. pap. Ind. nast. (different hands). Cond. tol. good.

1062. خلاصة الفقه

KHULĀṢATU'L-FIQH. Ac 17.

A treatise on *fiqh*, in 18 *bābs*. From the general style it seems fairly probable that it may be a Persian paraphrase of and commentary on an earlier Arabic work. Neither Brockelmann (in his Gesch. d. Ar. Lit.), nor Ḥājjī Khalīfa mention it, however. The author of the original work (or perhaps the commentator) calls himself 'Abdu'l-Laṭīf, and gives no indication as to the period in which he wrote. Many early works are referred to in this treatise, but no decision as to its date can be arrived at without special study. There is another treatise with the same title in EB 1803, apparently different from the present one. Copied in the beg. of the XIIIc. AH.

الحمد لله یعنی بگوئید که همه سپاس و ستائش یعنی صفت کردن الخ

Ff. 182, S 285 × 195, 220 × 135, ll 17. Eur. pap. Good Ind. nast. Cond. good.

5. *Principles of Sunnite theology, moral doctrine, and forms of worship.*

1063. تنبيه الغافلين

TANBĪHU'L-GHĀFILĪN. E 50.

A treatise on the principal dogmas of the Muhammadan system, the elements of its ethics, and many other connected matters. The author and the date of composition are not mentioned: the title is given in the colophon. The work is divided into 84 chapters, and has much in common with the Arabic treatise with the same title, *Tanbīhu’l-ghāfilīn*, comp. by Abū’l-Layth Naṣr b. Muḥammad b. Aḥmad b. Ibrāhīm Samarqandī, whose death is variously placed between 375 and 393/986–1002, see Brockelmann, Gesch. d. Ar. Lit., v. I, pp. 195–196. The latter, Arabic, work, however, is divided into 94 chapters, and the present Persian version cannot be its paraphrase, because the arrangement is quite different. Most probably it is an original composition, though to a great extent based on Abū’l-Layth’s book, because there is undoubtedly much in common between both works and only the authorities, which are referred to in the Arabic treatise, appear in the Persian *Tanbīh*. The language is not archaic, but does not seem modern. Incomplete copies of the same work are described in R 1064, Fl III 268, etc.; cf. St. No. 19 on p. 53, and No. 40 on p. 164. Transcribed by ‘Abdu’l-Qādir b. Sayyid Mīrān in the XIIc. AH. Beg.

الحمد لله القديم الخاطر العظيم القادر القاهر الغني الخ

S 205 × 125, 150 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

1064. اللطائف الغياثية

AL-LAṬĀ’IFU’L-GHIYĀTHIYYA. M 101.

A treatise on the principles of theology, arguments proving the existence of God, etc. It is dedicated to Ghiyāthu’d-Dīn Abū’l-Fatḥ Muḥammad b. Malikshāh, a Saljuqide prince of Persia (498–511/1105–1118), but the author’s name is not mentioned. See R 27. The title is given in the colophon, and, as in the British Museum copy, the authorship is ascribed there to the famous divine and philosopher, Fakhru’d-Dīn Rāzī, who died in 606/1209, i.e. a century later. It is noteworthy that the language of the present copy, which was transcribed in the beg. of the XIc. AH., by Muḥammad Arshad b. Badri’d-Dīn, preserves no archaic expressions and other peculiarities which might be expected in a work to which so early a date is ascribed. Beg.

حمد بيحد و بى نهايت و مدح بيعد و بى غايت الخ

Ff. (89), S 210 × 120, 160 × 70, ll 27. Or. pap. Khorasani nast. Cond. bad. Slightly injured by worms and badly spoiled by the ‘repairer.’

1065. كنز العباد فى شرح الاوراد

KANZU’L-‘UBBĀD FĪ SHARḤI’L-AWRĀD. Ac 42.

A commentary in Arabic on the *Kitābu’l-awrād*, in Persian, a treatise on the elementary dogmas of the Muhammadan religion, its principles of ethics, the most important observances, etc. The author of the original work is Shihābu'd-Dīn Abū Ḥafṣ 'Umar b. 'Abdi'l-lah Suhrawardī, d. 632/1234, see Brockelmann, Gesch. d. Arab. Lit., vol. I, pp. 440–441, where the present commentary is mentioned. It is, however, necessary to observe that the author's name appears neither at the beginning of the work, nor in the colophon. Even amongst the honorific epithets in the initial lines he is not called Shihābu'd-Dīn, but Bahāu'd-Dīn. The author of the commentary calls himself 'Alī b. Aḥmad Ghūrī, an inhabitant of the district of Karh (خطهٔ کره), which, according to a gloss on the margin, is a dependency of Jaunpūr (بلد من مضافات جونفور من بلاد هند). The date of completion is not found in the present MS., because it is incomplete at the end. But in another copy, mentioned in Bh 109, it is given as 747/1347 (very suspicious). See also Pr 266. The present transcript dates from the end of the Xc. AH. An index is prefixed. Beg.

اعظم المحامد لله العظيم ... فان هذا شرح الاوراد الخ

Ff. (227), S 235 × 185, 180 × 110, ll 25. Or. pap. Khorasani nast. Cond. rather bad. Paper is decayed in many places. Some folios are loose. Notes and glosses on the margins.

1066.

The same. Ac 41.

Another copy of the same work, also apparently dating from the same Xc. AH. This MS., however, is not of Khorasani, but of Indian origin, and is written in the peculiar handwriting of that period. Twelve folios in the beginning, the last two, and occasionally others in the middle, are of a much more modern origin. Beg. as in the preceding copy.

Ff. 417, S 260 × 160, 205 × 105, ll 24. Or. pap. Ind. peculiar nast. Cond. tol. good. Many notes, stray poetical quotations, etc., on the fly-leaves and margins.

1067. مناهج العباد الى المعاد

MANĀHIJU'L-'UBBĀD ILĀ'L-MA'ĀD. E 201.

An exposition of the dogmas of the Muhammadan creed, with many references to questions of morals. The author calls himself Muḥammad b. Aḥmad, surnamed Sa'īd al-Farghānī. Probably it is exactly this writer who is referred to by Brockelmann, Gesch. d. Ar. Lit., v. I, p. 450, where the date of his death is given as 699/1299. He was a disciple of the famous Sufic shaykh

Ṣadru’d-Dīn Qunyawī (d. 672/1273). The work is divided into three *qā‘idas*, each subdivided into many sub-sections. Copied towards the end of the XIc. or the beg. of the XIIc. AH. (the date is erased in the colophon). Beg.

رب اعنا على ذكرك و شكرك و حسن عبادتك ، الحمد لله و السلام الخ

S 125 × 75, 110 × 60, ll 11, and a column on the margins. Or. pap. Good Pers. nast. Cond. tol. good. Slightly worm-eaten. Index.

1068. خلاصة الاحكام

KHULĀṢATU’L-AḤKĀM. Ac 16.

A treatise on the principles of the Muhammadan religious system, its chief observances, and on various precepts and regulations concerning the behaviour of the individual, his relations to others, etc. It was completed in 755/1354 (cf. f. 3) by Maḥmūd Aḥmad b. Abī’l-Qāsim b. Aḥmad Ṭā’ifī Ḥusaynī, who wrote it for the instruction and guidance of his son. The full title of the work is *Khulāṣatu’l-aḥkām fī dīni’l-islām.* It is divided into ten *bābs.* See EIO 2562, etc. Copied in the XIIc. AH., incomplete at the end. Beg.

الحمد لله …… بدان ای فرزند اسعدک الله تعالی في الدارين الخ

Ff. 112, S 225 × 135, 155 × 85, ll 12–13. Or. pap. Ind shikasta-nast. Cond. good. Stray notes and quotations on the fly-leaves and margins.

1069. فوائد فيروز شاهي

FAWĀ’ID-I-FĪRŪZ-SHĀHĪ. E 138.

A very interesting religious encyclopædia, giving a condensed account of all kinds of beliefs, observances, rules for behaviour in every possible circumstance, etc. Apart from its theological value, the book may reveal a great deal of interesting information concerning the folklore and the life of the mediæval Muhammadan community in India of the VIIIc./XIVc. The author calls himself Sharaf(u’d-Dīn) Muḥammad al-‘Aṭāī. He dedicated his work to Shāh Fīrūz, most probably Fīrūz III of Dehli (752–790/1351–1388), who patronized religious literature. The treatise is divided into 115 *bābs*, each subdivided into numerous *faṣls.* Copied towards the end of the Xc. AH. Slightly incomplete at the end, breaks off at the beginning of the last *bāb.* An index is given in the introduction. Beg.

الحمد لله الحنان الذي خلقنا من الانسان الخ

Ff. (260), S 305 × 175, 230 × 100, ll 23. Or. pap. Peculiar Ind. nast. Cond. tol. good. Injured by dampness.

1070. كتاب عقائد

KITĀB-I-‘AQĀ’ID. Ad 14.

An exposition of the principles of Muhammadanism, in a catechetic form, showing strong influence of Sufic views. It is divided into 4 *fasls* (the *first*, on f. 1v, dealing with the essence of God; the *second*, on f. 5v, with the attributes of God; the *third*, on f. 49, with His glorious names; the *fourth*, on f. 54, with the truth of the faith, etc.), and is identical with the work described in EIO 2600. The author's name (which is apparently not mentioned in the India Office copy), is given here as Muḥammad Akbar Miyān-Shāh, surnamed Bara (Barra ? برہ), or Barī Ṣāḥib (as in the colophon), a descendant, or, as on f. 1, the son of the famous Chishtī saint Sayyid Muḥammad b. Yūsuf Gīsūdirāz, d. 825/1422. The exact date of composition is not given. In EIO 2600 its title appears in the form of ‘*Aqā’id-i-Akbarī.* Cf. also St. No. 1 on p. 136. Copied at Arkāt in 1168 AH. Beg.

حمد بیحد و ثنای بی عد …… این کتاب است مشتمل بر چهار فصل الخ

Ff. 89, S 240 × 130, 180 × 70, ll 17. Or. pap. Ind. nast. Cond. good.

1071. روضة الواعظين

RAUḌATU'L-WĀ‘IẒĪN. E 98.

A treatise on the dogmatic, ethical and theosophical principles of the Muhammadan religion, profusely illustrated by traditions concerning Muḥammad, ancient prophets, etc., intermixed with many poetical passages and ancedotes in Sufic strain. The work is divided into 40 *ḥadīths*, or chapters. In the beginning of each of them a *ḥadīth* is given, which pertains to the matters discussed (the present volume contains only the first 20 chapters). The author is the well known Mu‘īn Miskīn, or Mu‘īnu'd-Dīn Muḥammad Amīn Farāhī, who died in 907/1501–1502. See concerning him and his other works above, Nos. 50–52 and 323–325 in this Catalogue; also GIPh 319, 358, EIO 138–144, 605, 2853–2854, EB 128–130, 453, R 149, Aum 100, Fl II 391, etc. Cf. St. No. 12 on p. 51. The title is given on f. 4v. Transcribed in 1036 AH. Beg.

ربنا اتنا …… حمدي كه مصباح ارواح مستنيران اشعهٔ شموس الخ

S 195 × 105, 160 × 60, ll 21. Or. pap. Good Kashmīrī nast. Cond. tol. good. Many lacunas, at the end folios are misplaced (some of them belong to the middle of the book).

1072.

The same. E 99.

The *first quarter* of the *first daftar* (الربع الاول من الدفتر الاول) of the same work. It contains in fact only the first six chapters. It was completed by the author in 893/1488, as he states in the concluding lines. Transcribed by Abū Muḥammad b. Maghfūr Jalāl Muḥammad, probably in the XIc. AH. Beg. as in the preceding copy, but without the invocations given there (ربنا اتنا الخ).

Ff. (132), S 215 × 155, 180 × 95, ll 23. Or. pap. Good. Ind. nast. Cond. good. Bad vignette.

1073.

ارشاد المسلمين

IRSHĀDU’L-MUSLIMĪN. Ad 1.

A popular exposition of the dogmas of the Muhammadan religion, in accordance with the views of the Hanafite school. The original treatise, in Arabic, was composed by Najmu’d-Dīn Abū Ḥafṣ ‘Umar b. Muḥammad an-Nasafī (d. 537/1142–1143). This Arabic original was edited by Cureton, London, 1843, and translated by M. d’Ohsson in Tableau de l’Empire Othoman, vol. I. The present Persian paraphrase was completed in 914/1508–1509, at Herat by Burhān al-Miskīn, as he calls himself. See EIO 2568, cf. Pr 269, etc. Transcribed at ساتور بتکاپور, by Ja‘far-Beg Nāmurād b. Dūst-Beg Samarqandī, in 1156 AH. Beg.

ربنا اتنا من لدنک رحمةً …… و بعده چنین کوید فقیر حقیر الخ

Ff. 114, S 215 × 160, 160 × 95, ll 15. Europ. pap. Ind. nast. Cond. tol. good. Traces of dampness.

1074.

شرح امالي

SHARḤ-I-AMĀLĪ. Ad 17.

A Persian commentary on the Arabic *qaṣīda*, which contains a brief exposition of the elements of the Sunnite system. In the introduction (which is not contained in the present copy, but is given in the lithographed edition, Lahore, without date), its authorship is ascribed to Muhammad Najmu’d-Dīn ‘Umar (i.e. Najmu’d-Dīn Abū Ḥafṣ ‘Umar b. Muḥammad) an-Nasafī, d. 537/1142, who wrote some versified treatises of theological contents. In a gloss, probably by the editors, this statement is declared to be incorrect and the author's name is given as ‘Alī b. ‘Uthmān al-Ūshī, who flourished about 569/1173 (and, in fact, wrote a *qaṣīda* of similar contents, called *Bad'u'l-amālī*, cf. Brock., Gesch. d. A. Lit., v. I, p. 429). The later statement seems to be more correct one. The commentator is the famous Afghan saint of the end of the Xc. and beg. of the XIc. AH., Ākhūnd Darwīza Ningarhārī. (See on him and his works EIO 2632–2638, R 28, 1078; cf. also Leyden's paper on him in the Asiatic Researches, vol. XI, pp. 363–428; Graf Noer's Kaiser Akbar, vol. II, pp. 180–219, Leyden, 1885; Raverty, Selections .... in the Pushto, London, 1860; ZDMG, vol. XVI, p. 186 sq.; Dorn, Chrestomathy of the Pushtu or Afghan Language, St. Petersburg, 1847, preface, p. 5 sq., etc.). Cf. St. No. 8 on p. 137. The work contains much controversial material, so characteristic of Darwīza's works, intended to refute the heresies of his contemporaries. The present copy was transcribed in 1128 AH. by ‘Alī Āqā Turkmān, and begins abruptly with the first *bayt* of the original *qaṣīda* and its commentary:

ملیک مالک مولی الموالی ، لـه وصف التکبـر و التعـالی ،

یعنی مر آن خدای را که پادشاه پادشاهان الخ

Ff. 83, S 215 × 115, 140 × 70, ll 9. Or. pap. Ind. nast. Cond. tol. good. Many notes and glosses on the margins.

1075. منتخب العقائد

MUNTAKHABU'L-‘AQĀ'ID. Ad 22.

A treatise in prose and verse, on the principal dogmas of Muhammadanism, and elements of its ethics. It was composed by Muhammad Jamīl b. Abī Turāb al-Badakhshī al-Ḥārithī, in Kashmīr, in 1016/1607, as stated at the end of the work:

از هجـرت خاتـــم النبیین ، در سال هـــزار و شانزده بین ،
کین نسخه به نظم یافت تحریر ، در مـــاه رجب بملک کشمیر ،

There is a strong controversial element in the work in the endeavour to refute the Shi‘a beliefs. Copied in 1036 AH. (the date is somewhat suspicious). Beg.

بعد از حمد و سپاس و ستائش الخ

Ff. 96, S 215 × 110, 165 × 75, ll 17. Or. pap. Ind. nast. Cond. bad. Dirty, injured by dampness. Many notes and glosses on the fly-leaves and margins. CFW 1825.

1076.

The same. Ad 21.

Another copy of the same work, dated 1086 AH., transcribed by Ḥasan Beg Maymanagī. Beg. as in the preceding copy.

Bd. v. Ff. 44v–102. For measurements, etc., see No. 995.

1077.

كتاب مسائل زنان

KITĀB-I-MASĀ’IL-I-ZANĀN. Ac 21.

A catechism dealing with the usual principles of the Muhammadan creed and especially with various matters connected with the life of women: moral precepts, rules for behaviour, domestic economy, etc. The author is the son of the famous Ākhūnd Darwīza Ningarharī (see above, No. 1074). His name was ‘Abdu’l-Karīm, and he flourished in the beginning of the XIc. XVIIc. Copied apparently in the XIIIc. AH. Beg.

الحمد لله ...... بعد ازین میخواهد فقیر و حقیر الخ

Ff. 56, S 200 × 150, 150 × 90, ll 13. Europ. pap. Vulgar Ind. nast. Cond. rather bad. Injured by worms and repairs.

1078.

تكميل الايمان

TAKMĪLU’L-ĪMĀN. Ad 9.

A concise work on the principal Muhammadan dogmas, by the well known ‘Abdu’l-Ḥaqq b. Sayfi’d-Dīn at-Turk ad-Dihlawī (cf. Nos. 65–67, 997–1006), who died in 1052–1053, 1642–1643. See EIO 2583–2585, EB 1789, R 827, Aum 128. The full title of this treatise runs *Takmīlu’l-īmān wa taqwiyyatu’l-īqān dar biyān-i-‘aqā’id-i-islām*. Transcribed in 1146 AH., at Sīkākul. Beg. as usual:

الحمد لله ...... بدانكه فقير حقير...... عبد الحق ابن سيف البخاري الخ

Ff. 81 (loose), S 225 × 130, 160 × 90, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs. Notes on the margins and fly-leaves.

1079.

(شرح اسماء حسنى)

(SHARḤ-I-ASMĀ-I-ḤUSNĀ). E 118.

A huge compilation on the ‘names,’ or attributes of God. It explains the religious theories concerning these matters, the special power of each attribute if mentioned in prayer, etc. Neither the name of the author, nor the title, nor the date of composition are to be found in their usual places. The work must have been composed before 1047 AH., because the present copy is so dated. Beg.

افتتاح کردہ شد شرح اسمای خداوند الخ

Ff. (407), S 225 × 130, 160 × 80, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1080. (رسالۂ اسماء خدا)

(RISĀLA-I-ASMĀ-I-KHUDĀ). Oa 67.

A similar treatise on the attributes of God, containing very meagre Persian explanations of each of them. The author, Fatḥ Muḥammad b. ‘Ayni’l-‘urafā (cf. f. 20v), wrote not later than 1094 AH. This year is the date of transcription of several other treatises, included in the same *majmū‘a*, written by the same hand (cf. f. 92, etc.). Beg.

هموست معبود و معشوق و موجود الخ

Bd. v. Ff. 1v–21v, S 185 × 110, 120 × 60, ll 9. Or. pap. Ind. nast. Cond. tol. good. Vignette.

1081. (شرح اسماء حسنی)

(SHARḤ-I-ASMĀ-I-ḤUSNĀ). E 112.

Another treatise on the attributes of God, explained in the usual manner. The name of the author is not to be found in the proper place, but on the fly-leaf he is called Shaykh Muḥammad Ḥusayn al-Qādirī ash-Shahīd. At the end of the volume a short biography of him is given (exclusively dealing with the progress of his religious education), and the date of his death is mentioned as 1108/1697, with the chronogram یقیناً بهشتي محمد حسین. Transcribed in the beg. of the XIIc. AH. Beg. (probably not the original one) :

بسم الله و الحمد لله...... اما بعد بدان ای برادر عزیز الخ

S 220 × 125, 150 × 65, ll 17. Or. pap. Ind. nast. Cond. good.

1082. نود و نه نام بار تعالی

NUWAD-U NUH NĀM-I-BĀR-I-TA‘ĀLĀ. Oa 70.

Another treatise on the attributes of God, based chiefly on the *Tafsīr* of Ya‘qūb Charkhī (see above, No. 957). The author’s name is not mentioned. Copied in the beg. of the XIIc. AH. (some other treatises included in the same *majmū‘a* are dated 1134 AH., cf. f. 68). Beg.

الحمد لله الذي فوض قلوب العارفين الخ

Bd. v. Ff. 7v–24. For measurements, etc., see No. 1015.

1083. (شرح اسماء حسنی)

(SHARḤ-I-ASMĀ-I-ḤUSNĀ). Ab 13.

Another treatise on the attributes of God, also by an author whose name is not mentioned, with a long heading :

این اسماء حسنی که نود و نه نام حق سبحانه تعالی در قرآن مجید خود فرموده است،

Transcribed in the XIIc. AH. Beg.

الحمد لله...بدانکه مراتب عبودیت بر سه قسم اند الخ

Ff. 17, S 200 × 120, 140 × 80, ll 9. Or. pap. Good Ind. nast. Cond. good. Slightly repaired.

1084. عبادة الخواص

‘IBĀDATU’L-KHAWĀṢṢ. E 128.

A treatise on the principal dogmas, observances and moral conceptions of Muhammadanism, by Muḥibbu’l-lah Mubāriz Ilahābādī. He commenced his work in 1051/1641 and finished it in 1053/1643. It is divided into 15 *tanbīhs*, containing discussions of various Sufic matters, 9 *bābs* and a *khātima*. The first two *bābs* deal with eschatology, Hell and Paradise ; the *third* expounds the general principles of *fiqh* ; *bābs* 4–9 deal with ablutions, prayer, alms, fasting and pilgrimage ; the *khātima* describes the additional forms of worship (نوافل و سنن). A detailed index, on 7 folios, is given at the beginning. Cf. also Bh 178, St. No. 5 on p. 50, etc. The present copy was collated (probably shortly after having been transcribed) in 1125 AH. (the first year of Farrukh-Siyar’s reign). Beg.

الحمد لله الذي لا نعبد ما عداه، و قال و قضى ربک الخ

S 320 × 215, 245 × 135, ll 25. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by dampness. Notes on the margins.

1085. تیسیر الاحکام

TAYSĪRU’L-AḤKĀM.

Ac 12.

A concise exposition of the usual principles of Muhammadan belief and moral conceptions, by Shihābu’d Dīn ‘Umar Daulatābādī. He dedicated his work to a certain Ashraf-Khān, whom he does not peculiarise. As H. Ethé (EIO 2595) thinks, this nobleman may be identical with Mīr Muḥammad Ashraf, son of Islām-Khān, who died in 1097/1686, cf. R 778. The work is divided into four *bābs*. Transcribed by Muḥammad Ibrāhīm b. Mullā Ẓuhūr, in the beg. of the XIIc. AH. Beg.

حمد متوافر و ثنای متکاثر مر حضرت صمدیت ذی الجلال الخ

Ff. 38, S 205 × 115, 145 × 70, ll 19. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

1086. فضائل النقباء

FAḌĀ’ILU’N-NUQABĀ.

Oa 13.

A short treatise on the principal dogmas of Islam and the elements of its ethics. It was composed in 1105/1694 (the title is a chronogram, cf. f. 2v), by ‘Abdu’l-lah b. ‘Alī Ṭabīb, and dedicated to Aurangzīb. Transcribed in the XIIc. AH., and included in a *majmū‘a*. Beg.

تخلق بخلقی که از تحضیض (here خضیض) نکبت دارین باوج
دولت الخ

Bd. v. Ff. 1v–12v, S 210 × 115, 155 × 80, ll 14. Or. pap. Ind. nast. Cond. tol. good.

1087. بدایة الارشاد

BIDĀYATU’L-IRSHĀD.

Oa 6.

A treatise, in catechetic form, on the correct beliefs of the Muhammadan religion, as well as on the various kinds of mistakes and sins against the true faith which must be avoided. The full title of this work is *Bidāyatu’l-irshād fī’l-ādāb wa’l-i‘tiqād*. It is divided into 5 *bābs*. The author calls himself Ḥāfiẓ Ḥusayn Qādirī. This copy, dated 1126 AH., is his autograph, as stated in the colophon:

و قد استراح بتالیف هذه الرسالة ...... و فرغ من تحریرها و تسطیرها الخ

At the end there is a short appendix on the principal Sufic affiliations, chiefly Indian. Beg. of the treatise:

حمد بیحد خدای یکتا را که ارشاد بندکان خود را الخ

Bd. v. Ff. 42v–82, S 225 × 125, 160 × 75, ll 11. Or. pap. Good Ind. nast. Cond. tol. good. Notes at the end.

1088.

The same. Ad 3.

Another copy of the same work, dating from the XIIc. AH., slightly incomplete at the end. Beg. as in the preceding copy.

Ff. 64, S 200 × 110, 130 × 70, ll 9. Or. pap. Ind. nast. Cond. tol. good. CFW 1825.

1089. محیط الواعظین

MUḤĪṬU’L-WĀ‘IẒĪN. E 173.

A voluminous encyclopædia of Muhammadan theology, ethics, customary observances and practices, etc. The author calls himself ‘Umar, without giving any further details as to his name. He must have written at a quite late period, because in the long list of his authorities, given in the first vol., he mentions the works of ‘Abdu’l-Ḥaqq Dihlawī and prince Dārā-Shikūh. Therefore the end of the XIc. or the beg. of the XIIc. AH. may be suggested. The *first* volume, containing a great many alterations, additions, etc., is dated 1155 AH., the *second* 1158 AH. It is not impossible that these two vols. sometime belonged to the author himself who revised them, but they cannot be entirely autographs, because they are written by different hands. Cf. St. No. 46 on f. 153. Beg.

الحمد لله الذي بتحميده كل كتاب و بتذكيره يصدر كل خطاب الخ

2 vols. Ff. 510 and 402, S 320 × 185, 235 × 120, ll 29. Or. pap. Ind. nast., different hands. Cond. tol. good. Copious notes and glosses on the margins. Index. Many folios are left blank.

1090. (مجموعۀ رسائل)

(MAJMŪ‘A-I-RASĀ’IL). Oa 64.

A collection of short treatises on religious matters, by different authors. Some of them (one in verse), have been already described, see above, Nos. 548 and 1044. Copied in 1155 and 1156 AH. (as stated in the colophons of different articles).

1. المسائل نامه (*sic*) (ff. 1v–4v). A short collection of

questions and answers on religious subjects. The author's name is not mentioned. Beg.

الحمد لله ...... بدان اسعدک الله تعالی في الدارين الخ

(On f. 1 there is the end of a *risāla* with the title *Chihil-ḥadīth*).

2. *Mu'allimu'l-islām* (ff. 5v–33v). A short treatise, in catechetic form, on the elementary dogmas of Muhammadanism. The author's name is not given. Copied in 1156 AH. Cf. St. No. 84 on p. 155.

حمد بیحد و ثنای بی عدد مر خدای را عز و جل الخ

3. (*Tartīb-i-namāz-i-tarāwīḥ*) (ff. 51v–52). A brief note on some special forms of prayer. Beg.

اصلی (*sic*) رکعتین صلوة السنة الخ

4. (*Risāla-i-'aqā'id*) (ff. 53–63v). A short treatise on the moral principles of the Muhammadan doctrine of sins, etc. The author's name is not given. This treatise may be the same as the one described in EIO 2605 (3). Copied in 1156 AH. Beg.

الحمد لله ...... اما بعد حضرت امام اعظم ابو حنيفه كوفي الخ

Bd. v. S 215×120, 165×75, ll 11. Or. and Europ. pap. Ind. shikasta-nast., different hands. Cond. tol. good. Slightly injured by repairs.

1091. (كتاب عقائد)

(KITĀB-I-'AQĀ'ID). Ad 13.

A treatise on the principal dogmas of Muhammadanism; dealing chiefly with the conception of God, with prophetic mission, etc. The name of the author is given in the colophon as Sayyid Muḥyī'd-Dīn Muḥammad Ḥusayn b. Sayyid Muḥammad b. Sayyid 'Ālam. The title and the date of completion are not given, but the work is obviously of modern origin. Copied in the *pargana* of منديال in 1160 AH. The MS. is incomplete at the beginning, and opens with:

...... و نادان دانائي بخش تو و مانند تو الخ

Ff. 140, S 210×115, 140×65, ll 17. Or. pap. Ind. nast. Cond. rather bad. Injured by dampness and repairs. Notes on the margins.

1092. اساس المصلي

ASĀSU'L-MUṢALLĪ. Oa 7.

A short treatise on the principles of the Muhammadan religion. The author's name is not given. Copied in 1176 AH. (because another treatise, transcribed by the same hand, included in this *majmū‘a*, is so dated, cf. f. 79v). Cf. St. No. 86 on p. 156. Beg.

الحمد لله ...... بدانكه ...... در فتاوی كبيري الخ

Bd. v. Ff. 98v–115. For measurements, etc., see No. 1045.

1093. جلاء البصائر فی معرفة الكبائر

JALĀU’L-BAṢĀ’IR FI MA‘RIFATI’L-KABĀ’IR. Ad 10.

A very short treatise on the greater sins, by Aḥmad b. Muḥammad (or Maḥmūd) Ṣiddīqī Alwarī (cf. above, No. 1053 in this Catalogue). He dedicated it to nawwāb Naṣīru’d-Daula Nuṣrat Jang (d. *ca*. 1185/1771). The present copy is dated 1184 AH. Cf. St. No. 87 on p. 156. Beg.

جائی كه طوطئ شيرين كفتار ان هو الوحی يوحی نغمة الخ

Ff. 12, S 215 × 115, 160 × 70, ll 19. Or. pap. Ind. nast. Cond. good.

1094. (رساله در بيان صفت ايمان)

(RISĀLA DAR BIYĀN-I-ṢIFAT-I-ĪMĀN). Od 2.

A treatise, in catechetic form, on the elements of the Muhammadan religion. The author’s name is not given, and it may simply be a school-book compiled by somebody for local use. It dates from the XIIc. AH. Before this work, on ff. 103–108v there are some fragmentary notes of religious contents, also dealing with questions of prayer, ablutions, etc. Beg. of the treatise (on f. 109v) :

حمد متوافر و ثنای متكاثر مر حضرت بی نيازی را الخ

Bd. v. Ff. 103–138v. For measurements, etc., see No. 1046.

1095. عقيدة المسلمين

‘AQĪDATU’L-MUSLIMĪN. Ad 18.

A short treatise on the principles of Muhammadanism, in three *qisms*, by Muḥammad Ḥalwāī. The date of composition is not given, but the work seems to be of modern origin. Its full title is *‘Aqīdatu’l-muslimīn fī wuṣūli’d-dīn*. Copied towards the end of the XIIc. AH. Beg.

الحمد لله ذی العزة والجلال و عاصم اهل السنة الخ

Bd. v. Ff. 1v–22, S 220 × 120, 140 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

1096. طاعات سنیه

ṬĀ‘ĀT-I-SUNNIYYA. Ac 26.

A large treatise on the rules of prayer and *dhikr*, containing a large collection of various *du‘ās*, etc. It is dedicated to Ṭīpū, nawwāb of Mysore, so often mentioned above, who is much eulogized here. The author's name, however, is not given. The copy dates from the beg. of the XIIc. AH., and is incomplete at the end. Beg. الحمد لله ...... بر ارباب علم و عرفان و اصحاب معرفت الخ

Ff. 296, S 150 × 105, 120 × 70, ll 9. Europ. pap. Bad. Ind. nast. Cond. bad. The paper is decayed. Lacunas after ff. 110, 112, 136, 185.

1097. عقائد اهل سنت

‘AQĀ’ID-I-AHL-I-SUNNAT. Ad 11.

A treatise on the principles of the Muhammadan religion, in many unnumbered *faṣls*. The author calls himself Muḥammad Ibrāhīm b. Muḥammad, but gives no details as to himself or the date of composition. In his exposition he does not mention his authorities, and therefore leaves no key to the question as to the period in which he wrote. The style, however, is quite modern. Copied in the XIIIc. AH. Beg.

الحمد لله ... بعد حمد و صلوة میکوید الخ

Ff. 58, S 210 × 145, 160 × 90, ll 13. Europ. pap. Ind. nast. Cond. not good. Injured by dampness. Notes on the margins.

B. Shi‘ite Theology.

1. *Commentaries on the Coran.*

1098. ترجمة الخواص

TARJUMATU'L-KHAWĀṢṢ. Aa 16.

The *first* volume of the commentary on the Coran, according to the Shi‘ite doctrine, by ‘Alī b. Ḥasan az-Zawwārī. It was completed in 946/1539–1540. The present volume, apparently forming the first half of the work, contains the commentary on *sūras* 1–18 (not 1–17 as in the India Office copy). See EIO 2691, cf. R 12. *Ind. libr.* Bh 143–144. Copied in the XIc. AH. Beg.

حمد بیحد و شکر بلا عد منعمی را سزد که شقائق حقائق قرآنی را الخ

Ff. 469, S 300 × 175, 225 × 105, ll 25. Or. pap. Good Ind. nast. Cond. rather bad. The paper in many parts of the volume is perished, or injured by dampness. Bad vignette. Notes on the margins.

1099.

The same. Aa 15.

A modern transcript of the preceding copy, dated 1260 AH. Beg. as in its original.

Ff. 516, S 310 × 240, 240 × 150, ll 19. Europ. pap. Modern Ind. nast. Cond. good.

1100.

KHULĀṢATU'L-MANHAJ. خلاصة المنهج Aa 20.

The *first* volume of another Shiʻite commentary on the Coran, by Fathu'l-lah b. Shukri'l-lah Sharīf Kāshānī, d. 978/1570–1571. It is an abbreviation of a more detailed *tafsīr* by the same author, with the title *Manhaju's-ṣādiqīn fī ilzāmi'l-mukhālifīn* (described in EB 1809). This volume contains only the commentary on *sūras* 1–18. See Bl I 29, EIO 2692–2695, R 12, 1077, etc. *Ind. libr.* Bh 146, cf. St. No. 21 on p. 171. The present copy was collated (probably just after the completion of the transcription) in 1099 AH. Beg.

حمدی چون کلمات ربانی بیغایت شایستهٔ لطفیست الخ

Ff. 500 (correct order 1–22, 31, 25–30, 24, 23, 32–239, 241, 240, 242, 245, 244, 246–500), S 255 × 170, 170 × 95, ll 21. Or. pap. Good Ind. nast. Cond. good. Vignette. Notes on the margins.

1101.

TAFSĪR-I-ĀYATI'L-KURSĪ. تفسير آية الكرسي Oa 29.

A short commentary on a particularly important verse of the *second* chapter of the Coran (II, 256), by Muḥammad b. Ḥusayn as-Sammākī al-Astrābādī, surnamed Amīr Fakhru'd-Dīn Ḥusaynī. It was completed in 952/1545 (cf. f. 85v), and dedicated to the Safawide prince Ṭahmāsp I (930–984/1524–1576). Copied probably in 1029 AH., because other treatises, included in the same *majmūʻa*, are so dated. Beg.

حمد بیحد و ثنای بی عدد معبودی را سزد الخ

Bd. v. Ff. 47v–85v, S 245 × 135, 150 × 70, ll 15. Or. pap. Calligr. Ind. nast. Cond. good. Good vignette.

2. *Shiʻite Tradition.*

1102.

KĀMIL-I-BAHĀĪ. كامل بهائي Ad 19.

A rare and very interesting exposition and defence of the principal dogmas of Shiʻism, containing a large number of most valuable references to the history and state of the Shi‘a religion in Persia under the early Mongol rulers. It was completed between 675 and 678/1276–1279. The first date is referred to in the preface (f. 5v) as the year in which the author was actually engaged in writing his book. The second is the date of the death of Bahāu’d-Dīn Muḥammad Juwaynī, to whom the work is dedicated. The latter, a governor of ‘Irāq, was the son of the famous wazīr of the early Īl-khāns, Shamsu’d-Dīn Muḥammad b. Muḥammad Juwaynī, surnamed Ṣāḥib-Dīwān (executed at the ascension of Arghūn in 683/1284). The author calls himself Ḥasan b. ‘Alī b. Muḥammad b. Ḥasan Ṭabarī (or Māzandarānī). He was in the service of Bahāu’d-Dīn (cf. f. 47), and often mentions Iṣfahān, Kāshān Yazd, Dāmghān, etc., as cities of which he has personal experience. There are many dates in his work, the earliest probably being 656/1258 (f. 87), but the majority range between 670 and 673/1271–1274 (cf. ff. 15, 21, 25v, 26, 47, 57, etc.). We learn that he had already composed another treatise, *Manāqibu’ṭ-Ṭāhirīn*, which he completed at Iṣfahān in 673/1274 (ff. 9v, 57, etc.). Just at the end of his work he mentions another compilation by himself, refuting Imām Fakhru’d-Dīn Rāzī. The present work is divided into many *bābs* and *faṣls*, unnumbered and exceedingly mixed, so that it is difficult to determine their proper relation to each other. Many headings are very carelessly written, others apparently omitted. The index, appended in the beginning, is of no use. because its statements do not coincide with what is found in the text. The sequence of subjects in this book is as follows : on the advantages of knowledge (f. 10) ; on the unity of God (f. 13) ; on the Sunnite schools (f. 15) ; on the proofs in favour of the statement that only Shi‘ism is the true religion (في ان الشيعة ناجية, f. 23v) ; a long series of traditions proving the truth of the doctrine of the Imāmat (f. 30) ; on the unlawful ‘innovations’ (بدعت), introduced by Abū Bakr and his two successors (f. 108v) ; on the Prophet’s last pilgrimage, the day of Ghadir-Khum, the death of Muḥammad, etc. (f. 121v) ; on Fāṭima and the other daughters of the Prophet ; the events of Muḥammadan history after the death of Muḥammad ; the murder of ‘Umar (f. 183v) : persecutions of Abū Dharr Ghiffārī by ‘Uthmān (f. 186) ; circumstances of the murder of ‘Uthmān (f. 186) ; the murder of ‘Alī (f. 188v). Then a long discussion on Mu‘āwiyya, his successors ; proofs to the effect that the Omayades did not descend from the tribe of Quraysh (f. 210) ; on Omayade Khalifs (فى عدد الملاعين من ملوك بنى امية, f. 216v) ; the tragedy of Karbalā (خروج حسين من مكة, f. 247). All the events, mentioned above, are here not dealt with from a historical point of view, but are treated as they are reflected in the religious tradition, and serve chiefly for attacks against Sunnism.

No other copies of this work seem to be known, and the only reference to it is probably found in No. 2311 of *Kashfu'l-ḥujub*. Transcribed in the Xc. AH., by Sharīf b. Mīr Buzurg b. Mīr Sharīf, as stated on the fly-leaf. Proper names, blessings upon God, the Prophet and the Imams, quotations from the Coran, etc., are written in red and gold, and the headings of various sections are difficult to locate in this mixture of colours. Beg.

سبحان یکی پادشاهی (را) که بساط عظمت او الخ

Ff. 259, S 265 × 180, 180 × 100, ll 19. Or. pap. Good Khorasani nast. Cond. good. The binding is injured and many folios are loose. Index, by a more modern hand.

1103. شرح ديوان علي بن ابي طالب

SHARḤ-I-DĪWĀN-I-ʿALĪ B. ABĪ ṬĀLIB. Nc 26.

A Persian commentary on various Arabic poems ascribed to the authorship of ʿAlī b. Abī Ṭālib. The commentator, Ḥusayn b. Muʿīni'd-Dīn Maybudī, with the *takhalluṣ* Manṭiqī, a learned divine and the author of many theological works, completed it in 890/1485, (cf. f. 287). See EIO 2663–2666, R 19–20, cf. Krafft 27, etc. *Ind. libr.* Madr 96–97. The work contains a detailed and lengthy introduction in Persian (here ff. 1v–74v), divided into seven *fātiḥas*, dealing with theological and Sufic matters (their headings are given in full in EIO 2663). Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

سپاس سعادت اساس و شکر عبادت لباس معبودی را الخ

Beg. of the original dīwān (f. 75v):

الناس من جهة التمثال اكفاء ، الخ

Ff. 288, S 220 × 135, 165 × 90, ll 19. Or. pap. Ind. nast. Cond. rather bad. Injured by worms and repairs.

1104.

The same. Nc 25.

An incomplete copy of the introduction only to the same work, here called *Fawātiḥ*. It is a comparatively old copy, dating from the end of the Xc. AH. (some notes on the fly-leaves are dated 994 AH.), but there are many lacunas, and the first two *fātiḥas* are incomplete. The *first fātiḥa* begins on f. 5; the *third* on f. 10; the *fourth* on f. 37; the *fifth* on f. 49v; the *sixth* on f. 66v; the *seventh* on f. 87v. Beg. as in the preceding copy.

Ff. 123, S 175 × 105, 120 × 60, ll 16. Or. pap. Good Khorasani nast. Cond. tol. good. Good vignette, damaged by repairs. Injured by worms.

1105. شرح دعاء امیر

SHARḤ-I-DU'Ā-I-AMĪR. Oa 29.

A detailed commentary on a prayer ascribed to the authorship of 'Alī b. Abī Ṭālib, revealing the theological, theosophical, magical, and other allusions, contained in it. The commentator, Ibrāhīm Amīnī (cf. f. 2v), completed it in 900/1494 (cf. f. 46v, chronogram تم دعاء بصباح الامیر). Copied in the beg. of the XIc. AH. (one of the treatises included into the same *majmū'a*, in the same handwriting, is dated 1029 AH.). Beg.

خیر عزة طلع من غیب لیل المداد الخ

Bd. v. Ff. 1v–46v. For measurements, etc., see No. 1101. Good vignette.

1106. ده مجلس

DAH MAJLIS. D 165.

Legends concerning the death of Muḥammad, the Shi'ite Imams and some Shi'ite saints. It is chiefly based on *Rauḍatu'sh-shuhadā*, which was composed by Ḥusayn b. 'Alī al-Wā'iẓ al-Kāshifī (d. 910/1505), see above, Nos. 59-60 in this Catalogue. The period at which this excerpt received form as an independent book is not known. See GIPh 358, EB 136, R 155, etc. *Ind. libr.* Bh 35, St. No. 62 on p. 23. Copied towards the end of the XIIc. AH. Beg. as usual:

باز این چه شورش است که در خلق عالم است ، الخ

S 200 × 120, 140 × 75, ll 11. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

1107. منهج الفصاحة

MANHAJU'L-FAṢĀḤAT. Ab 17.

A Persian paraphrase of and commentary on an early Shi'ite work in Arabic, *Nahju'l-balāghat*, dealing with various pious utterances attributed to 'Alī b. Abī Ṭālib. The compiler of the original work is here (f. 3) mentioned, as in the British Museum copy (see

R 18), as Sayyid Sharīf Raḍī, or with his full name, Abū'l-Ḥusayn Muḥammad b. Ḥusayn al-Mūsawī, who flourished in the first half of the Vc. AH. Some other authorities, see Brockelmann, Gesch. d. Arab. Lit., v. I, pp. 404–405, ascribe the authorship of the work to the brother of Sayyid Sharīf, Sayyid Murtaḍā, who died in 436/1044. The present Persian commentary, of which the full title is *Manhaju'l-faṣāḥat fī sharḥ Nahji'l-balāghat*, was composed by Ḥusayn b. ‘Abdi'l-Ḥaqq al-Ilahī al-Astrābādī, who dedicated it to the Safawide prince Ṭahmāsp I (930–984/1524–1576) (cf. f. 4v). Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

بهترین خطبها که سخنوران معارف الخ

Ff. 541, S 300 × 175, 220 × 100, ll 21. Or. pap. Persian nast. Cond. tol. good. Bad vignette.

1108.

تحفهٔ ملکي

TUḤFA-I-MALIKĪ.

D 87.

A Persian paraphrase of the famous collection of Traditions related by Imām ‘Alī b. Mūsā ar-Riḍā, d. 203/818. These were compiled by one of the most eminent Shi‘ite writers, Abū Ja‘far Muḥammad b. ‘Alī b. Ḥusayn b. Mūsā al-Qumī, surnamed Ibn Bābūya, d. 381/991, under the title *‘Uyūn akhbāri'r-Riḍā*. See Brockelmann, Gesch. d. Arab. Lit., vol. I, p. 187. The author of this paraphrase calls himself ‘Alī b. Ṭayfūr, and states that the work was done by him under the guidance of an eminent divine of that time, Malik Muḥammad al-Anṣārī, with whom he studied the Shi‘ite tradition. At the request of his teacher he, ‘Alī b. Ṭayfūr, collected and arranged his lecture notes, etc., and completed the present work in the 23rd year of the reign of ‘Abdu'l-lah Quṭb-Shāh (1020–1083/1611–1672), i.e. about 1043/1633. The Arabic text, and various Persian translations of this work have been lithographed several times in Persia (where this book is exceedingly popular). The translation is divided into 139 *bābs*, as the original. Copied in the XIIc. AH. Beg.

جون کلک سخن کوی بامداد مداد در کلشن اخبار الخ

S 235 × 130, 170 × 80, ll 17. Coloured Or. pap. Good Ind. nast. Cond. tol. good. Notes on the fly-leaves.

1109.

منتخب الحسنات

MUNTAKHABU'L-ḤASANĀT.

D 313.

A condensed Persian paraphrase (based on the preceding work, which is here often referred to) of the same *‘Uyūn akhbāri'r-Riḍā*.

The compiler calls himself Ḥasan ‘Alī, surnamed Shamsu’d-Dīn ‘Alī-Khān. The work is divided into 29 *bābs*. Copied in the XIIc. AH., slightly incomplete at the end (breaks off at the beginning of the 29th *bāb*). Beg.

مستوجب الحمد و الثناء شاهنشاهیست که مملکت ارض و سما را الخ

S 210 × 150, 160 × 115, ll 13. Europ. pap. Ind. nast. Cond. good. CFW 1809.

1110. راحة الارواح و موٴنس الاشباح

RĀḤATU’L-ARWĀḤ WA MU’NISU’L-ASHBĀḤ. D 166.

A treatise on traditions, chiefly giving the stories of miracles performed by Muḥammad and the Imams, in 15 *bābs*. The author, Ḥasan Sabzawārī, dedicated it to Niẓāmu’d-Dīn Yaḥyā b. Shamsi-’d-Dīn Khwāja Karānī (? كراني), who, judging from the titles, must have been a local ruler. There are, however, no indications as to the exact date of composition. Copied in the beg. of the XIIc. AH. Incomplete at the end, breaking off at the end of the 14th *bāb*. Beg.

شکر و سپاس و حمد بی قیاس مالک الملکی را که عظمت و علا الخ

S 170 × 105, 125 × 65, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

1111. (حکم نامهٔ علي)

(ḤUKM-NĀMA-I-‘ALĪ). E 225.

A Persian paraphrase, with explanations, of the (certainly apocryphal) last will and last moral admonitions of ‘Alī b. Abī Ṭālib. The rāwī of the great majority of the maxims is the famous associate of ‘Alī, Malik b. al-Ḥārith al-Ashtar. The name of the compiler, or translator is not mentioned. Copied in the XIIc. AH. Beg. هذا ما امر به عبد الله علي امير المؤمنين الخ

Ff. (77), S 210 × 120, 140 × 85, ll 12. Or. pap. Ind. nast. Cond. good.

3. *Shi‘ite Fiqh.*

1112. جامع عباسي

JĀMI‘-I-‘ABBĀSĪ. Ac 13.

The *first* volume of the well known Shi‘ite exposition of *fiqh*, composed by Bahāu’d-Dīn Muḥammad al-‘Āmilī d. 1031/1622, and dedicated to ‘Abbās I, the Safawide (995–1037/1587–1628). The author died leaving the work uncompleted, and the *first* volume, containing *bābs* 1–5, was revised and edited by ‘Izzu’d-Dīn Muḥammad b. Mīr Abī’l-Ḥasan b. Muḥammad Isma‘īl al-Ḥusaynī al-Mūsawī; the *second* half of the work, in 15 *bābs*, was written by Niẓām b. Ḥusayn Sāwajī. See Bl I 70–71, EIO 2581, Br 25, EB 1784, Pr 250, 251, R 25 sq., Aum 130, Mehren 5, Leyden C. IV 178, Fleischer, Dresden C., No. 338, etc. Cf. St. No. 89 on p. 156. Concerning the author’s poetical works see above, Nos. 722–724. Copied in 1084 AH. Beg.

الحمد لله …… چون توجه خاطر ملکوت ناظر اشرف الخ

Ff. 135, S 210 × 130, 150 × 70, ll 15. Or. pap. Ind. nast. Cond. good. Notes on the margins and fly-leaves.

1113.

The same. Ac 52.

The *second* volume of the same work, composed, as stated above, by Niẓām b. Ḥusayn Sāwajī (f. 2), who wrote it shortly after the death of Bahāu’d-Dīn ‘Āmilī (who died, as stated here, the 12th of Shawwāl 1031/1622, not 1030 as usual). It contains *bābs* 6–20. Copied in 1189 AH., the 17th (!) year of Aurangzīb’s reign, by a scribe whose name is not properly legible (محمد ماه وٮحدکی). Beg.

الحمد لله …… چون همگی همت والا نعمت بندگان همایون الخ

Ff. 365, S 215 × 160, 165 × 100, ll 14. Or. pap. Ind. nast. Cond. good.

1114. توضیح النخبة

TAUḌĪḤU’N-NUKHBAT. E 51.

Persian paraphrase and explanations of the Arabic work on *fiqh* according to the Shi‘ite doctrine, with the title *Nukhbatu’sh-sharā’i‘* (cf. f. 2v). The author of this Arabic original is called Muḥammad (or, as in the original work, Muḥammad b. Murtaḍā, surnamed) Muḥsin al-Qāsānī (*sic*), i.e. Kāshānī. He completed his work in 1050/1640, as stated in the *khātima* of the copy belonging to the Government collection (GC II 91) (the Arabic original is not mentioned by Brockelmann). The commentator, Muḥammad, surnamed ‘Alī Ḥusaynī, commenced his work in 1159/1746 (cf. f. 3), at ‘Aẓīmābād. Copied towards the end of the XIIc. AH. This volume contains only a small portion of the whole work, i.e. only the book on purification and a part of that on prayer. An index is prefixed. Beg.

نخبهٔ مفاتیح شرایعي که بدستیاريِ فیضش الخ

Ff. 233, S 215 × 140, 160 × 90, ll 21. Or. pap. Good Ind. nast. Cond. tol. good. CFW 1825. Many glosses on the margins.

4. *Exposition of the principles of Shi‘ite theology, its moral system, and religious practice.*

1115. رسالهٔ معصومیه

RISĀLA-I-MA‘ṢŪMIYYA. Ob 1.

A treatise on the Shi‘ite system of eschatological conceptions, by ‘Alī b. Ṭayfūr Bisṭāmī, probably the same as the author of *Tuḥfa-i-Malikī* (see above, No. 1108). It is written in ornate prose, and its full title is *Risāla-i-ma‘ṣūmiyya dar biyān-i-aḥwāl-i-ukhrawiyya.* Copied in 1089 AH. Beg.

بنام خدائی که جان آفرید، ...... ستائش بی آلائش که لوامع طوالع الخ

On f. 39 to the end of the volume there are: *Ziyārat-nāma-i-Imām Riḍā*, a collection of prayers to be recited when visiting graves, with explanations. It is in a very bad condition, the paper being quite perished, so that the leaves break when touched.

S 195 × 105, 120 × 60, ll 12. Or. pap. Ind. nast. Cond. bad. Vignette.

1116. کوهر مراد

GAUHAR-I-MURĀD. Ad 20.

The well known treatise on Shi‘ite theology, by ‘Abdu’r-Razzāq b. ‘Alī b. Ḥusayn Lāhijī Qumī. He dedicated it to the Safawide prince ‘Abbās the Second (1052–1077/1642–1667) (see f. 3v). The work is divided into a *muqaddima*, 3 *maqālas*, and a *khātima*. See RS 9, R 32, etc., St. No. 41 on p. 40. It was lithographed at least once in Persia. The present copy is an excellent one, and probably the oldest extant. It is dated 1076 AH., so that it has been written still in the reign of ‘Abbās II, to whom it is dedicated. Beg. as usual:

کوهر مرادی که غواص فکرت را از دریای حیرت الخ

Ff. 189, S 275 × 175, 205 × 110, ll 24. Or. pap. Persian calligraphical nast. Cond. good. Slightly damaged by repairs. A fine vignette (damaged).

1117.

The same. M 2.

Another copy of the same treatise, dated 1115 AH., included in a large *majmū'a* (cf. above, No. 926). It is stated in the colophon that there are only two copies between this transcript and the autograph MS. Beg. as in the preceding No.

Bd. v. Ff. 17–87v. For measurements, etc., see No. 926.

1118. (مجموعهٔ رسائل محمد مجلسي)

(MAJMŪ'A-I-RASĀ'IL-I-MUḤAMMAD MAJLISĪ). M 39.

A collection of minor works of the famous Shi'ite writer Muḥammad Bāqir b. Muḥammad Taqī Majlisī, who died in 1110 or 1111/1698–1700. In the majority of them his authorship is quite explicitly mentioned, and it is probable that the others, in which the author's name is not given, also belong to his pen. Copied in 1101–1103 AH. at Kāshān (cf. f. 135v), by Muḥammad Rafī' Tūy-Sirkānī, as stated in several colophons. Incomplete at the beginning.

1. (ff. 1–7v). The end of a religious treatise, chiefly dealing with the question of how to follow the example of Muḥammad. Dated 1101 AH. Beg. abruptly:

...... خواب بگذارید و تسبیح حضرت فاطمه علیها السلام بخوانید الخ

2. *Risāla-i-tajhīz-u taghsīl-u dafn-i-amwāt* (ff. 8v–37). A short treatise on funeral rites, comp. in 1099/1688 (see f. 37). Dated 1101 AH. Beg.

الحمد لله الذي لا يبقى الا وجهه و لا يدوم الا ملكه الخ

3. (*Tarjūma-i-dū ḥadīth dar bihisht-u dūzakh*) (ff. 39v–63). An eschatological treatise, by the same author, composed in 1100/1689. Copied in 1101 AH. Beg.

الحمد لله الذي اعد لاوليائه جنات النعيم الخ

4. *Risāla-i-ṣalātiyya* (ff. 63v–76). A short treatise on some special details of prayer. Beg.

الحمد لله ...... چنین گوید ...... محمد باقر بن محمد تقي الخ

5. *Risāla dar ādāb-i-namāz-i-shab* (ff. 76v–81). Some details concerning night prayer. The author's name is not given, but is probably also Majlisī. Beg.

الحمد لله مکرم العابدین ...... این رسالهٔ است الخ

6. *Muntakhab-i-adhkār-u ad'iya* (ff. 81v–88). A brief treatise on some special prayers and forms of *dhikr*, by the same Majlisī, composed in 1079/1668. Beg.

الحمد لله …… بسند معتبر از حضرت امام جعفر صادق الخ

7. (*Risāla dar aḥādīth-i-Riḍā*) (ff. 88v--93v). Some traditions related by Imām 'Alī b. Mūsā ar-Riḍā, translated into and commented on in Persian. Completed by Majlisī in 1078/1668. Beg.

الحمد لله …… بدرستي كه رئيس المحدثين محمد ابن بابويه قمي الخ

8. (*Risāla dar ba'ḍī farā'iḍ*) (ff. 93v–96, *104–97*, 105–108v). A short treatise on some obligatory religious observances. The author's name is not mentioned. Probably by Majlisī. Beg.

بسند معتبر از حضرت صادق …… مرويست الخ

9. *Risāla-i-i'tiqādiyya* (ff. 108v–113v). A brief note on the various Shi'ite sects, with proofs of their being untrue in so far as they do not coincide with the religion of the followers of the 12 Imams, which is the only true creed. The author's name is not mentioned, but the date of composition is given as 1035/1624. If this date is correct, the treatise cannot have been composed by Majlisī (although it is known that he compiled a *risāla* with the title *I'tiqādiyya*). Copied in 1102 AH. Beg.

الحمد لله على الآله (*sic ?*) و الصلوة على اشرف انبيائه الخ

10. (*Risāla-i-dīniyya*) (ff. 114-135v). Miscellaneous questions concerning minor observances, *in Arabic*. The compiler's name is not mentioned. Probably by the same Majlisī. Copied in 1103 AH. Beg.

مسئله ما ذكر جماعة من الاصحاب من وجوب كفارة الخ

11. (ff. 135v–141v). Scrappy quotations, notes, prayers, etc.

Ff. 141, S 85 × 165 (*biyāḍ*), ll 14. Or. pap. Persian shikasta-nast. Cond. good.

1119. (مجموعهٔ رسائل)

(MAJMŪ'A-I-RASĀ'IL). Ab 5.

Another *majmū'a*, containing two treatises by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, as mentioned in the preceding No., and a few additional scrappy notes also of Shi'ite contents. Also copied still within the author's life time, in 1107 AH., by Muḥammad Murād (b) Ḥājjī Isma'īl Astrābādī.

1. *Sharḥ-i-chahārdah ḥadīth* (ff. 1v–108). A Persian

commentary on 14 selected *ḥadīths*, by Majlisī, dedicated to the Safawide prince Shāh Sulaymān (1077–1105 1667–1694). Beg.

الحمد لله ...... چنین کوید فقیر خاکسار محمد باقر الخ

2. (ff. 109v–113). A few notes of magical contents, the largest of them explaining how to send a petition to the hidden Imam who is to appear at the day of the Resurrection, etc. Beg.

طریقهٔ رقعه بخدمت حضرت صاحب الزمان الخ

3. (*Risāla dar du'ā*) (ff. 113v–135v). A treatise on the methods to make prayers effective. It is based on Traditions related by Muḥammad b. Isḥāq al-Kulīnī (d. 328/939), cf. Brockelmann, Gesch. d. Arab. Lit., vol. I, p. 187. Beg.

ثقة الاسلام و رئیس المحدثین محمد بن یعقوب الکلینی الخ

4. *Risāla dar biyān-i-sa'ādat-i-ayām-i-hafta* (ff. 136v–159). A short treatise, by Majlisī, on the propitious days of week, lucky hours, etc. Beg.

الحمد لله ...... چنین کوید احقر عباد الخ

Ff. 160, S 230 × 125, 150 × 70, ll 11. Or. pap. Pers. nast. Cond. tol. good.

1120. (مجموعه)

(MAJMŪ'A). E 40.

Two treatises, the first on the religious observances connected with travelling, and the second on divination by the Coran. The latter work belongs to the authorship of the same Muḥammad Bāqir Majlisī, and, judging from the style, the first one is also written by him, although the author's name is not explicitly mentioned. Copied in 1123 AH.

1. *Tuḥfatu'l-musāfirīn* (ff. 1v–26). A treatise on religious duties, prayers, etc., to be observed when starting on a voyage, during its progress, on returning home, etc., all in Shi'ite strain. Composed in 1103/1692 (this date is obviously not that of the transcription, because at the end of the second treatise, written by the same hand and on the same paper, the date of copying is given as 1123 AH.). The work is divided into 10 *faṣls* and a *khātima*. Beg.

حمد و ثنای بی منتها خدای را که الخ

2. *Mafātiḥu'l-ghayb* (ff. 27v–75). A treatise on the methods of divination by the Coran, the mystical meanings of various letters, expressions, etc., with numerous *ḥadīths* proving the great spiritual advantages connected with this practice. The author is the same Muḥammad Bāqir Majlisī; he composed it in 1104/1693, and

based it on the material which he had already collected in his large work, *Biḥāru'l-anwār*. It is divided into a *fātiḥa*, 8 *miftāḥs*, and a *khātima*. Copied in 1123 AH.

الحمد لله الذي لا يعلم خير عباده سواه الخ

Ff. 75, S 195 × 105, 145 × 75, ll 15 (diagonal). Or. pap. Bad Ind. shikasta. Cond. tol good. Repaired, injured by dampness.

1121. زاد المعاد

ZĀDU'L-MA'ĀD. M 106.

A treatise on various minor observances, forms of prayer, etc. by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī (see the preceding Nos. 1118–1120), based on his large work (in Arabic) *Biḥāru'l-anwār*. This compilation is dedicated to Sulṭān Ḥusayn, the Safawide (1105–1135/1694–1722). It is divided into fourteen *bābs* and a *khātima*. See R 21, etc. *Ind. libr.* Bh 198. Often lithographed in Persia. Copied in the XIIc. AH., incomplete at the end. Beg.

الحمد لله الذي جعل العباد وسيلة الذيل (*sic*) السعادة الخ

S 220 × 120, 175 × 80, ll 14. Or. pap. Ind. nast. Cond. bad. Injured by dampness and repairs. Many marginal notes and glosses. Many lacunas.

1122. حيوة القلوب

ḤAYĀTU'L-QULŪB. D 148.

An exposition of the Shi'a creed, by the same Majlisī (see Nos. 1118–1121), being a summary (in two volumes) of his own voluminous encyclopædia of Shi'ism (in 25 vols.), *Biḥāru'l-anwār*. It is dedicated to the Safawide prince Sulaymān (1077–1105/1667–1694). See R 155, etc. (GC I 344). Many times lithographed in Persia. Transcribed in the XIIc. AH. The present copy contains only the *first* volume, as the *second*, although combined under the same number in this library, is of a quite different origin. Beg.

حيوت قلوب مرده دلان بوادئ ضلالت و حرمان الخ

S 235 × 160, 195 × 110, ll 22. Or. pap. Ind. nast. Cond. tol. good

1123.

The same. D 148.

The *second* volume of the same work, copied in 1205 AH. (?) (the date is not properly legible). Beg.

الحمد لله و الصلوة على عباده الذين اطفى الخ

S 230 × 155, 165 × 95, ll 17. Or. pap. Ind. nast. Cond. good.

1124.

The same. M 2.

A short extract from the same work, dealing with the story of Alexander (Dhū'l-Qarnayn). Copied towards the end of the XIIc. AH.

Bd. v. Ff. 187–190. For measurements, etc., see No. 926.

1125.

ترجمهٔ كتاب الاسرار

TARJUMA-I-KITĀBU'L-ASRĀR.

Ad 25.

The Arabic text, with a Persian paraphrase, of a treatise on the rights and privileges of the Imams from the house of ʿAlī. The full title of the original work is *Kitābu'l-asrār fī imāmati'l-a'immati'l-athār* (see f. 3v). The translator, who merely calls himself Muḥammad ʿĀbid, without any further details (cf. f. 3v), dedicates his work to a prince, whose name is unfortunately erased in this copy. An examination by the magnifying glass shows that there are clear traces of محمد ...... اختر. As the prince in question, judging from his titles, was a Timuride, it may be with some probability suggested that his name was Muḥammad Shāh (b. Khujasta-Akhtar) (1131–1161/1719–1748). The author, therefore, perhaps may be identical with Muḥammad ʿĀbid who about that time wrote a commentary on Rūmī's *Mathnawī*, see R 591. The work is not mentioned by Brockelmann nor in *Kashfu'l-ḥujub*. Copied in 1147 AH. Beg.

افتتاح هر كتاب و ابتداى هر خطاب بحمد حكيمى الخ

Ff. 451. S 250 × 150, 195 × 90, ll 17. Or. pap. Calligr. Ind. nast. Cond. good. Slightly injured by dampness. Bad vignette.

1126.

التحفة الحسينية

AT-TUḤFATU'L-ḤUSAYNIYYA.

Ac 3.

A treatise on the elementary principles of Shiʿite doctrine, by Muḥammad Bāqir b. Muḥammad Akmal Bahbahānī Iṣfahānī, d. 1205/1791, cf. R 34. Judging from the laudatory tone of the preface and the high-sounding epithets added to the author's name, the work must have been edited by a different person (whose name is not mentioned). Copied long before the author's death, in 1177 AH., by Muḥammad Amīn. Beg.

الحمد لله ...... بر ضمير منير طالبان درجات عاليهٔ آخرت مخفي نماناد الخ

Ff. 83, S 200 × 125, 155 × 80, ll 13. Or. pap. Ind. nast. Cond. rather bad. Injured by the 'repairer.'

1127. (رسالهٔ اصول دین)

(RISĀLA-I-UṢŪL-I-DĪN). Ad 15.

An exposition of the elementary dogmas of Shi‘ism, chiefly emphasizing the teaching about the *imāmat*. There is no author's name, proper title, or date of composition. In the text there are almost no references to the authorities of the author, and it is therefore impossible to identify this treatise. The style is quite modern. On the fly-leaf its authorship is ascribed to Muḥammad Bāqir Bahbahānī (see No. 1126), and this seems quite admissible. The work itself occupies only ff. 1–32v, and the remainder of the book consists of a *takmila*, containing traditions about Muḥammad and the Imams. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله ...... بدانکه اصول دین پنج است الخ

Ff. 52, S 200 × 130, 110 × 80, ll 13. Or. pap. Ind. nast. Cond. good.

1128. سبیل النجاة

SABĪLU'N-NAJĀT. Ac 23.

A concise exposition of the principal Shi‘ite dogmas and observances, in a *muqaddima* and two *maṭlabs*, by Aḥmad b. Muḥammad b. Muḥammad Bāqir Bahbahānī, the grandson of the author of Nos. 1126–1127. It was composed in 1225/1810, and is dedicated to Muḥammad ‘Alī-Khān Qājār, perhaps one of the numerous sons of Fatḥ-‘Alī Shāh (1211–1250/1797–1834). Copied at Calcutta, 1227 AH., by Bāqir ‘Alī. Beg.

الحمد لله الذي جعل ابواب الصلوة الخ

S 220 × 145, 150 × 75, ll 13. Or. pap. Ind. modern nast. Cond. good.

C. Controversy and description of various religions.

1129. براهین قاطعه

BARĀHIN-I-QĀTI‘A. Ad 4.

A Persian paraphrase of the famous controversial work *Aṣ-ṣawā‘iqu'l-muḥriqa*, composed, in Arabic, by Shihābu'd-Dīn Aḥmad al-Haytamī al-Makkī, surnamed Ibn Ḥajar, d. 973/1566. The author of the Persian version is Kamālu'd-Dīn (b.) Fakhri'd-Dīn Jahrumī. He completed it in 994/1586 (cf. f. 2v), and dedicated it to Ibrāhīm ‘Ādil-Shāh (II) (987–1035/1579–1626). It is divided into three *muqaddimas*, ten *bābs* and a *khātima*, and deals chiefly with the refutation of the Shiʿite doctrine of the illegal usurpation of the Khalifate by the three first successors of Muḥammad. See EIO 2571, etc. *Ind. libr.* Bh 113. Copied towards the end of the XIc. or beg. of the XIIc. AH. Beg.

الحمد لله الذي فضل نبينا محمدًا صلى الله عليه الخ

Ff. 427, S 250 × 150, 180 × 95, ll 19. Or. pap. Ind. nast. Cond. good. Slightly injured by dampness. CFW 1825.

1130. بوارق مشرقه

BAWĀRIQ-I-MUSHRIQA. Ad 5.

Another Persian paraphrase of the same *Aṣ-ṣawāʿiqu'l-muḥriqa* of Ibn Ḥajar. The translator, Muḥammad ʿIwaḍ al-Ḥiṣārī Lāhūrī, commenced it in 1134/1722 and completed it in 1140/1728 (chronogram كاين هديۀ قلندر خان). He dedicated it to Qalandar-Khān, a local official. Copied in the XIIc. AH. Beg.

محامد حميده مر حميديرا كه شوارق مشرقه هدايت خود الخ

Ff. 544, S 335 × 205, 240 × 125, ll 25. Or. pap. Ind. nast. Cond. good. Index.

1131. ترجمۀ مختصر نواقض الروافض

TARJUMA-I-MUKHTAṢAR-I-NAWĀQIḌU'R-RAWĀFIḌ.
Ad 8.

An abridged Persian paraphrase of *An-nawāqiḍ fī raddi'r-rawāfiḍ*, composed, in Arabic, in 987/1579 by Ashraf Muʿīnu'd-Dīn Mīrzā Makhdūm Shīrāzī, d. 995/1587, see Brockelmann, Gesch. d. A. Lit., vol. II, pp. 442-443. The author of the Persian version states in his preface that he contemplated the undertaking of his work in 1093/1682, when he was at Mekka, but that he had not completed it until 1122/1710 (cf. f. 3). Like the work of Ibn Ḥajar, the present one deals chiefly with a refutation of the Shiʿite principles. Copied in the XIIc. AH. Beg.

حمد بيحد و شكر بيعد نثار دركاه ذاتي كه الخ

Ff. 141, S 190 × 100, 145 × 60, ll 13. Or. pap. Ind. nast. Cond. good.

1132. (منتخب رد الروافض)

(MUNTAKHAB-I-RADDU'R-RAWĀFIḌ). E 111.

A very short extract from a controversial work by ʿAbdu'l-ʿAzīz Akbarābādī. The title of the original treatise may have been *Raddu'r-rawāfiḍ*. This extract is included in a *majmū'a* containing different treatises, transcribed, as stated in the colophons of some of them, in 1082 AH. Although the handwriting of the present extract is different from that of the dated ones, the paper is probably the same, and so it is possible that it was transcribed, and therefore also compiled, before the end of the XIc. AH. Beg.

حرفی که بر وجودش ناطقه را بیاراید و سخنی که الخ

Bd. v. Ff. 89–90. For measurements, etc., see No. 339. Marginal notes and glosses.

1133. مظهر الحق

MUẒHIRU'L-ḤAQQ. E 182.

A refutation of heresies, especially of those of the Shi'a, from a strictly Sunnite point of view. The author, a fanatical Sunnite, does not leave any writer unsuspected of heterodoxy, and therefore refers only to a very few books, mostly the earliest, so-to-say, canonical compositions. Amongst those of later origin the latest is *Tafsīr-i-Ḥusaynī* (cf. Nos. 959–967), referred to a few times. His treatise may prove very interesting for a student of modern Sufism, because there are occasional attacks on the Sufis, which show a good knowledge of the subject. The work is divided into 136 *bābs*. Very unfortunately the name of the author and the exact date of composition are not mentioned; the title is given on f. 10. Copied in the beg. of the XIIc. AH., so that the work must have been composed either in the Xc., or the XIc. AH. Beg.

الحمد لله الذي انزل علی عبده الکتاب الخ

S 260 × 150, 180 × 95, ll 15. Or. pap. Ind. nast., different hands. Cond. good.

1134. دبستان مذاهب

DABISTĀN-I-MADHĀHIB. Ad 24.

The well known treatise on the religious and philosophical doctrines of the Eastern nations. The author's name and the date of composition are even at present not yet precisely known, although they have been often discussed by various scholars. In the present copy, in the colophon, the author is called Dhū'l-Fiqār-Beg, with the *takhallus* Mu'ayyad (or Mūbad ?). The work must have been written shortly after 1063/1653. See GIPh 280, 366, EIO 2542–2547, Br 63–64, EB 1791, Pr 271–272, R 141 sq., Aum 126, etc. Lithographed in Ṭihrān, 1260 AH., and also a great many times in India. Translated into English by D. Shea and A. Troyer, 3 vols., Paris, 1843 (Oriental Transl. Fund); old partial text editions and translations: F. Gladwin, Calcutta, 1789 (the *first* chapter); F. Dalberg, Würzburg, 1809 (the same); Leyden, Calcutta, vol. XI of the 'Asiatic Researches,' pp. 406–420 (the *ninth* chapter). The present copy dates from the XIIc. AH. Beg.

ای نام تو سر دفتر اطفال دبستان الخ

Ff. 276, S 250 × 160, 210 × 110, ll 17. Or. pap. Coarse and vulgar Ind. nast., different hands. Cond. tol. good. Worm-eaten. Some folios are misplaced, others left partly blank.

1135. حجة الهند

HUJJATU'L-HIND. Oa 9.

A refutation of Hinduism, in the form of a fairy tale. The author calls himself 'Umar Miḥrābī (in some copies Ibn 'Umar, or 'Alī-Shāh Miḥrābī), but the date of composition is not known. The work must have been compiled not later than the XIc. AH., because one of the copies in the India Office library is dated 1084/1673. See EIO 2715–2716, Pr 111, R 29, etc. Copied in 1136 AH. by one Shahīd b. Yūsuf. Beg. as usual:

الحمد لله ...... اما بعد حمد الله عز و جل جلاله و نعت رسول الخ

Bd. v. Ff. 4v–93v, S 210 × 145, 170 × 105, ll 15. Europ. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1136.

The same. D 139.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copy.

S 210 × 145, 165 × 100, ll 19. Europ. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Scrappy notes on the last two folios.

1137.

The same. Aa 2.

An extract from the same work, included into a large *majmū'a*, dating from the XIIc. AH. Beg. as in two preceding copies.

Bd. v. Ff. 168v–176. For measurements, etc., see No. 928.

1138. رسالهٔ صلحیه

RISĀLA-I-ṢULḤIYYA. Ad 12.

A defence of the Shiʻite doctrine, the rights of the house of ʻAlī to the Imāmat, and especially the privileges of his descendants, the Sayyids. It is written in ornate prose, with many eulogies of the Imams, especially Mahdī, in verse. The author does not mention his own name, but several times calls himself (cf. f. 2v) a descendant of the famous Sufic saint of Persia, Niʻmatu'l-lah Walī (d. 834/1431). He can not have been writing, however, earlier than the Xc. AH., because he refers several times to the *Rauḍatu'l-aḥbāb* (see above, Nos. 53–58). Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

الحمد لله الذي هدانا لهذا و ما كنا لنهتدي الخ

Ff. 17, S 260 × 160, 220 × 125, ll 15. Or. pap. Ind. nast. Cond. good.

1139. سراج العقائد

SIRĀJU'L-ʻAQĀ'ID. Ad 16.

A treatise containing denunciations of heresies, chiefly the doctrine of the Shiʻites. It is an autograph, dated 1185 AH., of Amīnu'd-Dīn Aḥmad Ṣiddīqī Alwarī, already mentioned as the author of some other works (see above, Nos. 1053, 1093). It is a compilation from various well known books, and contains apparently not a single word of fresh material. The sects, which had ceased to exist centuries ago, and the others, which were still extant, are mixed together in the most confusing way. It is dedicated to Sirāju'd-Daula Anwaru'd-Dīn-Khān Manṣūr Jang. Beg.

لآلیٔ آبدار که بغواص فکر رسا بر روی کار آید الخ

Ff. 73, S 225 × 115, 175 × 65, ll 21. Or. pap. Bad Ind. nast. Cond. not good. Worm-eaten and repaired.

D. Religious Miscellanies.

1140. زبدة النكات

ZUBDATU'N-NUKĀT. D 210.

Verbose eulogies of Muḥammad, the first four Khalifs, various prayers, etc., by Zaynu'd-Dīn b. Qāḍī Maḥmūd (see f. 6v). This treatise is dedicated to Ibrāhīm ʻĀdil-Shāh (there were two princes with this name, the first who ruled 941–965/1535–1557 and the second, 987–1035/1579–1626) (see f. 4). The full title of this work is *Zubdatu'n-nukāt fī ḥilli'l-mushkilāt* ; it is divided into a *muqaddima*, two *maqālas* and a *khātima*. Copied towards the end of the XIIc. AH. Beg.

نحمدک یا من شرح صدورنا لادراک العلوم الخ

S 195 × 120, 110 × 55, ll 11. Or. pap. Bad Ind. nast. Cond. good. Many glosses and notes on the margins.

1141.

(مجموعه)

(MAJMŪ'A). Oa 60.

Several short notes dealing with various details of prayer. Their uniformity suggests that they are extracts from one and the same original work, the title of which, however, is not given. All are included in a *majmū'a*, dating from the end of the Xc. or beg. of the XIc. AH.

1. (*Risāla-i-bāng-i-namāz*) (ff. 192v–198). Rules concerning the *adhān*, the upkeep of mosques, etc. Beg.

الحمد لله ... در بیان فضلیت بانگ نماز الخ

2. (*Risāla-i-namāz-i-bāmdād*) (ff. 198v–202v). On the spiritual advantages of prayer before dawn. Beg.

الحمد لله ... در فضلیت سنت نماز بامداد الخ

3. (*Risāla-i-namāz'hā-i-nāfila*) (ff. 202v–206v). On additional prayers and their spiritual advantages. Beg.

بسم الله ... در بیان نمازهای نافله الخ

4. (*Risāla dar namāz-i-ḥājāt*) (ff. 206v–207). A short note on prayers with definite objects in view. On f. 207 there is the beginning of an incomplete *risāla* on the customs to be observed when travelling. Beg.

این رساله ایست نوشته شد از برای آداب سفر الخ

Bd. v. Ff. 192v–207v. For measurements, etc., see No. 1036.

1142.

(مجموعه)

(MAJMŪ'A). M 11.

A scrap-book chiefly composed of fragments and notes of religious contents, too small and unimportant to deserve separate description. Transcribed apparently in the XIc. AH.

1. Stray quotations from the poetry of 'Irāqī, Ẓahīr-i-Fāryābī, Bahāī, etc. (ff. 1–7v). Fol. 8 left blank.

2. *Zubdatu'l-uṣūl* (ff. 9–11). A very short treatise on the principal dogmas of Muhammadanism, in Arabic, by Muḥammad ʻĀmilī, surnamed Ibn Khātūn, d. 1011/1602, see Brockelmann, Gesch. d. Ar. Lit., vol. II, p. 321. Beg.

قد بلغني منكم ايها الاحباب الخ

3. Stray verses, notes, extracts, etc., from various Persian and Arabic works on theology and tradition (ff. 11v–23).

4. *Min kalimāt mulūki'l-Furs* (ff. 23v–25). Apocryphal sayings of Farīdūn and other ancient Iranian sages.

5. Scrappy extracts from various Shiʻite religious writers (some of them from Ibn-Bābūya) (ff. 25v–28v).

6. A petition (*ʻarīḍa*) from Pīr Muḥammad Mūsā to Jahāngīr, who is here called پادشاه دهلي (ff. 29–29v).

7. Scrappy notes and extracts of religious and magical contents, from the *Tafsīr-i-kashshāf*, *Kashkūl*, *Ḥayātu'l-ḥaywān*, etc. (ff. 29v–44v).

8. A brief note on the biography of Nāṣir-i-Khusraw, with a short account on the Ismaʻilite rulers of Alamūt (nothing new; probably based on *Rauḍatu'ṣ-Ṣafā* or *Ḥabību's-siyar*) (ff. 45–48). Beg.

نبذ من احوال ناصر خسرو، اصل او اصفهانست و در باب او سخن بسيار كفته اند الخ

9. A short extract from the dīwān of Khāqānī, see above, Nos. 456–458. Beg. as in No. 456 (ff. 49v–55).

10. Notes containing various Traditions (ff. 55v–60).

11. A short extract from *Al-muḥīṭu'l-aʻẓam fī tafsīri'l-Qur'ān*, by Ḥaydar al-Ḥusaynī al-Āmulī (ff. 61–63). It deals with the secret mystical names of Muḥammad and of various saints, gives the dates of the deaths of the Khalifs, etc.

12. Extracts from *Riwaḍu'l-manāẓir fī ʻilmi'l-awā'il wa'l-awākhir* (ff. 63–78v), by Abū'l-Walīd Muḥammad Ibn-Shaḥna al-Ḥalabī, d. 815/1412, which is, in its turn, an extract from the famous work of Abū'l-Fidā, see Brockelmann, Gesch. d. Ar. Lit., vol. II, p. 141. It contains succinct accounts of the early Muhammadan dynasties.

13. Several letters sent between one of the Quṭb-Shāhs and an ʻĀdil-Shāh (ff. 80–89).

14. A letter of Akbar to one of his sons (ff. 90–90v).

15. Short and scrappy notes and extracts of religious contents, mostly on various subjects of Tradition (ff. 91–116v).

Ff. 116, S 200 × 125, 165 × 90, ll 30. Or. pap. Ind. nast., different hands. Cond. good.

1143. (مجموعه)

(MAJMŪ‘A). Aa 2.

Scrappy notes of religious contents, and prayers, included in this *majmū‘a*, cf. also above, Nos. 928, 971, etc. Transcribed in the beg. of the XIIc. AH. The articles to be mentioned here are:

1. A note on the punishment of the people who violate the fast of Ramaḍān: فصل در عقوبت روزه خوران ماه رمضان (f. 139v).

2. Prayers of various kinds, with explanations of their particular effects and advantages (ff. 176v–178v).

3. A versified note on prayers. The note has a heading معنئ دعاء قنون (ff. 179–179v). The author's name is not given. Beg.

بخواهیم یاری ز تو یا اله، الخ

Bd. v. For measurements, etc., see No. 928.

1144. فوائد النظامية

FAWĀ’IDU’N-NIẒĀMIYYA. M 127.

A treatise on the influence and advantages of various particular prayers, on the magical effect of some *sūras* and verses of the Coran, on special forms of *dhikr*, and different *nawāfil* (additional prayers). The author calls himself Muḥammad ‘Ubaydu’l-lah b. Ḥaḍrat Muḥammad Shāh. He dedicated his work to Āṣaf-Jāh (d. 1161/1748); the title of the work is apparently an allusion to the latter's name Niẓāmu’l-Mulk. Copied towards the beg. of the XIIIc. AH. Beg.

يا من يحمد ذاته بذاته في ذاته الخ

S 225 × 140, 170 × 95, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1145. (مجالس در فضلیت جهاد)

(MAJĀLIS DAR FAḌLIYYAT-I-JIHĀD). M 86.

Sermons on the subject of *jihād*, on the religious advantages to those who partake in it, curses on the heads of unbelievers, etc. Many *ḥadīths*, Coranic verses, etc., are quoted. There is no introduction or *khātima*, and the name of the author is not given, but from its general style and tone it appears clearly that these orations are a production of some one connected with Ṭīpū's court. The first part of the same volume, in which this collection is included, consists of *Mu’ayyidu’l-mujāhidīn*, versified sermons on the same subjects, by Zaynu'l-'Ābidīn Shūstarī (see Nos. 882–883), and it would not be surprising if both should be found to belong to the pen of the same writer. Copied in the beg. of the XIIIc. AH. Beg. الحمد لله ...... ايها الناس اعلموا ، اى کروه مردمان الخ

Bd. v. Ff. 48v–86. For measurements, etc., see No. 883.

1146. مثمر النوادر

MATHMARU'N-NAWĀDIR. Ab 15.

A collection of explanations of the mystical meanings and magical powers of various epithets of God, the names of the first four Khalifs, the twelve Shi'ite Imams, etc., with many genealogical tables and drawings. Composed by Muḥammad Ghiyāth, who dedicated it to Ṭīpū, nawwāb of Mysore. The work is a remarkable mixture of piety and superstition, which sometimes closely approaches blasphemy. In addition to to the 99 'names' of God, there appear equally 99 'names' of Abū Bakr (!), 'Umar (!), 'Uthmān, and 'Alī, etc. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله الخالق البارى المنصور له الاسماء الحسنى الخ

Ff. 60, S 200 × 120, 165 × 90, ll 17. Or. pap. Ind. nast. Cond. good. Index. On ff. 1–3 there are double vignettes. Ff. 56–60 left blank. On ff. 54v–55 there are drawings of the 'sandals of Muḥammad,' often used for amulets. Here, however, they are not filled in with the necessary formulas. CFW 1809.

1147. زاد المجاهدين

ZĀDU'L-MUJĀHIDĪN. E 101.

A treatise on *jihād*, on various eschatological, theological and moral matters, propitious days, lucky hours, etc. Comp. in 1209/1794, by Ghulām Aḥmad by order of Ṭīpū, nawwāb of Mysore. This work is described in detail, and the headings of its 15 *faṣls* are given in EIO 2621–2622. Copied in 1222 of the Muḥammadī era or 1210 AH., by one Ḥusayn. At the end there are several notes of religious contents, and prayers. Beg.

الحمد لله الذي علم الانسان ما لم يعلم الخ

S 185 × 125, 145 × 80, ll 11. Or. pap. Ind. nast. Cond. tol. good. Notes on fly-leaves.

1148. تفنک نامه

TUFANG-NĀMA. M 88.

A treatise, in catechetical form, on the mystical origin (from David, father of King Solomon) of the rifle, the necessary prayers and incantations to be recited while manipulating it, etc. Judging from the style, etc., it was composed for the perusal of the victorious troops of Ṭīpū, nawwāb of Mysore. The author does not mention his name. Copied in 1210 AH. at Danpadrājpūr (?) by Qādir Shāh Sirāju'd-Dīn (b.) Jalāl. Beg.

الحمد لله ...... بدانکه راه روان اناديۀ حق و کوشه نشينان زاويۀ مطلق الخ

Ff. 6, S 200 × 135, 165 × 60, ll 13. Europ. pap. Ind. nast. Cond. tol. good.

VIII. SUFISM.

Note.—In this section only those treatises on Sufism are included which are written in prose. The versified ones have already been described in the section on Poetry, and some others, containing chiefly biographical material, in the section on Biography.

1149. كشف المحجوب

KASHFU'L-MAḤJŪB. E 142.

The famous early Persian treatise on Sufic doctrine, by Abū'l-Ḥasan 'Alī b. 'Uthmān b. 'Alī al-Jullābī al-Ghaznawī al-Ḥujwīrī, who died *ca.* 465/1073 at Lahore (where a shrine, supposed to be his grave, is still much revered). The work is fully described in EIO 1773, and is accessible to European readers in an English translation by R. Nicholson, 1911, Gibb Memorial Series, vol. XVII. A critical edition by the late V. Zhukovsky is not yet made public. The work was lithographed a great many times in Lahore and other places in India, in the Persian original and also in a Hindustani translation. A good lith. edition appeared at Samarqand in 1914. For the principal references concerning the book and the author see Br. Lit. Hist., II, 288, GIPh 364, EIO 1773–1777, EB 1245, Pr 287, Ros p. 291, R 343, Fl III 440 sq., St. No. 40 on p. 39, etc. Cf. also Notices et Extraits, XII, 360. The work is divided into 40 *bābs*, but the division is not quite systematic. The present copy was transcribed in the 24th year of Aurangzīb's reign, i.e. 1092 AH. Beg. as usual:

ربنا اتنا من لدنک رحمةً ...... الحمد لله الذي کشف لاوليائه الخ

Ff. 249, S 220 × 120, 160 × 75, ll 19. Or. pap. Ind. nast. Cond. very good. **Notes** and glosses on the margins.

1150.

The same. E 143.

Another copy of the same work, dating from the XIIc. AH. It is incomplete at the beginning, and opens with the passage found on f. 7 of the preceding copy.

Ff. 357, S 210 × 120, 150 × 70, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and dampness.

1151.

The same. E 141.

Another copy of the same work, dating from about the middle of the XIIc. AH. Beg. as usual, see No. 1149.

Ff. 236, S 250 × 185, 170 × 100, ll 17. Or. pap. Ind. nast. Cond. good.

1152.

The same. E 144.

Another copy of the same work, transcribed at Sīkākul, Ḥaydarābād, in 1245 AH. Beg. as usual, see above, No. 1149.

Ff. 384, S 235 × 155, 160 × 90, ll 15. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

1153. مناجات عبد الله انصاري

MUNĀJĀT-I-‘ABDU’L-LAH ANṢĀRĪ. Oa 61.

The well known short collection of invocations to God, which is probably a genuine work of Abū Isma‘īl ‘Abdu’l-lah b. Muḥammad Anṣārī (see concerning him and his works above, No. 234), d. 481/1088. There are apparently several versions of the same work. See GIPh 282, Bl I 81–83, EIO 1779, R 35, Fl III 497, Dorn C. 254; cf. also Pr 3, Leyden C. IV 349, Notices et Extraits, XII, 352, etc. Lith. a great many times in Persia. Copied apparently in 1106 AH. (the 37th year of Aurangzīb’s reign), because other treatises, included in the same *majmū‘a* and written by the same hand, are so dated. Beg. as usual:

ای ز دردت بیدلان را بوی درمان آمده الخ

Bd. v. Ff. 1v–8v, S 220 × 125, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. tol. good. Some notes on the *ṭarīqat* at the end.

1154.

The same. E 94.

Another copy of the same work, dated 1127 AH. Beg. as in the preceding copy. On ff. 17v–20v there are some notes, and poetical quotations from Firdausī, Baḥrī, and a few others.

Ff. 20, S 210 × 115, 175 × 85, ll 15. Or. pap. Coarse Ind. nast. Cond. good.

1155.

The same. E 223.

Another copy of the same work, dated 1135 AH., transcribed by Ḥaydar b. Ṣadri'd-Dīn Muḥammad Jabl 'Āmilī Ḥasanī. Beg. as in the preceding copies.

Bd. v. Ff. 1v–10v, S 230 × 130, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. rather bad.

1156.

The same. E 95.

Another copy of the same work, dating from the XIIc. AH. Before the usual beginning (the same as in the preceding copies) there is :

مناجات اسرار ندیم بارگاه غفاري ابو اسمعیل خواجه عبد الله انصاري الخ

Ff. 11, S 165 × 105, 130 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

1157.

The same. Oa 3.

Another copy of the same work, dating from the XIIc. AH., transcribed by Jamāl-Khān Lūdī. Before the usual beginning (see No. 1153), there is a short passage, beg.

بنام آن خدای که نام او راحت روح است الخ

Bd. v. Ff. 1v–12v, S 250 × 145, 165 × 75, ll 13. Or. pap. Ind. shikasta-nast. Cond. good. CFW 1809.

1158.

كنز السالكين

KANZU'S-SĀLIKĪN. E 147.

A long treatise, in prose and verse, on the principles of Sufic doctrine, ethics, etc. The author mentions his *takhalluṣ*, in almost every poetical passage, as Anṣārī, Pīr-i-Anṣār, Pūr-i-Anṣār, etc. Moreover, a very rare case in Persian literature, he often mentions his *takhalluṣ* even in the prose parts, and frequently addresses himself as 'Abdu'l-lah or Anṣārī, or, at the beginning of various chapters and paragraphs uses the expression : "Shaykh 'Abdu'l-lah, etc., says. . . . ." It is not an exaggeration to say that the author's name appears at least once on every page of the work. We would, therefore, have to think that the treatise is a most genuine production of the famous Sufi, Abū Isma'īl 'Abdu'l-lah Anṣārī, who is the author of the preceding work (Nos. 1153–1157). But a more careful examination brings to light several matters which inspire serious doubts as to the genuineness of this authorship. As compared with the style of the *Ṭabaqāt* of Anṣārī (see above, No. 234), this work shows a great difference: (1) in the language, which is here far more modern; (2) in a very profuse use of Sufic symbolism, which did not exist (at least in so developed a form) in Anṣārī's time and does not appear in the *Ṭabaqāt*; (3) instead of the invariably precise references to sources of tradition or information, which we have in the *Ṭabaqāt*, and which are only natural in the work of such an extremely erudite writer as Anṣārī was, we find here generally only vague allusions to 'some saints,' etc., and it is obvious that the author intentionally avoided references to known persons; (4) and lastly, in several places we find eulogies of Abū Ḥanīfa and Shāfi'ī, while no mention is made of Ḥanbal, to whose school Anṣārī belonged. Besides, whereas there are no Persian poetic quotations in the *Ṭabaqāt*, the present book consists, for at least one-third of poems, of a style which obviously cannot be that of the Vc. AH. These general observations can be strengthened by two striking facts. On ff. 288–288v there is a fantastical story connected with the death of Maḥmūd of Ghazna. Anṣārī, who was a contemporary of that prince, and, perhaps, one of the most honest and judicious personages to be met in the whole of Persian literature, could not tell such nonsense. The story could only have come into existence when the time of Maḥmūd had long ago come to belong to the realm of legend. On ff. 11–11v there is another interesting story, quoted from 'historical books,' narrating an anecdote about Hindū-Shāh, who was besieged at Nīshāpūr by his *brother* Sulṭān Muḥammad, and, on the advice of 'Najmu'l-a'imma' surrendered to the latter. There can be little doubt that the event alluded to in this story can only be the one which took place sometime in 597–599/1200–1203, and belongs to the period of the contest between 'Alāu'd-Dīn Muḥammad, the Khwārizm-Shāh (596–617/1200–1220), and his *nephew*, Hindū-Khān b. Malik-Shāh b. Takash (see W. Barthold, Turkestan, vol. II, p. 375 of the *Russian* edition, 1900). The divine in question may be identical with the famous Najmu'd-Dīn Kubrā, who perished later at the hands of the Mongols.

All these very suspicious details of the book only suggest its being a comparatively modern composition, an intentional or unintentional forgery. It is divided into 25 *faṣls*, all with more or less elaborate headings. They deal with:

1. فضیلت شب بیدار بودن (f, 4v). 2. صفت جزای عمل (f. 40).
3. محبت (f. 49v). 4. صفت عالم (f. 62v). 5. صفت عقل و عشق

(f. 70). 6. کورستان (f. 110v). 7. جواني (f. 120v). 8. طواف (f. 126v). 9. کون و مکان (f. 130). 10. آفریدن انسان (f. 158v). 11. در بیان سال که بچهل رسد (f. 168v). 12. در فرستادن آتش بدنیا (f. 215v). 13. عناصر (f. 234). 14. روح (f. 252). 15. اسم ذات (f. 269v). 16. شب برآت (f. 272v). 17. محبت (f. 279v). 18. فقر (f. 285v). 19. عناية الله (f. 290). 20. فضليت روز جمعه (f. 297). 21. فضليت ماه رجب (f. 302v). 22. فضليت ماه شعبان (f. 304). 23. فضليت ماه رمضان (f. 306). 24. مال (f. 311). 25. فضليت رسالت (f. 318).

Another copy is mentioned in Bh 165, cf. also St. No. 48 on p. 40. The present transcript was collated with its original in 1100 AH., probably shortly after completion of the copying. Beg.

الحمد لله ...... اما بعد چنین کوید اضعف عباد ...... عبد الله انصاري الخ

Ff. (360), S 235 × 125, 155 × 70, ll 15. Or. pap. Ind. nast. Cond. good. In the beginning folios are badly misplaced. An index and notes on the initial fly-leaves. Fol. 2 is placed amongst the fly-leaves.

1159.

The same. E 96.

Another copy of the same work, incomplete at the beginning. It opens with the text found on f. 2v, line 8 of the preceding copy:

...... دشمن ایشان سزای لعنت است الخ

Only the first 9 *fasls* have their headings: 1, on f. 3; 2, on f. 19; 3, on f. 23; 4, on f. 29v; 5, on f. 36; 6, on f. 55v; 7, on f. 61v; 8, on f. 64v; 9, on f. 66v. The others are not properly distinguished. Transcribed in the beg. of the XIIc. AH. Marginal notes.

Ff. (184), S 280 × 140, 230 × 90, ll 19. Or. pap. Ind. nast., different hands. Cond. good.

1160. کیمیای سعادت

KĪMIYA-I-SA'ĀDAT. E 151.

The well known Sufico-religious treatise by the famous theologian Zaynu'd-Dīn Abū Ḥāmid Muḥammad b. Muḥammad al-

Ghazāli aṭ-Ṭūsī, d. 505/1111. It probably deserves the epithet of the most popular Persian Sufic treatise in the East, and was printed and lithographed many times in India and elsewhere. See Br. Lit. Hist., II, 295, GIPh 364; Bl I 85–91, EIO 1781–1791, Br 30, EB 1429–1430, Pr 288–289, R 36-39, Aum 61–62, Mehren 5, Dorn C. 256, Dresden C. Nos. 4 and 255. *Ind. libr.* Bh 166–168, St. No. 1 on p. 49; (GC I 843). Translated into English by H. A. Homes, Albany, N. Y., 1873. The work is divided into four *rukns*, with a preface (in four *'inwāns*). The present copy was transcribed by Ḥasan Kātib b. Mullā Ḥājjī Muḥammad Zanīkūī (زنیکوی ?), in 954 AH. Beg. as usual:

سپاس و ستائش فراوان بعدد ستارکان و قطرات باران الخ

S 260 × 150, 180 × 100, ll 19. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Notes on the margins. Four good vignettes.

1161.

The same. E 152.

Another copy of the same work, dating from the end of the XIc or the beg. of the XIIc. AH. Beg. slightly different from that in the preceding copy:

شکر و سپاس الخ

Ff. (524), S 235 × 160, 175 × 85, ll 19. Or. pap. Ind. nast., different hands. Cond. good.

1162.

The same. E 149.

Another copy of the same work, dating from the XIIc. AH.; a portion of it is dated 1154 AH. (see f. 360). Beg. as in the preceding copy.

Ff. (485), S 300 × 175, 220 × 110, ll 16. Eur. and Or. pap. Modern Ind. nast. Cond. rather bad. Some folios, especially ff. 203–307 are entirely perished. Others injured by worms and dampness. Notes.

1163.

The same. E 153.

The *first* half of the same work, containing the preface, the *first* and the *second rukns*. Copied in the XIc. AH. Beg. as in two preceding copies.

S 225 × 125, 155 × 65, ll 22. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten. Two vignettes.

1164.

The same. E 150.

Another copy of the *first* half of the same work, containing only the first two *rukns*, without the preface. Copied in 1138 and 1139 AH., Aurangābād, by Muḥammad Akbar b. Ḥasan. Beg. abruptly :

ركن اول در عبادت الخ

Ff. (210), S 305 × 200, 220 × 130, ll 15. Or. pap. Coarse Ind. nast. Cond. good.

1165. ترجمهٔ منهاج العابدين

TARJUMA-I-MINHĀJU'L-'ĀBIDĪN. E 202.

A Persian paraphrase of an Arabic work by the same Ghazālī (see Nos. 1160–1164), dealing with various topics of the theory of Sufism, cf. Brockelmann, Gesch. d. Ar. Lit., v. I, p. 423. The name of the translator is not given in this copy, but, as stated in EIO 1865–1866, where other copies of the same work are described, this Persian version comes from the pen of Yūsuf Bud'h of Īrich, who d. in 834/1430–1431, an Indian Sufic shaykh of the Chishtī affiliation. See EIO 1865–1866, cf. R 1079. It is divided into seven '*uqbas* (the headings are given in EIO 1865). Transcribed towards the end of the XIIc. AH. Beg.

حمد مر خدايرا كه ملك حكيم است و جواد كريم الخ

S 220 × 120, 160 × 80, ll 13. Or. pap. Vulgar Ind. nast. Cond. not good. Injured by dampness.

1166. تمهيدات عين القضاة

TAMHĪDĀT-I-'AYNU'L-QUḌĀT. Oa 20.

A treatise on the principal problems of Sufic theosophy, by Abū'l-Ma'ālī (or Abū'l-Faḍā'il) 'Abdu'l-lah b. Muḥammad al-Miyānajī al-Hamadānī, with the surname 'Aynu'l-quḍāt, a disciple of of Aḥmad Ghazālī, the brother of the famous philosopher Muḥammad Ghazālī. His death (by execution, on the charge of heresy) is usually placed in 533/1138–1139 (there are in his book suspiciously numerous allusions to his tragic end). See Bl I 92–93, EIO 1793–1794, EB 1247, Fl III 413–414 ; cf. R 411, Dorn C. 249, etc. The work is also called *Zubdatu'l-ḥaqā'iq fī kashfi'd-daqā'iq*. It is divided into ten chapters, each with the heading تمهيد اصل but without any particulars as to the contents. In the present copy they are found : I on f. 3 ; II (lacuna ?) ; III on f. 18v ; IV on f. 27 ; V on f. 30v ; VI on f. 44 ; VII on f. 63 ; VIII on f. 73v ; IX (lacuna ?) : X on f. 111. Transcribed in 1056 AH. by Shāh Nūru'l-lah Nabīra-i-Qādirī, at a place called زانکه. There is a special heading in the beginning :

هذا الکلام (*sic*) سلطان العارفین و الاولیاء...ابو المعالی عین القضاة الخ

The text begins as usual :

سپاس آنخدای را که آفرید عالم را نه از اصلی الخ

Bd. v. Ff. 1v–165, S 170×110, 130×75, ll 15. Or. pap. Ind. nast. Cond. bad. Injured by worms, dampness, and especially repairs.

1167.

The same. E 49.

Another copy of the same work. Although it is slightly incomplete at the beginning (it opens with the text found on f. 3 of the preceding copy), and seems to be more modern than No. 1166, it is much better preserved and clearly written. Transcribed probably towards the end of the XIc. AH. The *tamhīds* are found : I on f. 1v ; II on f. 8 ; III on f. 16 ; IV on f. 23v ; V on f. 26v ; VI on f. 39 ; VII on f. 55v ; VIII on f. 65 ; IX on f. 77 ; X on f. 96v. At the end there are various prayers, notes, etc. Beg. abruptly :

......احسن الخالقین رب العالمین الخ

S 205×120, 140×60, ll 15. Or. pap. Ind. nast. Cond. good. Slightly injured by worms.

1168.

بحر الحقائق

BAḤRU'L-ḤAQĀ'IQ. E 26.

A commentary on the *Tamhīdāt*. The author gives his name only in the form of Allah-Nūr (ff. 5, 47v, 63, 74, 80v), without any further details. He refers (see f. 6) to his spiritual guide, Niẓāmu'd-Dīn 'Umarī, who still lived at T'hānīsar at the time when this commentary was in process of composition. This shaykh was the well known disciple of Jalālu'd-Dīn Quṭbu'l-'Ālamīn Maḥmūd T'hānīsarī (d. 989/1582). He died in 1035–1036/1626–1627 (see the *Sawāṭi'u'l-anwār* in EIO 654, column 337). It seems therefore most probable that this work was composed sometime in the beginning of the XIc. AH. There was an old and very brief commentary on the same *Tamhīdāt*, by Muḥammad Ḥusaynī Gīsūdirāz (d. 795/1394). It will be described further on in this Catalogue. The present copy only contains the commentary on the first five *aṣls* (the last is incomplete): 1, on f. 10v; 2, on f. 47v; 3, on f. 63; 4, on f. 74v; 5, on f. 81. The title is given on f. 7. Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

هو هو ليس سواه ...... بعد ميكويد پيش موحدان وحدت الخ

On ff. 1v–4 there is a kind of introduction to the commentary, or even possibly a short separate treatise, in ornate prose, dealing with Sufic matters. The author does not mention his own name or the title of his note. Beg.

هو هو ليس سواه ...... بدانكه اين فقرات متضمن اشارات الخ

Ff. 91, S 245 × 135, 210 × 90, ll 32–34. Or. pap. Ind. nast. Cond. good.

1169. انس التائبين

UNSU'T-TĀ'IBĪN. E 20.

A rare exposition of the principles of Sufism, its ethics, and other cognate matters, by Abū Naṣr Aḥmad b. Abī'l-Ḥasan Nāmiqī Jāmī, i.e. the well known poet Aḥmad-i-Jām, who d. in 536/1141 (see concerning his biography and his poetical works Nos. 245 and 436 in this Catalogue). The shaykh, as stated by all his biographers, and even mentioned by himself in the preface to his work, was *ummī*, i.e. a man of insignificant education. The fact of his having been able to produce this and other works he explains by various supernatural causes, special Divine guidance, etc. (with all of which, judging from his biographies, he was quite familiar). Most possibly the explanation may be found in the much less miraculous collaboration of his better educated and more literary disciples. And the form of the work supports this explanation, because every separate paragraph or chapter is uniformly introduced by the same expression, which probably does not come from his own pen:

قال الصدر الامام شيخ الاسلام قدس الله روحه العزيز الخ

With regard to its contents this rare work is most disappointing. It contains only vague and stereotype discussions of well known matters, giving nothing original. There are no references to the author's contemporaries, no mention of his sources of information, etc. The only real value which this treatise has is its linguistic form. It presents very interesting peculiarities, parallel to those to be observed in the language of Anṣārī's *Ṭabaqāt* (see above, No. 234).

The treatise is divided into 45 *bābs*. Their headings are given in the form of lengthy questions مي پرسند که عقل چيست و عاقل کيست الخ. All the others are in the same style. It will therefore be more economical to mention here the subjects only :

1. عقل و عاقل (f. 7). 2. معرفت و عارف (f. 9v). 3. توحيد و موحد (f. 12). 4. سني و جمعي (f. 13v). 5. بيدار و بيداري (f. 16v). 6. توبه و تائب (f. 21v). 7. اخلاص و مخلص (f. 26). 8. هوا و هوادار (f. 29). 9. علم و عالم (f. 32v). 10. پير کيست که اقتدار را شايد (f. 37v). 11. مريد کيست و مريد را چه بايد کرد (f. 40). 12. طلب و طالب (f. 41v). 13. شريعت و حقيقت (f. 45). 14. راه و مرکب راه (f. 47v). 15. يار و ياري (f. 51). 16. توفيق و موفق (f. 54). 17. صوفي و درويش (f. 58). 18. مبتدى و منتهى (f. 61). 19. فرق ميان معجزه و کرامات و مخرقه (f. 63). 20. دنياء خاص و دنياء عام (f. 75). 21. حرص و همت (f. 77). 22. زهد و زاهد (f. 79). 23. قناعت و قانع و در راه خدا قناعت شايد يا نه (f. 84v). 24. تقوى و متقى و اتقى (f. 88v). 25. توکل و متوکل (f. 90v). 26. تفويض و مفوض (f. 93v). 27. شکر و شاکر (f. 97). 28. صبر و صابر (f. 102v). 29. فقر و فقير (f. 106). 30. نموده و ديده و خداوند ديده (f. 112). 31. وقت و خداوند وقت (f. 116v). 32. وجد و واجد (f. 118v). 33. عشق و عاشق و در راه خدا عشق شايد يا نه (f. 120v). 34. سماع و سماع شايد يا نه (f. 131). 35. در راه اوليا ...... آفتاب کيست و ماه کيست الخ (f. 140v). 36. تصرف کرد در خلق خداى ...... شايد يا نه (f. 146). 37. مؤمن و مسلم (f. 150v). 38. خاطر خير از خاطر شر بچه باز دانيم (f. 153v). 39. نيک کفتن و بد کفتن (f. 161v). 40. شاهد بازي شايد يا نه (f. 165). 41. نصيحت و ناصح (f. 174). 42. مدعي صادق و مدعي کاذب (f. 176v). 43. مکائد ابليس (f. 182). 44. سخن محققان (f. 194v). 45. ادب با خلق (f. 201v).

Of these *bābs* the most interesting is perhaps the 40th, as shedding some light on the psychological grounds of Sufic erotic symbolism. The full title of the book, *Unsu'-t-tā'ibīn wa ṣirāṭu'l-lah mubīn,* is given on f. 2. Copied apparently towards the end of the XIc. or beg. of the XIIc. AH. Beg.

الحمد لله ...... قال الصدر الامام ...... ابو نصر احمد ...... النامقي الخ

Ff. 213, S 225 × 140, 150 × 90, ll 17. Or. pap. Ind. clear nast. Cond. good. Slightly worm-eaten.

1170. مفتاح فتوح الغيب

MIFTĀḤ-I-FUTŪḤU'L-GHAYB. E 185.

The original Arabic text and a Persian translation of the well known treatise on Sufism and ethics, *Futūḥu'l-ghayb*, ascribed to the authorship of Abū Muḥammad Muḥyī'd-Dīn ʻAbdu'l-Qādir al-Jīlānī, d. 561/1166, see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 435. The name of the translator is not mentioned and it appears only that he completed his work in 1023/1614, for which date he gives a chronogram at the end of the treatise: مفتاح فتوح. It is divided into 77 *maqālas*. See EIO 1795 (where a detailed description is given), Madr 119, etc. It was lith. in India. Copied in 1140 AH. (or the 10th year of Muḥammad Shāh's reign), by Ghulām Mu'īni'd-Dīn b. Muḥammad Sharaf b. Muḥammad Ashraf Samānī ʻAbbāsī. Beg. as in EIO 1795:

هذا کتاب فتوح الغیب لسیدنا و مولانا العلامة الخ

Ff. (215), S 270 × 150, 195 × 105, ll 20. Or. pap. Vulg. Ind. nast. Cond. bad. Injured by dampness.

1171.

The same. E 186.

Another copy of the same work, dating from the XIIc. AH., incomplete at the end. It breaks off at the place corresponding to f. 211 of the preceding copy.

Ff. (429), S 230 × 125, 170 × 80, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by repairs.

1172. ترجمهٔ رسالهٔ غوثیه

TARJUMA-I-RISĀLA-I-GHAUTHIYYA. E 88.

A Persian translation of the Arabic treatise, *Ghauthiyya*, on the principles of Sufic doctrine, which is ascribed to the same ʻAbdu'l-Qādir Jīlānī (see Nos. 1170–1171). The name of the translator is not mentioned in the text. Transcribed towards the end of the XIIc. AH., by one Ḥusayn ʻAlī. Beg.

الحمد لله کاشف الغمة ... اما بعد قال الغوث الاعظم الخ

S 180 × 100, 165 × 60, ll 15. Or. pap. Vulgar Ind. nast., different hands. Cond. tol. good. Slightly injured by dampness. CFW 1825.

1173.

The same. Oa 34.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy. On the margins there is another, *versified*, paraphrase of the same *Ghauthiyya*, by an author who does not mention his name. Beg. of the versified translation :

حمد محمودي كه خود حامد هموست ،
هر زمان هر حمد خود عامد هموست ،

Bd. v. Ff. 57v–73, S 210 × 145, 160 × 85, ll 11. Europ. pap. Ind. nast. Cond. tol. good. Injured by dampness.

1174. شرح رسالهٔ غوثيه

SHARḤ-I-RISĀLA-I-GHAUTHIYYA. E 117.

A Persian translation of, and a commentary on the same *Ghauthiyya* (see Nos. 1172–1173), by Walī b. Mulūk Shāh aṣ-Ṣiddīqī al-Qādirī الجربهادري (or, as in the next copy الجربهاوي), a follower of the Qādirī order (and apparently not the disciple of 'Abdu'l-Qādir himself). There are no indications as to the date of composition. See EIO 1797–1798. Copied about the middle of the XIIc. AH. Beg.

حمد بيحد و ثناي بيعدد مر حضرت محيي را الخ

Ff. (68), S 200 × 115, 155 × 80, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1175.

The same. Oc 4.

Another copy of the same work, transcribed in 1156 AH., at ساؤنور, by Bālkishan. Beg. as in the preceding copy.

Bd. v. Ff. 152–206v. For measurements, etc., see No. 987.

1176. رسالهٔ معرفت كسب نفس

RISĀLA-I-MA'RIFAT-I-KASB-I-NAFS. Oc 5.

A short treatise on the rules for ascetic training, ascribed to the authorship of the founder of the Indian Chishtī affiliation, Mu'īnu'd-Dīn Chishtī Sijzī, son of Ḥasan b. Aḥmad b. Ṭāhir, d.

632/1235. The general style of the work is not in contradiction with the antiquity ascribed to it, but there are no specific guarantees that it was really written by this particular saint. Transcribed in the XIIc. AH., being included in a *majmū'a*. Beg.

رساله از گفتار حضرت خواجه معين الدين سجزي الخ

Bd. v. Ff. 93–97. For measurements, etc., see No. 66.

1177. مرصاد العباد

MIRṢĀDU'L-'IBĀD. E 177.

The well known treatise on the theory and practice of Sufism, by Abū Bakr 'Abdu'l-lah b. Muḥammad b. Shāhwar, surnamed Najmu'd-Dīn-i-Dāya, d. *ca.* 654/1256. He completed this work in 620/1223, at Sīwās, in Asia Minor, as stated at the end of the book. It is divided into five *bābs*, and its full title is *Mirṣādu'l-'ibād min al-mabda' ilā'l-ma'ād*. See Br. Lit. Hist., II, 495–496, Bl I 96, EIO 1804–1805, RS 17, EB 1248, R 38–39, Fl III 417, 453, Notices et Extraits, XII, p. 416. Cf. also St. No. 70 on p. 43, etc. Lith. in Tehran, 1314. There is also an old lith. edition (Persian) of extracts from this work. Transcribed towards the end of the IXc. or beg. of the Xc. AH. Beg. as usual :

حمد بيعد و ثناي بی عد پادشاهی را كه وجود هر موجود نتيجهٔ جود اوست الخ

Ff. (114), S 240 × 155, 200 × 115, ll 23. Or. pap. Good Khorasani nast. Cond. tol. good. Slightly damaged by dampness and repairs.

1178.

The same. E 176.

Another copy of the same work, transcribed in 1118 AH. Beg. as in the preceding copy, but in addition there is the usual glorification :

الحمد لله رب العالمين الخ

S 245 × 155, 180 × 100, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly damaged by repairs.

1179. (رسائل عزيز نسفي)

(RASĀ'IL-I-'AZĪZ NASAFĪ). Ob 4.

Two treatises on Sufism by 'Azīz b. Muḥammad an-Nasafī, who d. in 661/1263, at Abarqūh, see EIO 1806, R 1095, etc.

Both are included into a large *majmū'a*, dating from the XIIc. AH. They are :

1. *Kashfu'l-ḥaqā'iq* (ff. 6v–134v). A large treatise on Sufism, being a summary of 400 volumes of various works of Sa'du'd-Dīn al-Ḥamawī (d. 650/1253). See EB 1249, cf. EIO 1806. It is divided into seven *risālas*, each subdivided into several *bābs* (the headings are given in full in EB 1249). They are as follows : 1, on وجود (f. 6v) : 2, on انسان (f. 30v) ; 3, on سلوک (f. 60) ; 4, on توحید (f. 80) ; 5, on معاد (f. 96) ; 6, on دنیا و آخرت (f. 118v) ; 7, در بیان آنکه هفت آسمان و هفت زمین کدام است (ff. 123v–134v). Beg.

رسالهٔ اول از کتاب کشف الحقائق در بیان وجود الخ

2. *Maqṣadu'l-aqṣā* (ff. 134v–175). The well known treatise on the principles of Sufism. See Bl I 99, EB 1250, Pr 1053, R 834, Gotha C. Nos. 6, 11, Leyden C. V, 42, 43 ; cf. EIO 1806. Lith. in Tehran. It forms the basis of E. Palmer's Oriental Mysticism, Cambridge, 1867. Beg.

الحمد لله ... چنین کوید اضعف ضعفا و خادم فقرا عزیز بن محمد نسفي الخ

Bd. v. Ff. 6v–175, S 180 × 110, 125 × 55, ll 17. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

1180. مقصد الاقصی

MAQṢADU'L-AQṢĀ. Ob 11.

Another copy of the same work as No. 1179 (2), dating also from the XIIc. AH. Beg. as in the former copy. It is included in a *majmū'a*.

Bd. v. Ff. 84v–109v, S 310 × 180, 210 × 115, ll 23. Or. pap. Ind. nast. Cond. tol. good.

1181. راحة القلوب

RĀḤATU'L-QULŪB. E 73.

Discourses of the famous Chishtī saint, Farīdu'd-Dīn Ganj-i-Shakar, whose original name was Mas'ūd Ajūd'hanī, d. 664 or 665/1265–1266. His utterances were collected during the period from the 15th Rajab 655/1257 to the 2nd Rabī'u'l-awwal 656/1258, by his disciple, Niẓāmu'd-Dīn Aḥmad Badāūnī, who completed the work shortly after that date. Another copy in Bh 170. Cf. St. No. 23 on p. 37. Copied in 1077 AH. (? suspicious). Beg.

بعد سپاس و منت آفریدگار و درود بر سرور آفرینش الخ

Ff. (90), S 215 × 135, 165 × 85, ll 15. Or. pap. Good Ind. nast. Cond. good. Notes and glosses on the margins and fly-leaves.

1182. اوصاف الاشراف

AWṢĀFU'L-ASHRĀF. E 25.

A short treatise on the principles of Sufism, dealing with the various stages of spiritual progress, by Naṣīru'd-Dīn Muḥammad b. Muḥammad b. Ḥasan Ṭūsī d. 672/1274, at Baghdād. See Br. Lit. Hist., II, 486, EIO 1809–1810, Pr 35, 274, R 829, Fleischer, No. 348, etc. Cf. St. No. 80 on p. 44. Lith. several times in Persia. The work is divided into 6 *bābs*, the headings of which are given in EIO 1809. Copied about the middle of the XIIc. AH. Beg.

سپاس بیقیاس بار خدائی را بسبب آنکه الخ

S 180 × 105, 125 × 60, ll 11. Or. pap. Ind. nast. Cond. tol. good.

1183. طوالع الشموس

ṬAWĀLI'U'SH-SHUMŪS. E 126.

A huge, most verbose and unsystematical work on various forms of *dhikr*, containing long discussions on the mystical meaning of various sacred formulas, the attributes of God, etc. There is no subdivision into chapters, or other arrangement, but the discussions follow each other without apparent order. The author's name is given in the colophon as Ḥamīdu'd-Dīn Nāgūrī. There were several Sufic saints with this name in the VIIc. AH. Two are mentioned in *Safīnatu'l-awliyā* (EIO 647), i.e. No. 111 (col. 286), who died in 673/1274 at Nāgūr; and No. 149 (col. 290), who died in 643/1246. There is no doubt that there were also many other persons with the same name, who are not mentioned in the *tadhkiras*. At all events the work cannot have been composed later than the VIIc. AH., because it is many times quoted in another Sufic treatise, *Shamā'il-i-anqiyā wa dalā'il-i-atqiyā* (see further on, No. 1197), whose author, Ruknu'd-Dīn 'Imād, wrote it not later than 732/1331. The work, however is not mentioned by Ḥājjī Khalīfa. Cf. St. No. 3 on p. 35. Copied in 964 AH. (? somewhat suspicious). Beg.

اللهم اني اسألک بالمشئية العازمة و بالوجود الفائض الخ

Ff. 365, S 265 × 150, 190 × 100, ll 25. Or. pap. Ind. nast. Cond. good.

1184.

The same. E 127.

The second half of the same work. Copied in the beg. of the XIIc. AH. Beg. abruptly :

الهي بجلال قدسک و بجمال انسک الخ

Ff. 266, S 270 × 160, 185 × 95, ll 18. Or. pap. Ind. nast. Cond. good.

1185. لمعات

LAMA'ĀT. E 168.

The well known treatise on Sufism by Fakhru'd-Dīn Ibrāhīm b. Shahriyār Hamadānī with the *takhalluṣ* 'Irāqī, d. 686 or 688/1287–1289. cf. above, Nos. 522–523. See, besides references given under No. 522, also R 594, etc. The present copy is dated 868 AH. (the date is apparently genuine). Besides the original text, it contains also a commentary, on the margins, by an author who does not mention his name, with a preamble (ff. 1v–4), beg.

سپاس و ستائش پروردکاری را که پرتوی لمعات الخ

On ff. 4v–6 there is another preface, also without the name of the author, beg.

سپاس خدایرا که روشن کردانید ذات و حقیقت الخ

The text of the *Lama'āt* begins on f. 6v :

الحمد لله الذي نور وجه حبيبه بتجليات الجمال الخ

Ff. (28), S 210 × 130, 135 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

1186.

The same. E 170.

Another copy of the same work, but without the commentary. Transcribed in the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 9v–18. For measurements, etc., see No. 632.

1187. دقائق الحقائق

DAQĀ'IQU'L-ḤAQĀ'IQ. E 69.

A treatise on various questions of ethics and Sufic doctrine, in 80 *faṣls*, in prose and verse. The author calls himself Aḥmad

Rūmī. He was a disciple of the great Jalālu'd-Dīn Rūmī, and flourished about 700/1299. See RS 18, R 39–40 (called here *Ḥaqā'iq-i-daqā'iq*). *Ind. libr.* Bh 188, etc. The versified passages are written in *mathnawī* verse, in imitation of Rūmī's *Mathnawī*. The treatise is very verbose and contains apparently very little original material. Copied in 1133 AH. by Mīrzā-Beg. Beg. of the prose introduction :

الحمد لله ...... هذا رسالة من کلام احمد رومي الخ

Beg. of the first of the versified passages :

ابتدا با نام رحمن رحیم ، دست کیر مرد و زن در وقت بیم ،

S 250 × 155, 220 × 120, ll 13, two columns in the centre and one on the margins. Or. pap. Good Ind. nast. Cond. good. Slightly injured by worms.

1188.

نزهة الارواح

NUZ'HATU'L-ARWĀḤ. E 206.

The well known treatise, in ornate prose and verse, on the usual Sufic topics. It was completed in 711/1311–1312 by Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abī'l-Ḥasan al-Ḥusaynī Ghūrī, surnamed Mīr Fakhru's-sādāt Ḥusaynī, d. some time after 720/1320 (see above, Nos. 556–557). The work is divided into 28 *faṣls* (their headings are given in EIO 1821). See Bl I 102–107, EIO 1821–1828, EB 1255–1256, Pr 292–294, R 40, 608, Fl III 418. Mehren 7, Dorn C. 437, Krafft 190, etc. *Ind. libr.* Bh 171, St. No. 92 on p. 29 ; (GC I 1042). Copied in 994 AH. by one Muṣṭafā. Beg. without the preface, found in the majority of copies :

بتوفیقش چو دیدم روشن آواز ، سخن را هم بنامش کردم آغاز ،

Ff. (56), S 190 × 115, 125 × 55, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by repairs. CFW 1809.

1189.

The same. E 205.

Another copy of the same work, dating from the end of the XIc. AH. This MS. does contain the preface, which begins as usual :

الحمد لله ... قال سیدنا و مولانا الشیخ الاجل الامام الخ

S 215 × 120, 140 × 70, ll 15. Or pap. Good Ind. nast. Cond. tol. good. Slightly damaged by dampness. CFW 1809.

1190.

The same. E 207.

Another copy of the same work, dated 1170 AH. It does not contain the preface and begins as No. 1188.

Ff. 95, S 210 × 120, 140 × 65, ll 15. Or. pap. Ind nast. Cond. good. Index. Many marginal notes and glosses, forming almost a complete commentary. CFW 1809.

1191.

شرح نزهة الارواح

SHARḤ-I-NUZ'HATU'L-ARWĀḤ. E 124.

A commentary on the preceding work, by 'Abdu'l-Wāḥid Ibrāhīm Ḥusaynī Balgrāmī, who completed it in 985/1578. See EB 1257, Bh 172, cf. EIO 1821. Copied towards the end of the XVc. AH. Beg.

رب اشرح لي صدري و يسرلي امري الخ

S 230 × 145, 175 × 90, ll 17. Or. pap. Ind. nast. Cond. tol. good. Some folios perished. CFW 1809.

1192.

فارح الاتراح

FĀRIḤU'L-ATRĀḤ. E 118.

Another commentary on the same *Nuz'hatu'l-arwāḥ*, by Ḥāmid b. Isḥāq, surnamed Majhan, who does not give the date of composition of his work. It must have been finished however before 1064/1654, in which year the present MS. was transcribed by 'Abdu'r-Raḥman b. Mu'min. The work seems to be of Indian origin. Beg.

حمد بيحد مر لطيفي را كه نسيم لطفش چون در قضا الخ

At the end there is *Du'ā-i-ḥizbu'l-baḥr*, a prayer in Arabic with Persian explanations.

S 215 × 130, 160 × 80, ll 17. Or. pap. Ind. nast. Cond. good. Many glosses on the margins. Several folios are misplaced, those found at the end belong to the preface. CFW 1809.

1193.

مكتوب نظام الدين

MAKTŪB-I-NIẒĀMU'D-DĪN. M 27.

A letter by the famous Chishtī shaykh of Dihlī, Niẓāmu'd-Dīn Awliyā, whose original name was Niẓāmu'd-Dīn Muḥammad b. Aḥmad b. 'Alī al-Badā'ūnī al-Bukhārī, d. 725/1325. It is addressed to Ḥisāmu'd-Dīn, also surnamed Awliyā, who lived in

Gujrat. The letter deals with *tauḥīd* and other Sufic matters; its genuineness is, however, open to doubt. Transcribed, amongst other entries, in a *majmū‘a*, in 1132–1133 AH., because almost all of them are so dated. Beg. كنت كنزاً مخفياً الخ

Bd. v. Ff. 134v–136, S 110 × 240, *biyāḍ*. Or. pap. Ind. shik.-nast. Cond tol. good.

1194.

The same. Oc 5.

Another copy of the same epistle, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 121–127. For measurements, etc., see No. 66.

1195.

(مجموعهٔ فوائد)

(MAJMŪ‘A-I-FAWĀ’ID). E 137.

A collection of instructive utterances of Niẓāmu’d-Dīn Awliyā (see above, Nos. 239, 1193–1194), chiefly consisting of quotations of various works on Sufism (از جملهٔ فوائد از ملفوظات...نظام الدین...و از کتب چند دیگر), arranged in 69 *bābs* under various subjects. The works quoted here are mostly such as are very well known: *Kashfu’l-maḥjūb*, *Tamhīdāt* of ‘Aynu’l-quḍāt, *Mirṣādu’l-‘ibād*, various treatises of ‘Abdu’l-lah Anṣārī, Muḥammad and Aḥmad Ghazālī, Qushayrī, Abū’l-Layth Samarqandī, and others. The compiler, who was probably a disciple of Niẓāmu’d-Dīn, does not mention his name. Transcribed in 1041 AH. by Kamāl Ḥiṣārī. Beg.

سبحان الله و الحمد لله ولا اله الا الله الخ

Ff. (140), S 230 × 135, 140 × 80, ll 15 Or. pap. Ind. nast. Cond. tol. good.

1196.

حکم نامهٔ شرف الدین

ḤUKM-NĀMA-I-SHARAFU’D-DĪN. E 60.

A brief autobiography, with occasional discussions of various Sufic topics, by Sharafu’d-Dīn Abū ‘Alī Pānīpat’hī, surnamed Bū ‘Alī Qalandar, d. *ca.* 725/1325. It is difficult to determine whether the work is genuine. However, the names of various contemporary princes are often referred to in it, such as the princes Jalālu’d-Dīn (Fīrūz II, 689–695/1290–1296), ‘Alāu’d-Dīn (Muḥammad I, 695–715/1296–1316), also Khiḍr-Khān, Ṣūfī-Khān, etc.

Copied towards the end of the XIIc., or beg. of the XIIIc. AH. Beg.

اين حكمنامهٔ بندكي حضرت شيخ المشائخ شيخ شرف الدين الخ

Ff. 7, S 215 × 125, 170 × 80, ll 13. Or. pap. Coarse Ind. nast. Cond. tol. good. Slightly injured by worms.

1197. شمائل انقيا و دلائل اتقيا

SHAMĀ’IL-I-ANQIYĀ WA DALĀ’IL-I-ATQIYĀ. E 125.

An interesting treatise on the principles of Sufism, ethics, etc. The author, Rukn(u’d-Dīn) ‘Imād, composed it at the request of his spiritual preceptor Burhānu’d-Dīn Gharīb, d. 732/1331. See EIO 1836, cf. St. No. 5 on p. 35. The work is divided into four *qisms* (for their headings see EIO 1836), but has also another division into 93 (not 91 as in the India Office copy) *biyāns*. It consists of a very great number of quotations from numerous early works on Sufism and ethics, with short introductions by the compiler. The list of the sources is given in the preface. Copied at Aurangābād, in 1130 AH., by Tīkchand, son of Talūkchand. Beg.

ديباچهٔ كتاب، بسم الله الذي اكرم الانقياء بشمائلهم، ستائش و ثنای بيحد الخ

S 260 × 165, 180 × 100, ll 13. Or. pap. Ind. shikasta-nast. Cond. good. Index. Copious notes on the fly-leaves at both the beginning and the end.

1198.

The same. Oa 19.

An extract from the same work, dating from the XIIc. AH., transcribed by Shīr ‘Alī. It has a special heading *Zubdatu’sh-shamā’il*. The authorship of the original work is here ascribed to Nūru’l-lah (cf. f. 30). Beg.

الحمد لله ...... بدان هداک الله في الدارين الخ

Bd. v. Ff. 29v–176v, S 170 × 100, 120 × 60, ll 11. Or. pap. Ind. nast. Cond. tol. good.

1199. مصباح الهداية

MIṢBĀḤU’L-HIDĀYAT. E 181.

An abridged and condensed Persian version of the famous Arabic work on the principles of Sufism, ‘*Awārifu’l-ma‘ārif*. The author of the Arabic original is Shihābu'd-Dīn Abū Ḥafṣ ʻUmar b. Muḥammad b. ʻAbdi'l-lah al-Bakrī as-Suhrawardī, d. in Baghdād in 632/1234. The translator who calls himself (f. 1) ʻIzzu'd-Dīn Maḥmūd b. ʻAlī al-Qāshānī (*sic*, i.e. Kāshānī), died in 735/1335. The work is divided into 10 *bābs* (for their headings see EIO 1837), and its full title is *Miṣbāḥu'l-hidāyat wa miftāḥu'l-kifāyat* (f. 4). See Bl I 108, EIO 1837, Pr 290, etc. Cf. St. No. 53 on p. 41. See also Notices et Extraits, XII, pp. 322–352 and 377–391. Besides this Persian version of the *ʻAwārif*, there are several others (enumerated in EIO 1837). Copied in 1039 AH. Beg.

حمدی که لمعات صدق و نفحات اخلاص الخ

Ff. (323), S 215 × 140, 135 × 75, ll 15. Or. pap. Ind. nast. Cond. good. Notes on the margins.

1200.

سلک سلوک

SILK-I-SULŪK. E 105.

A short treatise, in ornate prose, with numerous poetical quotations, on the usual topics of Sufism, divided into 151 brief chapters, here called *silk*. The author is the well known Ḍiyāu'd-Dīn Nakhshabī, d. *ca.* 751/1350–1351 (cf. above, Nos. 307, 335, 336). See Bl I 110, EIO 1838–1839, etc. Lith. Dihlī, 1313 AH. Copied in the beg. of the XIIc. AH., by Islām Murtaḍā Shāhī. Beg.

حمدی که از عطر روائح او ارواح اولیا معطر کردد الخ

S 230 × 140, 175 × 90, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms. CFW 1825.

1201.

The same. E 107.

Another copy of the same work, dated 1156 AH., transcribed by Sayyid Ḥusayn surnamed Ṣāḥib Pīrān, and Muḥammad ʻUthmān. Fol. 3 is the initial one, misplaced. Beg. as in the preceding copy.

S 200 × 110, 150 × 65, ll 14. Or. pap. Ind. nast. Cond. good. Many marginal notes and glosses.

1202.

The same. E 106.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copies (Nos. 1200–1201).

Ff. (113), S 230 × 155, 160 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1203.

The same. Oa 43

Another copy of the same work, dating from the XIIc. AH. It is included in a *majmū‘a*. Beg. as in the preceding copies (Nos. 1200–1202).

Bd. v. Ff. 33v–146, S 225 × 140, 165 × 90, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1204. دليل العاشقين

DALĪLU'L-‘ĀSHIQĪN. E 70.

Sayings of a Sufic shaykh who lived at Dihlī towards the end of the VIIIc./XIVc., as may be concluded from the allusions to the known persons mentioned here. Niẓāmu'd-Dīn Muḥammad Badāūnī of Ghiyāthpūr, i.e. Niẓāmu'd-Dīn Auliyā, is very often referred to, but as already dead. The earlier Chishtī shaykhs are also often mentioned. But, at the same time, it is clear that the saint, whose utterances are collected in this work, did not himself belong to the Chishtī affiliation. Very unfortunately the initial leaves, probably only two, are lost, and neither the name of the saint (here invariably only called مخدوم عظمه الله), nor that of the compiler is given. The beginning—only one leaf—(in which the title *Dalīlu'l-‘āshiqīn* is mentioned) is written by a modern hand, and has probably nothing to do with the original.

Many persons are referred to in the text, but unfortunately their identification requires special research in hagiological literature. Those better known are Ṣadru'd-Dīn Multānī (d. 709/1309); Najību'd-Dīn Firdausī (f. 77, etc.), cf. No. 259 (98); Ruknu'd-Dīn Firdausī (ibid., 97) (f. 31v); Sayyid ‘Alāu'd-Dīn Jīwarī (often), the *murshid* of the shaykh; Ḍiyāu'd-Dīn Sunāmī (f. 12v); Sharafu'd-Dīn Tawāma (ff. 13v, 14); Qāḍī Minhāju'd-Dīn (f. 78v); and others.

The present work may be identical with the *Rafīqu'l-‘ārifīn*, a collection of the utterances of the famous saint Ḥisāmu'd-Dīn Mānikpūrī (or Māngpūrī), cf. EIO 654 (23), col. 333, whose period of life probably coincides with that of the Makhdūm in the present work.

Transcribed apparently in the Xc. AH., in a peculiar form of handwriting, which was cultivated in India in that century. The orthography is rather archaic, and the language is quite simple.

Beg. (as given in modern handwriting):

حمد بيحد و سپاس بيعد مر صانعي را الخ

Ff. (120), S 215 × 145, 150 × 85, ll 15. Or. pap. Ind. old nast. Cond. good.

1205.

مکتوبات احمد منیری

MAKTŪBĀT-I-AḤMAD MUNYARĪ. E 192.

The *second* collection of the well known letters on various topics of the theory and philosophy of Sufism, by Sharafu'd-Dīn Aḥmad b. Yaḥyā Munyarī, who died in Bihār in 782/1380–1381. This collection, containing 151 epistles (their headings are given in EIO 1844), was completed by Zayn Badr 'Arabī in 769/1367–1368. See EIO 1844–1845, etc. Cf. St. No. 64 on p. 42. The present copy was transcribed in 989 AH.. by 'Ālim b. Sayyid Aḥmad Ḥusaynī. It is incomplete at the beginning, and opens abruptly (these words are found on p. 4, line 2 from the top, of the next copy):

...... تا سلخ ماه مبارک رمضان الخ

S 250 × 155, 150 × 85, ll 16. Or. pap. Peculiar old Ind. nast. Cond. tol. good. Slightly damaged by dampness. Index on ff. 1–5.

1206.

The same. E 193.

Another copy of the same work, dating from the end of the XIc. or beg. of the XIIc. AH. According to a statement in the preface, it must have contained 152 letters, but the text gives only 150 (there may be a mistake in numeration). Beg.

الحمد لله الذی وقف المشائخ بکشف الخ

S 250 × 135, 165 × 75, ll 15. Or. pap. Ind. Calligr. nast. Cond. good. Bad vignette.

1207.

The same. E 33.

The *fourth* collection of letters by the same Aḥmad Munyarī, containing 27 (not 28, as in EIO 1847) epistles. The editor, who does not mention his own name, states in the preface, that these letters, discussing particularly deep and difficult topics of Sufism, were not intended to be made public. But after the death of the author, he, the editor, selected from their number those which were more safe from the danger of being misunderstood, and arranged them into the present work. See EIO 1847. Copied in the XIIc. AH. The collection has a kind of a heading:

در بیان تحقیق روح ' مکتوبات شیخ یحیی منیری '

Beg. of the text itself:

الحمد لله ...... بدانکه این چند مکتوبات مرغوب الخ

Bd. v. S 215 x 125, 160 x 80, ll 15. Or. pap. Ind. nast. Cond. good.

1208. ارشاد السالکین

IRSHĀDU'S-SĀLIKĪN. Oa 67.

A very short pamphlet on Sufic matters, by the same Aḥmad b. Yaḥyā Munyarī as mentioned before. See EIO 1849. Its full title is *Irshādu's-sālikīn wa burhānu'l-'ārifīn*. Copied in the XIIc. AH. Beg.

هذا رسالة ارشاد السالکین و برهان العارفین الخ

Bd. v. Ff. 36v–38. For measurements, etc., see No. 1080.

1209. خلاصة الالفاظ جامع العلوم

KHULĀṢATU'L-ALFĀẒ JĀMI'U'L-'ULŪM. E 63.

A very interesting and rare work on Sufism, of an encyclopædic character. It is a careful account of the discourses, utterances, remarks, etc., of the famous Indian Sufic shaykh, Sayyid Abū 'Abdi'l-lah Jalālu'd-Dīn Ḥusayn b. Aḥmad Bukhārī Ḥusaynī, surnamed Makhdūm-i-Jahāniyān, d. 785/1384, for the period from the 8th of Rabī'u'l-ākhir (Sunday) 781/1380 to Tuesday the 17th of Muḥarram 782/1381 (cf. f. 4). The author, Abū 'Abdi'l-lah 'Alāu'd-Dīn 'Alī b. Sa'd b. Ashraf b. 'Alī al-Qurayshī al-Ḥusaynī, a disciple of the saint, collected the utterances of the latter with the utmost care and attention (cf. f. 6). He notes all circumstances in which this or that instructive saying was heard. All the matter was gathered during the short stay of the saint at Dihlī, when the author of this work almost continually attended the shaykh since his arrival (8th of Rabī'u'l-ākhir 781 AH.).

The work touches on the most different topics of Sufic lore, but deals chiefly with the questions of the Sufic interpretation of the principles and practices of orthodox Sunnism. Quite naturally in such a kind of composition, the work is utterly unsystematic, the subjects being only arranged in a chronological order. As we learn on f. 7v, the saint himself was not only aware of the work of his disciple, but even encouraged it, and paid special attention to avoid misunderstanding of his words by the author of the compilation. We have all reason to think that this collection was completed and finally arranged shortly after the shaykh's departure from Dihlī, probably within the same year 782/1381. Cf. Ḥājjī Khalīfa, No. 3924 (vol. II, p. 560).

It may not be superfluous to mention the most exemplary exactness, accuracy and completeness of the statements of the compiler, so rare in Persian and especially Sufic literature. The work is written in comparatively good, simple and unpretentious Persian; and most probably exactly these good qualities of the work secured for it almost complete oblivion amongst the bombast-loving contemporaries of the author.

The present copy was transcribed in 1114 AH. by 'Abdu'r-Razzāq. Beg. الحمد لله الذي سلكني بسلک ارادة المخدوم الخ

S 255 × 160, 200 × 105, ll 15. Or. pap. Ind. nast. Cond. good. It belonged some time to Claude Martin, whose seal appears on several folios.

1210. (مناقب مخدوم جهانيان)

(MANĀQIB-I-MAKHDŪM-I-JAHĀNIYĀN). M 143.

A fragment of a large work containing sayings of the same Sayyid Jalālu'd-Dīn Bukhārī, surnamed Makhdūm-i-Jahāniyān (see No. 1209). The work was originally arranged in numerous *majlises*, but here only the end of the 45th, the whole of 46–76, and the beg. of the 77th *majlis* are found. The compiler is perhaps a grandson, and, in any case, a descendant of the saint, because he often calls him جدّم, 'my grandfather.' It is difficult to say if the present fragment belongs originally to the *Khazāna-i-fawā'id-i-Jalālī*, dealing with exactly the same matters, cf. R 85, 1058, etc. Transcribed in the XIIc. AH. Beg. abruptly:

...... مخدوم جهانيان نيز دست مبارک الخ

Bd. v. (last 29 folios in the volume), S 220 × 160, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

1211. رسالة علي همداني

RISĀLA-I-'ALĪ HAMADĀNĪ. E 83.

A very short Sufic treatise, apparently the same as the one described in R 829, where its title is given as *Dah qā'ida*. Its authorship is attributed to Sayyid Shihābu'd-Dīn 'Alī b. Muḥammad Hamadānī, the famous saint who introduced Islam into Kashmir, d. 786-788/1384–1387. But, as Rieu proves, the treatise, divided into 10 *qā'idas*, is merely a Persian paraphrase of the Arabic work by Najmu'd-Dīn Aḥmad b. 'Umar al-Khīwaqī, surnamed Najmu'd-Dīn Kubrā, d. 618/1221. See Brockelmann, Gesch. d. Arab. Lit., v. I, p. 440. The present copy was transcribed in the XIIc. AH. Beg.

حمد و ثنای نامتناهی پروردکاری را که استحکام قواعد اسلام الخ

Ff. 9, S 240 × 135, 165 × 80, ll 11. Or. pap. Calligr. Ind. nast. Cond. good.

1212. انیس الغرباء

ANĪSU'L-GHURABĀ. Oa 61.

A treatise on various points of Sufic doctrine, called *Anīsu'l-'urafā* in the next copy. It is identical with the work described in EIO 1880. The author calls himself (f. 67) سک عقور بیچارهٔ نور, which may be an allusion to his full name Nūru'd-Dīn. It is not clear why H. Ethé admits the possibility of his being identical with 'Abdu'ṣ-Ṣamad b. Afḍal Muḥammad, the editor of the *Mukātabāt-i-'Allāmī*, which he completed in 1015/1606–1607. The work contains a great many allusions to the eminent Chishtī saints, the latest of them apparently being Naṣīru'd-Dīn Chirāgh of Dihlī (d. 757/1356). The book may have been compiled not long after this date. Transcribed in the 37th year of Aurangzīb's reign, or, as given here, 1102 AH., by Wiṣāl-Beg Manṣab-dār. Beg.

حمد و ثنا مر مفضلی را که فضل داد مهاجرانرا الخ

Bd. v. Ff. 21v–67. For measurements, etc., see No. 1153.

1213.

The same. E 24.

Another copy of the same work, dated 1170 AH. Beg. as in the preceding copy. Many notes and glosses on the margins.

Ff. (50), S 220 × 135, 155 × 80, ll 15. Or. pap. Ind. vulgar nast. Cond. good A prayer on the fly-leaf.

1214. لطائف اشرفي

LAṬĀ'IF-I-ASHRAFĪ. E 166.

A rare and very interesting encyclopædia of Sufism, in 60 chapters (*laṭīfas*), with its full title *Laṭā'if-i-Ashrafī dar biyān-i-ṭawā'if-i-Ṣūfī*, by Niẓām (probably for Niẓāmu'd-Dīn b.) Ḥājjī Gharīb Yamanī.[1] He based it chiefly on the pious utterances and instruction of his spiritual guide, Sayyid Ashraf Jahāngīr Samnānī, a saint of high repute, who lived chiefly in Bengal and was buried at کجهوجه near Jaunpūr (see *Gulzār-i-abrār*, No. 259 in this Catalogue, ff. 47v–48). The author gives a detailed description of the death of the shaykh, and it is obvious that he wrote his book after the saint had passed away. Unfortunately there is some contradiction in the different sources as to the date of that event. Our author gives the date as 27th Muḥarram 798/1396 (or 799/1397, as in the copy belonging to the Imperial Library, Calcutta, see Bh 175). This seems to be the most probable date if we admit the correctness of the statement of the author that he became a disciple of the saint in 750/1350 (f. 2, the same date in the British Museum copy, see R 1042). On the other hand, various authorities (*Ṭabaqāt-i-Shāhjahānī*, *Akhbāru'l-akhyār*, *Riyāḍu'l-awliyā*) state that the saint was still alive in 840/1437, see R 412. The author of this treatise must, in that case, have been far beyond 100 years of age when he composed his lengthy work. In R 412–413 there is a description of a collection of letters by the same shaykh, arranged and edited by his son, 'Abdu'r-Razzāq, who compiled his work in 869/1465 (chronogram مکتوبات); some of the epistles date from the beginning of the IXc. AH.

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[1] The *nisba* Yamanī probably does not imply the author's origin from Yaman, i.e. Southern Arabia, but his connection with some particular Sufic affiliation of that name in India. The same may be said about the *buq'a-i-Yamanī*, in which he

The work, containing much material for the biography of the saint, deals with almost every possible point of Sufic doctrine and practice, and seems to fully deserve careful study. Here follows the list of the headings of the 60 *laṭīfas*, mostly abbreviated, because many occupy too much space to be copied in full.

مقدمه (f. 6v) در بیان فوائد استماع کلمات مشائخ الخ
لطیفهٔ ۱ (f. 18) توحید و ارباب مراتب او ،
„ ۲ (f. 28) در معرفت ولایت ولي و اقسام او ،
„ ۳ (f. 49v) معرفت عارف و معرفت جاهل ،
„ ۴ (f. 58v) معرفت صوفي و ملامتي و اصناف این طائفه الخ
„ ۵ (f. 90) تفریق معجزه و کرامه الخ
„ ۶ (f. 97) اهلیت شیخی و شرائط اقتدائي الخ
„ ۷ (f. 149v) اصطلاحات تصوف ،
„ ۸ (f. 178v) معرفت راه سلوک سلسله الخ
„ ۹ (f. 191) شرائط تلقین اذکار مختلفه الخ

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was initiated by Ashraf Jahāngīr as a Sufi, and which apparently was also in India, not in Yaman (as stated in R 1042), because there is no mention of that country in the book.

لطیفهٔ ۱۰ (f. 216v) تفکر و مراقبه و جمع تفرقه ،
,, ۱۱ (f. 221) مشاهده و وصول و رویت صوفیه الخ
,, ۱۲ (f. 226v) ارادت و شرائط و بیان مرید الخ
,, ۱۳ (f. 242v) حلق و قصر ،
,, ۱۴ (f. 243v) مبداء خانوادهٔ مشائخ که در اصل چهارده بودند الخ
,, ۱۵ (f. 255v) سلسلهٔ حضرة الکبرا الخ
,, ۱۶ (f. 305) معانيِ کلمات شطحیات الخ
,, ۱۷ (f. 316v) آداب صحبت و زیارت مشائخ و قبور الخ
,, ۱۸ (f. 325) معانيِ زلف و خال و امثال آن ،
,, ۱۹ (f. 330) معانيِ ابیات متفرقه در محملات متفرقه الخ
,, ۲۰ (f. 337v) سماع و استماع مزامیر اصحاب ضمیر الخ
,, ۲۱ (f. 358) مسئلهٔ اختیار و قضا و قدر الخ
,, ۲۲ (f. 367) ترک اورنک سلطنت و اعراض از سریر مملکت و سپردن
طریق سفر و التقا ببعضي مشائخ عصر در راه بتخصیص
بحضرت مخدوم جهانیان و اتیان بجنازهٔ حضرت شیخ
شرف الدین منیری و رسیدن بحضرت علاء الدین و
وصول بمقصد و ایثار مقامات خود را و القاب بخطاب
جهانکیری ،
,, ۲۳ (f. 376v) تعیین مقام ... بظفراباد ... و ذکر ارادت شیخ کبیر سرور
پری ،
,, ۲۴ (f. 384v) دیدن امرا و سلاطین فقرا و مساکین را الخ
,, ۲۵ (f. 391v) ایمان و دلائل اثبات صانع الخ
,, ۲۶ (f. 397v) ارباب نظر و برهان و اصحاب کشف الخ
,, ۲۷ (f. 403v) دلائل وحدت وجود الخ (مکتوب کمال الدین عبد الرزاق
f. 413) (جواب مکتوب وی که رکن الدین علاءالدوله
بر ظهر آن نوشته بکاشان فرستاد f. 416)
,, ۲۸ (f. 421v) در بیان توبه ،
,, ۲۹ (f. 424v) معرفت نماز ،
,, ۳۰ (f. 427) معرفت روزه ،

لطيفۀ ۳۱ (f. 428v) در بيان زكوة ،
,, ۳۲ (f. 430) در بيان حج و جهاد ،
,, ۳۳ (f. 437v) اوصاف اصناف امت كه متفرق شده بمذاهب كثيره الخ
,, ۳۴ (f. 441) فوائد سفر و شرائط او ،
,, ۳۵ (f. 444) غرائب روزكار و عجائب آثار كه حضرت ايشان ديده اند الخ
,, ۳۶ (f. 452) طريق اطعام و ضيافت الخ
,, ۳۷ (f. 464v) شرائط اعتكاف و معنیٔ خلوت الخ
,, ۳۸ (f. 470v) وضائف صبح و شام الخ
,, ۳۹ (f. 488) عشق و مراتب او ،
,, ۴۰ (f. 492) ورع و زهد و تقوی ،
,, ۴۱ (f. 493) توكل و تسليم و رضا الخ
,, ۴۲ (f. 495v) تعبير خواب ،
,, ۴۳ (f. 497) بخل و سخاوت و رزق و ذخيره ،
,, ۴۴ (f. 498v) مجاهده و رياضت الخ
,, ۴۵ (f. 502) در بيان رسوم خلق ،
,, ۴۶ (f. 503v) تذكر و وعظ و حسن خلق الخ
,, ۴۷ (f. 506) مؤمن و مسلم ،
,, ۴۸ (f. 507v) امر معروف و نهي منكر الخ
,, ۴۹ (f. 510v) معرفت امامت و تبيان تولا و استبرا الخ
,, ۵۰ (f. 512) معرفت نفس و روح و قلب الخ
,, ۵۱ (f. 515) ذكر دليل و علم و بيان زنبيل كردانيدن الخ
,, ۵۲ (f. 519) نسب نبوی و اندكی سير مصطفوی الخ
,, ۵۳ (f. 565v) در بيان خلفاء الراشدين و بعضی صحابه و تابعين و ائمۀ اثنی عشرة الخ
,, ۵۴ (f. 590v) در ذكر بعضي شعرا كه مشرب صافي صوفيه و طائفۀ عليه شربتي داشتند ،
,, ۵۵ (f. 601v) صدور برخي خوارق ... از حضرت قدوة الكبرا الخ
,, ۵۶ (f. 609) تفويض مقام و تقليد ولايت ... به عبد الرزاق الخ
,, ۵۷ (f. 612) نزول ... در خطۀ اوده و قلعۀ جايس و قصبۀ ردوبي الخ
,, ۵۸ (f. 615) شرح دعوات بعضي اسماء عظام الخ (Magic)

لطيفة ٥٩ (f. 627v) تنزيل فيض الهي ... در حين سفر حضرت ايشانرا الخ

,, ٦٠ (f. 631v) صدور بعضي انفاس اشتقاق بنسبت ... عبدالرزاق الخ

The poets whose biographies are given in the 54th *laṭīfa*, are: 1. Rudagī (f. 591v). 2. Sanāī (ثنائي) (f. 592). 3. 'Aṭṭār (f. 593). 4. Sa'dī (f. 593v). 5. 'Irāqī (f. 594). 6. Amīr Ḥusaynī (f. 595v). 7. Auḥadī Iṣfahānī (f. 596v). 8. Khāqānī (f. 596v). 9. Niẓāmī (f. 598). 10. Maghribī (d. 789/1387) (f. 598v). 11. Ḥāfiẓ (f. 599). 12. Ḥasan Dihlawī (f. 600v). (Apparently these particular biographies are almost literally reproduced in Jāmī's well known *Nafaḥātu'l-uns*, see Nos. 248–251 in this Catalogue.)

Transcribed in the middle of the XIIc. AH. Probably this particular copy is referred to in St. No. 1 on p. 34. Beg.

الحمد لله الذي شرف العارفين بتشريف العرفان الخ

Ff. (634), S 250 × 150, 185 × 85, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

1215. مرآة العارفين

MIR'ĀTU'L-'ĀRIFĪN. E 174.

An exposition of the theory of Sufism as to its principal doctrines, by an author who in his numerous poetical passages calls himself Mas'ūd. H. Ethé conjectures (EIO 1854) that the latter is identical with the well known poet Mas'ūd-i-Bak, whose original name was Aḥmad b. Muḥammad Nakhshabī Shīrkhān, and who was put to death in 800 1397–1398. See EIO 1854; for his poetical works cf. above, No. 595. The book is divided into 14 *kashfs*, each followed by a *nukta*, with a *khātima* at the end. Their headings are given in full in EIO 1854. The present copy was transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

الحمد لله الذي خلق آدم على صورته الخ

S 230 × 125, 135 × 60, ll 15. Or. pap. Ind. nast. Cond. good. Vignette.

1216. بحر السعادة

BAḤRU'S-SA'ĀDAT. E 28.

A detailed treatise on the religious duties, moral principles and Sufic virtues incumbent on a Muslim. The work deals with the matters discussed in it chiefly from the theological point of view, and the Sufic element is not as strong as in other similar compositions. The author, Muḥammad b. Muḥammad, called

Ḥājjī Tāju'd-Dīn Harrās Kāzirūnī (cf. f. 4), states that after having completed his work, he submitted it to some eminent divines, such as Aḥmad b. Isma'īl al-Khabakhī, Mu'īnu'd-Dīn Junayd b. Muḥammad al-'Umarī, Shamsu'd-Dīn Muḥammad b. 'Alī Najāt, Majdu'd-Dīn Abū Ṭāhir Muḥammad b. Ya'qūb Fīrūzābādī, d. 817/1414 (see Brockelmann, Gesch. d. Ar. Lit., v. II, pp. 181–182), and others. Therefore the work must have been completed before 817/1414. It is mentioned by Ḥājjī Khalīfa, No. 1663 (vol. II, p. 18), who states, however, that it was completed in 901/1492. The latest author who is often referred to in the work is 'Abdu'l-lah Yāfi'ī, d. 768/1367.

The work is divided into 12 *bābs*: 1, on نیات (f. 4v); 2, on فضلیت علم (f. 45); 3, on طهارت (f. 80v); 4, on نماز و ارکان آن (f. 105); 5, on زکوة (f. 134); 6, on روزه (f. 149); 7, on حج (f. 160v); 8, on توبه (f. 183); 9, on خلق و خوی نیکو (f. 226v); 10, در پیدا کردن خوی بد (f. 257); 11, on اخلاص و تقوی (f. 283); 12, آداب قرآن خواندن (or در اذکار و تلاوت) (f. 295v). Copied towards the end of the Xc. or beg. of the XIc. AH. Beg.

الحمد لله ذي العظمة و الكبرياء و الطول الخ

Ff. (331), S 255 × 150, 210 × 110, ll 23. Or. pap. Very good Khorasani nast. Cond. good. A vignette (faded).

1217.

The same. E 29.

The first 6 *bābs* of the same work, corresponding to ff. 1v–160v of No. 1216. Beg. as in the preceding copy. Transcribed in the beg. of the XIIIc. AH. On ff. 1v–29 there is a detailed index, or rather an abstract of the work.

S 220 × 140, 150 × 85, ll 15. Or. pap. Modern Ind. nast. Cond. good.

1218. فصل الخطاب

FAṢLU'L-KHIṬĀB. E 135.

A large treatise on Sufism, of an encyclopædic character, dealing with a great many Sufic subjects, which follow each other without any system. It is based on many standard works and represents the Sufic doctrine as it was cultivated in the Naqshbandī order. The author, an eminent Naqshbandī shaykh, Muḥammad b. Muḥammad b. Maḥmūd al-Ḥāfiẓī al-Bukhārī, surnamed Khwāja Muḥammad Pārsā, died in 822/1420. The title of the work appears in different forms in various copies, as *Faṣlu'l-khiṭāb fī'l-muḥāḍirāt*, or *Faṣlu'l-khiṭāb li-waṣli'l-aḥbāb*, etc. See EIO 1855, Pr 294, R 863, Fl III 421, etc. *Ind. libr.* Bh 173. Copied in 1112 AH. (?), by Muḥammad Bāqir. Beg.

الحمد لله الدال لخلقه على وحدانيته الخ

Ff. (329), S 255 × 140, 140 × 85, ll 21. Or. pap. Ind. nast. Cond. good. CFW 1809.

1219. (مجموعهٔ رسائل کیسودراز)

(MAJMŪ'A-I-RASĀ'IL-I-GĪSŪDIRĀZ). E 114.

A collection of treatises by the famous saint of India, Sayyid Muḥammad b. Yūsuf Ḥusaynī, surnamed Gīsūdirāz, who died at Gulbarga in 825/1422, the author of many works on the theory of Sufism. Copied, probably by the same hand throughout the volume, by 'Abdu'l-Imām b. Ḥusayn b. Jalāl Ṣādiqī Ḥusaynī Astrābādī, at Bhāgnagar in Ḥaydarābād, during the years 1054, 1055 and 1056 AH., as shown in different colophons.

1. *Sharḥ-i-Tamhīdāt* (ff. 1v–94, many leaves misplaced). A commentary on the *Tamhīdāt* of 'Aynu'l-Quḍāt Hamadānī, see above, Nos. 1166–1167. The work more properly deserves to be called a glossary, because it contains nothing beyond explanations of the Arabic terms and sentences met with in the *Tamhīdāt*. Copied in 1054 AH. Beg.

آن خداوندی که اعتقاد صالحان و صدیقان الخ

2. *Istiqāmatu'sh-sharī'at bi-ṭarīqi'l-ḥaqīqat* (ff. 94v–103). Sufic interpretation of the dogmas, observances, etc., of orthodox Islam. The work was composed in 792/1390. See EIO 1861, 1862, EB 1267 (1), etc. Beg.

الحمد لله المتجلي علي المطيع و العاصي الخ

3. *Asmāru'l-asrār* (ff. 103v–179v). An exposition of the doctrine of Sufism supported by the mystical interpretation of numerous Coranic verses, *ḥadīths*, etc. It is divided into 115 *samars*. See EIO 1861, etc. Copied in 1055 AH. Beg.

الحمد لله خالق الليل و النهار و جاعل الظلمات الخ

Bd. v. Ff 1v–179v, S 190 × 285, 160 × 240, ll 20 (*biyāḍ*). Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Many folios misplaced, especially at the beginning of the volume.

1220.

اسمار الاسرار

ASMĀRU'L-ASRĀR. E 17.

Another copy of the same treatise as the last one in the preceding No. Transcribed by Pādshāh-Qulī Jalāir, at Aḥmadābād, in 1035 AH. from another MS. dated 951 AH. Beg. as in No. 1219 (3).

Ff. (172), S 245 × 140, 175 × 95, ll 17. Or. pap. Ind. nast. Cond. good. Index on the fly-leaves.

1221.

(رسائل کیسودراز)

(RASĀ'IL-I-GĪSŪDIRĀZ). M 27.

Treatises by the same Gīsūdirāz, included in a *majmū'a*, which was transcribed, as stated in the colophons of various parts of it, in 1132 and 1133 AH.

1. (*Risāla dar taṣawwuf*) (ff. 119v–120v). A very short treatise, or rather a note of a Sufic nature by Gīsūdirāz. Transcribed in 1133 AH. Beg.

ما پیر را و مصطفی را و خدایرا یکی دیدیم و یکی دانستیم الخ

2. *Sharḥ-i-bayt-i-Amīr Khusraw Dihlawī* (ff. 129v–131). Commentary, by the same Gīsūdirāz, on a distich from Khusraw Dihlawī (see above, Nos. 558–571). Transcribed in 1133 AH. Beg.

شرح بیت امیرخسرو الخ

3. *Risāla-i-adhkār-i-khānwāda-i-Chishtiyya* (ff. 136v–142). A short treatise on the forms of *dhikr*, adopted by the Chishtī affiliation. Transcribed in 1133 AH. Beg.

بدان بدرستي که اذکار الخ

Bd. v. S 110 × 240, *biyāḍ*. Or. pap. Ind. shikasta-nast. Cond. tol. good.

1222.

خاتمه

KHĀTIMA. E 62.

Another work on the theory of Sufism by the same Gīsūdirāz, in his usual style. As other compositions by him, it is based on mystic interpretations of the Coran, of *ḥadīths*, etc. See EIO 1856–1858, etc. Cf. St. No. 20 on p. 37. Copied towards the end of the XIc. AH. by Darwīsh Ḥaydar. On the first seven folios there are some fragmentary prayers, etc. Notes on some Sufic spiritual pedigrees, etc., are also given at the end. Beg. (f. 7v):

از رسوم مستمره و عادات ملتزمهٔ سبیل ایشان الخ

Ff. (216), S 165 × 105, 115 × 75, ll 11. Or. pap. Ind. nast. Cond. tol. good.

1223.

WUJŪDU'L-'ĀSHIQĪN. وجود العاشقين E 215.

A short Sufic treatise by the same Gīsūdirāz, explaining some principal points of doctrine. See EIO 1858–1860, etc. Cf. St. No. 18 on p. 37. Copied towards the end of the XIIc. AH. Beg.

این رسالهٔ وجود العاشقین گفتار سید محمد گیسودراز الخ

Bd. v. Ff. 1v–11v, S 205 × 125, 150 × 70, ll 13. Europ. pap. Ind. nast. Cond. tol. good.

1224.

The same. Oa 32.

Two copies of the same work, included in the same *majmū'a*, dating from the XIIc. AH. The *first* copy, on ff. 34v–41v, is not dated; the *second* copy, on ff. 54v–61v, is dated 1140 AH. It was transcribed by Shaykh Bandagī, a disciple of Ṭayyib Ganj Bakhsh. The *first* copy is incomplete at the end. Beg. as usual (cf. EIO 1858):

سپاس بیحد و ستائش بی عدد مر قادر مطلق الخ

Bd. v. S 225 × 125, 155 × 75, ll 14. Or. pap. Ind. vulgar nast. Cond. tol. good.

1225.

The same. Oc 4.

Another copy of the same treatise, dating from the end of the XIIc. AH. Beg. as in No. 1224.

Bd. v. Ff. 66v–73. For measurements, etc., see No. 987.

1226.

The same. Oc 2.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in No. 1224.

Bd. v. Ff. 1v–11, S 215 × 150, 200 × 105, ll 10–12. Or. pap. Ind. nast. Cond. tol. good.

1227.

The same. E 216.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in No. 1224.

Ff. 10, S 200 × 140, 120 × 85, ll 13. Europ. pap. Ind. nast. Cond. good.

1228. حدائق الانس

HADĀ'IQU'L-UNS. Oa 49.

A treatise on various questions of gnosis, by the same Gīsūdirāz. It was completed by him, as stated here, on the 3rd Dhū'l-qa'da 825/1422, i.e. only 13 days before his death, when he was, as he mentions here, aged 105 years. The treatise is divided into 10 *hadīqas*. See EIO 1869 (5), etc. Copied in the XIIc. AH. Beg. (f. 63v):

حمد بیحد و ثنای بیعد مر خالقی را الخ

On ff. 94v–111 there is another short treatise, dealing with the same mystical matters, but chiefly with the question of the vision of God. It belongs to the authorship of the same Gīsūdirāz (in the text he mentions his name several times as Muḥammad-i-Yūsuf Ḥusaynī), and it seems to be rather an extract from a larger work of which the title is not mentioned here. Beg.

فصل ، بدانکه امام رضي الله عنه الخ

On ff. 112–114 there is a short parable, being a version of the popular Persian tale about 'the prince who did not exist.' It is not improbable that it also is by Gīsūdirāz. It is incomplete at the end.

Bd. v. Ff. 63v–114, S 170 × 110, 100 × 60, ll 11. Or. pap. Ind. nast. Cond. good.

1229. عشق نامه

'ISHQ-NĀMA. E 131.

A rhetoric treatise, in very bombastic style, dealing with the subject of divine love, with many symbolical, mystical, cabbalistic, etc., explanations, the same work as the one described in EIO 1869 (3). Cf. St. No. 15 on p. 37. H. Ethé, in his note on this treatise, states that the author is not known. In the present copy the name of the compiler appears, however, several times (ff. 6v, 15, 99, 112) as Muḥammad Ḥusaynī, and therefore the authorship of Gīsūdirāz seems to be beyond dispute. The title is not given in the text, but appears on the fly-leaf. Copied in the beg. of the XIIIc. AH. at Nahrwāla. Beg.

الحمد لله مضئ الشمس منور القمر مظهر الملک الخ

Ff. (112), S 235 × 175, 165 × 100, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1230. ترجمهٔ آداب المریدین

TARJUMA-I-ĀDĀBU'L-MURĪDĪN. E 45.

A Persian paraphrase, with explanations, of the Arabic work on Sufism, *Ādābu'l-murīdīn*, by Ḍiyāu'd-Dīn ʿAbdu'l-Qāhir Suhrawardī (d. 562/1168, see Brockelmann, Gesch. d. Arab. Lit., v. I, p. 436). The author of the Persian version is the same Gīsūdirāz. He completed his work in 813/1410. See EIO 1863, etc. Cf. St. No. 18 on p. 37. Copied in 1076 AH. (the seventh year of Aurangzīb), by Quṭb Jaunpūrī, at Shahjahānābād. Beg.

الحمد لله الذي وصفه بالجميل على جهة التفضيل الخ

S 265 × 165, 185 × 100, ll 17. Or. pap. Coarse Ind. nast. Cond. good. Slightly worm-eaten.

1231. ملفوظات کیسودراز

MALFŪẒĀT-I-GĪSŪDIRĀZ. E 114.

A detailed collection of the discourses of the same Gīsūdirāz, for the period from the 18th Rajab 802/1399 to the 22nd Rabīʿu'l-ākhir 803/1400, collected and edited by his disciple Muḥammad b. Muḥammad Akbar Ḥusaynī, see R 347, cf. EIO 1856. As all similar works this collection is of a rather encyclopædic character: there are many discussions on theosophical, theological and other matters; occasional references to various Sufic saints; biographical information concerning Gīsūdirāz himself, etc. The work was probably completed in 803/1400; it has the title *Jāmiʿu'l-kilam*, or *Jawāmiʿu'l-kilam*. Copied in 1056 AH. Beg.

الحمد لله الذي خصص عامة نوع الانسان بخاصة حسن الملفوظ الخ

Bd. v. Ff. 180–298. For measurements, etc., see No. 1219.

1232. مکتوبات کیسو دراز

MAKTŪBĀT-I-GĪSŪDIRĀZ. E 189.

A collection of 61 letters of the same Gīsūdirāz, and 11 others by some of his descendants, arranged and edited in 852/1448 (cf. f. 2) by Abū'l-Fatḥ 'Alāu'd-Dīn Kālpūrī Qurayshī. The latter states in his preface that, seeing that some of his friends collected and edited the larger works of Gīsūdirāz, he decided to do the same with regard to the saint's minor compositions, i.e. letters of general Sufic character. After some search he collected at Gulbarga these 61 letters of the shaykh, which he edited for the purpose of instruction in the principles of Sufism. Transcribed in the beg. of the XIIc. AH. This copy often preserves the archaic peculiarities of the original orthography. Beg.

حمد بي حد و ثنای بی عد مر خداوندی را کی مراسلات کلام الخ

Ff. (114), S 245 × 160, 170 × 100, ll 15. Or. pap. Ind. vulgar nast. Cond. tol. good. On the last two folios there are some poetical quotations and notes.

1233. (مکتوب کیسودراز)

(MAKTŪB-I-GĪSŪDIRĀZ). E 42.

A letter on Sufic matters by the same Gīsūdirāz. Copied in the XIIc. AH. Beg.

الحمد لله ... يا الهي بحرمت رسالت پناهی الخ

Bd. v. 200v–202, S 235 × 140, 190 × 100, ll 21. Or. pap. Ind. nast. Cond. good.

1234. بحر المعاني

BAḤRU'L-MA'ĀNĪ. E 31.

A collection of 36 letters on various points of Sufic doctrine, composed during the years 824 and 825/1421–1422, by Muḥammad b. Naṣīri'd-Dīn Ja'far al-Makkī, a disciple of Gīsūdirāz. The headings of the letters, with other details, are given in EIO 1867–1869. Cf. St. No. 61 on p. 42. Copied in 1045 AH. Beg.

آنخدای که انکبین شیرین نوش از فوارۀ تلخ الخ

S 250 × 140, 175 × 85, ll 17. Or. pap. Good Ind. nast. Cond. good.

1235.

The same. E 32.

Another copy of the same work, dating from the end of the XIc. or beg. of the XIIc. AH., transcribed by Bābu'l-lah Muḥammad Waliyyu'l-lah 'Abbāsī Hāshimī. Beg. as in the preceding copy.

S 230 × 125, 155 × 70, ll 17. Or. pap. Ind. nast. Cond. good.

1236.

The same. E 30.

Another copy of the same work, dating from the XIIc. AH. Beg. as in No. 1234.

S 255 × 145, 165 × 70, ll 12. Or. pap. Ind. nast. Cond. good.

1237.

The same. E 33.

Another copy of the same work, transcribed in 1178 AH. at Tarpātūr (? ترپتور), by ʻAbdu'l-Ghafūr b. Muḥammad Ḥusayn. Beg. as in No. 1234.

Bd. v. S 215 × 125, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

1238.

كنز العاشقين

KANZU'L-ʻĀSHIQĪN. E 148.

A treatise on the usual topics of Sufism, in 10 *majlises*, by Muḥyī'd-Dīn Ṭūsī, who calls himself a descendant of the famous Muḥammad Ghazālī. He apparently died in 830/1427, cf. R 1078. The work is chiefly based on Ghazālī's well known *Iḥyā' ʻulūmi'd-dīn* and *Kīmiyā-i-saʻādat* (see above, Nos. 1160–1164). Copied towards the end of the XIc. or beg. of the XIIc. AH., at Aḥmadābād. Beg.

الحمد لله ...... سپاس و ستائش فراوان بعدد ستارگان الخ

S 185 × 115, 120 × 65, ll 15. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten.

1239.

رسائل نعمة الله ولي

RASĀ'IL-I-NIʻMATU'L-LAH WALĪ. Nd 16.

A collection of 75 short treatises on various topics of Sufic doctrine, dealing almost exclusively with theosophical, cabbalistical and mystical speculations. In many of them the authorship is explicitly attributed to Niʻmatu'l-lah Walī; in others only his *takhalluṣ* (Niʻmatu'l-lah) appears in numerous poetical passages; and only a few very short treatises, or rather notes, contain neither the name nor the *takhalluṣ* of the author. But, as their general style seems to be uniform with that of the rest, there cannot be much doubt that the whole collection belongs to the pen of the same writer. A similar collection is described in R 831–833. Cf. St. No. 10 on p. 36. The author, who calls himself (f. 145) Shāh Nūru'd-Dīn Ni'matu'l-lah b. 'Abdi'l-lah b. Muḥammad b. 'Abdi'l-lah al-Ḥusaynī al-Kirmānī, d. 834/1431, is the founder of the famous Shi'ite Sufic order of Ni'matu'l-lahīs. His life is described in the *Jāmi'-i-Mufīdī* (the extract, containing it, was lithographed at Tehran some 15 years ago), and in the modern compilations such as *Riyāḍu'l-'ārifīn*, *Bustānu's-siyāḥat* and *Ṭarā'iqu'l-ḥaqā'iq*. Cf. also Br. Lit. Hist. III, 463 sq., GIPh 299, etc.

It is remarkable that the author obviously avoided any reference to his sources. Such apparent 'independence of thought' is, in fact, a popular device of Oriental authors of little education, who prefer not to expose the real scantiness of their erudition. Only very few names are generally mentioned (besides the author's son and the shaykhs of his *salsala*): Ghazālī (f. 290), Junayd Baghdādī (ff. 330, 409), Ḥallāj, Ibrāhīm Khawwāṣ (f. 409), Ibn 'Arabī, Abū Sa'īd b. Abī'l-Khayr, and a few others. Some treatises have a title, but the majority have none, and it is often not easy to determine what is their chief subject.

Transcribed in XIIc. AH. The copy is incomplete at the end.

1. *Risāla-i-taḥqīq* (f. 1v). A short treatise on mystic realities, apparently the same as the one described in R 832 XVI (where it is called *Risāla-i-taḥqīqāt*). Beg.

الحمد لله الذي خلق الانسان الخ

2. (*Sharḥ-i-bayt-i-Abū Sa'īd*) (f. 16). A commentary on a verse from Abū Sa'īd's poetry (cf. above, No. 426). Two more treatises of similar contents are given in this volume on ff. 316 and 318 (Nos. 51 and 52). Beg. of this commentary:

قال الشيخ المحقق صاحب الكرامات الخ

3. *Kashfu'l-asrār* (f. 17v), called in the heading *Risāla-i-dā'ira*. A short treatise on *tauḥīd* and cognate matters, in five *bābs*, the same as the one described in R 832 XX. Beg.

الحمد لله الذي تجلي ذاته لذاته باحدية جمعه الخ

4–7. Short treatises, or rather notes, on various theosophical and Sufic matters: on the nature of spirit (f. 27v); on some mystical aphorisms of Abū Sa'īd al-Khadhrī (f. 30); another very short Sufic note (f. 33) with the heading *Risālatu'l-khalaf*; a note on the properties of the carnal self (*nafs*).

8. *Risāla-i-naṣīḥat* (f. 36). Admonitions of Ni'matu'l-lah addressed to his son Khalīlu'l-lah. Beg.

خليل الله من اى نور ديده كه مثلث ديدهٔ مردم نديده الخ

9. (*Tafsīr-i-āyāt-i-fātiḥa*) (f. 40). A very short note explaining some selected verses in the first *sūra* of the Coran.

10. *Risāla-i-rumūz* (f. 41). A treatise on the degrees of animation, in a pantheistic sense. Beg.

الحمد لله الجواد بظهور الوجود الخ

11. *Risāla-i-fātiḥa* (f. 48v). Another short commentary (cf. f. 40) on the same first *sūra* of the Coran. This treatise is apparently the same as the one described in R 829 VIII. Beg.

الحمد لله الذي نور قلوب اوليائه الخ

12. *Risāla-i-Ikhlāṣ* (f. 55). A short mystical commentary on the 112th *sūra* of the Coran. Beg.

هو هو لا اله الا هو الخ

13. *Risāla-i-mukāshafāt* (f. 57v). A treatise on various difficult or secret points of Sufico-pantheistic doctrine. It is apparently the same as the one described in R 833 XXIII. Beg.

يا حبيبي من انت و من هو الخ

14. *Risāla-i-ta'rīfāt* (f. 74). Definitions of various Sufic abstract conceptions and technical terms. Beg.

الحمد لله الذي خلق الاشياء بقدرته الخ

15. *Risāla-i-marātib* (f. 86), called also *Ar-rindiyya*, again dealing with various degrees of emanation, different matters of gnosis, etc. It is the same as the one described in R 833 XXIV. Beg.

سخن از ذوق رند ميكويم الخ

16. *Risāla-i-barāzikh* (f. 103v), on various eschatological matters, explained in a mystical way. Beg.

حمد منعم بر منعم واجب است شرعاً و عقلاً الخ

17–20. Short notes: on the meaning of the letters found at the beginning of different chapters of the Coran (*Risāla-i-ḥurūf*, f. 115); another note on the same mysterious letters (f. 116v); cabbalistic discussions concerning the letters of the alphabet (*Risāla-i-hā*, f. 123); on some special Sufic paradoxes (*Risāla-i-dhauqiyya*, f. 128).

21. *Sharḥ-i-su'āl-i-Kumayl* (f. 130). Mystical interpretations of the questions ascribed to the early Shi'ite saint Kumayl ibn Ziyād. Cf. R 832 XIV. Beg.

الحمد لله ... روايت است كه كميل بن زياد الخ

22–25. Short notes: on some principles of mystic doctrine (*Risāla-i-uṣūl*, f. 134); on the world of the unseen (*Risāla-i-ghaybiyya*, f. 138); on the conception of existence (*Risāla-i-wujūd*, f. 140); some elementary points about gnosis (*Risāla-i-naṣīḥat-i-'āmm*, f. 141v).

26. *Risāla-i-nisbat* (f. 144v). Ni'matu'l-lah's spiritual pedigree, by himself.

27–28. *Risāla-i-tawakkul* (f. 146), a short note on a Coranic verse; a brief explanation of the expression *Subḥāna'l-laha* (f. 147).

29. *Risāla-i-khiyāliyya* (f. 148). On various Sufico-psychological matters. Beg. الحمد لله حق حمده و الصلوة و السلام الخ

30. *Risāla-nukāt* (f. 154). Various Sufic aphorisms. Beg.

الحمد لله الذي اظهر الاشياء الخ

31. *Risāla-i-dhauqiyyāt* (f. 162v). Another collection (cf. above, 20) of Sufic paradoxes on different subjects. Beg.

الحمد لله على نعمائه و نشكره على الآية الخ

32. *Risāla-i-fuyūḍāt* (f. 170). A short treatise on divine blessings, etc., cf. No. 1240 (3). Beg.

الحمد لله الذي اظهر اسماءه بظهوره الخ

33. *Majma'u'l-asrār* (f. 174v). On some deep points of Sufic doctrine. Beg.

الحمد لله ...... از مبداء وز معاد بشنو چیزی الخ

34. *Risāla-i-nukāt* (f. 179v). Another collection of Sufic aphorisms, cf. above (30). Beg.

قال رسول الله ...... من فقد حسا الخ

35. *Biyān-i-hiwās* (f. 183). On carnal desires and impulses. Cf. No. 1240 (4), where it is called *Wājibiyya*. Beg.

هو الدال على ذاته بذاته لذاته الخ

36. *Risāla-i-biyān-i-nafs* (f. 186v). On the evil properties of the carnal self. Beg.

الحمد لله ... اهل حق این چنان سخن كفتند الخ

37. *Risāla-i-barāzikh* (f. 196v). On sins and their punishment, with a mystical interpretation of these matters. Cf. also above (16). Beg. الحمد لولى الحمد و به نستعين الخ

38. *Majmū'u'l-laṭā'if* (f. 202v). On various Sufic topics, and especially on the effects of some particular prayers. Beg.

إنّا فتحنا لک فتحاً مبيناً الخ

39–46. Several short notes: on the principles of Sufic doctrine (f. 239); on the essence of the Deity (f. 242); on gnosis (f. 244); cabbalistic discussions on letters (f. 255v); on emanations of the Divine essence (f. 256v); on the attributes of God (f. 271); again on the cabbalistic meaning of letters (f. 278); on spirit (f. 289).

47. *Jāmi'u'l-laṭā'if* (f. 296v). A collection of Sufic maxims, apparently the same as No. 1240 (1), and the one described in R 832 XIV. Beg.

بسم الله الاعظم و له المجد الخ

48–49. Short notes: on the divine light, cf. No. 1240 (5), etc. (f. 301v); on the epithets of God (f. 303v), probably the same as the one described in R 832 XVIII.

50. *Risāla-i-sajda* (f. 313v). On some eschatological matters. Beg.

الم تر أن الله يسجد له من في السموات و من في الارض الخ

51. *Risāla-i-ḥūrā'iyya* (f. 316). A commentary on a quatrain from Abū Sa'īd b. Abī'l-Khayr (see above, No. 426). Cf. EIO 1919 (2), EB 1298 (22 and 27), Pr 47, R 862. Beg.

حورا بنظارهٔ نگارم صف زد الخ

52. *Risāla-i-ḥūrā'iyya* (f. 318). Another commentary on the same quatrain, perhaps an earlier or later version. Beg.

احمده على انعامه العميم و احسانه الجسيم الخ

53–65. Short notes: on *tauḥīd* (f. 321v); on manifestations of the Deity (f. 324v); remarkable utterances of some ancient Sufis (f. 328v); on some mystic revelations (f. 330v); on the Divine essence (f. 333v); on some details of Sufic doctrine (f. 338v); another very short note of similar contents (f. 351v); another note (f. 352v); another note (f. 358); a short note, called in No. 1240 (2) *Risāla-i-waladiyya*, here without a heading (f. 366v); three more Sufic notes on ff. 370v, 397v, 402v, dealing with various matters connected with the mystic path, etc.

66. *Risāla-i-naṣīḥat* (f. 413v). Another collection of Ni'matu'l-lah's admonitions to his son, cf. above (8). Beg.

يا ولي اعزک الله في الدارين الخ

67. *Risāla-i-mi‘rāj* (f. 415v). On the mystical interpretation of Muḥammad's *mi‘rāj*, cf. No. 1240 (8). Beg.

حمد بي غايت و ثناى بى نهايت الخ

68–72. Short notes : on some Sufic principles, called *Risāla-i-jārūbiyya* (f. 417), cf. No. 1240 (6); on the Divine essence (f. 418v); some Sufic reflections (f. 420); more Sufic thoughts (f. 422v); questions and answers on various points of Sufic doctrine (f. 423v).

73. A short note, without a heading, explaining some selected traditions (f. 431v). At the end there is added a note on the date of the death of Ni‘matu'l-lah, giving it as Sunday the 21st of Ramaḍān (? here شهر الله) 834 AH.

74. (*Risāla dar sulūk*) (f. 439). On the mystic path, and other cognate matters. Beg.

الحمد لله الذي عين الاعيان بفيضه الخ

75. (*Risāla dar ma‘ārif*) (ff. 466v–488v). On gnosis, mystical realities, etc. Incomplete at the end. Beg.

سپاس بي قياس و حمد بي حد الخ

Ff. 488, S 255 × 155, 200 × 100, ll 17. Or. pap. Ind. vulgar nast. Cond. tol. good.

1240. (رسائل نعمة الله ولى)

(RASĀ'IL-I-NI‘MATU'L-LAH WALĪ). Oa 71.

Another collection of the mystic works of Ni‘matu'l-lah Walī, much smaller than the preceding one. It dates from the XIIc. AH., and contains only 11 treatises. Incomplete both at the beginning and at the end.

1. (*Laṭā'if*) (f. 1). The same treatise as (47) (ff. 296v–301v) of the preceding copy, incomplete at the beginning.
2. *Risāla-i-waladiyya* (f. 8). The same as No. 1239 (62).
3. *Risāla-i-fuyūḍat* (f. 13). The same as No. 1239 (32).
4. *Risāla-i-wājibiyya* (f. 18v). The same as No. 1239 (35).
5. *Risāla-i-mushkilāt* (f. 24). The same as No. 1239 (48).
6. *Risāla-i-jārūbiyya* (f. 26v). Apparently a slightly different version of No. 1239 (68), beg. as in that copy.
7. *Risāla-i-nukta* (f. 28). A Sufic treatise, the same as the one described in R 828 VI, where it is called *Nukāt-i-‘ashara*. Beg.

الحمد لله الذي عين اعيان العالم الخ

8. *Risāla-i-mi‘rājiyya* (f. 35v). The same as No. 1239 (67).
9. *Risāla-i-taḥqīqāt* (f. 37v). The same as No. 1239 (1).
10. *Sharḥ-i-abyāt-i-Fuṣūṣu'l-ḥikam* (f. 58v). A commentary

on some poetical quotations in the famous work of Ibn al-ʻArabī. The treatise is probably the same as the one described in R 831 IV. Incomplete at the end. Beg.

الحمد لله و الصلوة على رسول ... يا اخي ايدك الله الخ

11. A fragment of Sufic contents (ff. 96--116v). It may be simply a collection of misplaced leaves belonging to the preceding treatises.

Ff. 116, S 240 × 130, 180 × 95, ll 13. Or. pap. Ind. nast. Cond. good.

1241.

كتاب ستين

KITĀB-I-SITTĪN.

E 140.

A mystical interpretation of the 12th *sūra* of the Coran, dealing with the story of Joseph. The title in its full form appears on f. 2 as *Kitāb sittīn jāmiʻu'l-laṭā'if (wa')l-basātīn.* The work is arranged in 60 *faṣls.* Unfortunately a few folios are lost at the beginning as well as at the end, and although these losses are partly restored in a more modern handwriting, these portions cannot be regarded as quite authentic because their style and language are different. Besides, there are almost no references either to earlier works or persons in the book, even no *takhalluṣes* in the numerous poetical quotations. All this makes it very difficult to determine in what period the commentary was written. The only name (besides those of a few ancient Sufic saints), which could be discovered in a cursory examination, is found on f. 2, that of Tāju'd-Dīn Sayfu'n-naẓar Jamālu'd-Dīn Abū Bakr b. Aḥmad b. Muḥammad b. Zayd aṭ-Ṭūsī. He is referred to as the chief *rāwī*, and may perhaps even be the author (حدثنا الشيخ الامام الاجل). The language of the work is rather archaic, with Khorasani peculiarities, and the book cannot have been composed later than the end of the IXc. or beg. of the Xc. AH., because the present copy dates from that time. Beg. (restored in a more modern handwriting):

سپاس مر خداوندی را که قادر بر کمال است الخ

Ff. (216), S 245 × 165, 180 × 105, ll 21. Or. pap. Old Khorasani and Ind. nast. Cond. tol. good. Slightly injured by dampness.

1242.

لطائف شاهي

LAṬĀ'IF-I-SHĀHĪ.

E 167.

A treatise on various forms of *dhikr*, on prayers, invocations, etc., as well as on theosophical, magical, cabbalistical and other speculations, connected with Sufic doctrine. The author, who calls himself Muḥammad b. Jalāl (see f. 5), was a disciple of the famous Sufic saint of Gujrat and descendant of Makhdūm-i-Jahāniyān (see above, No. 1209), Shāh-'Ālam, whose full name was Sayyid Sirāju'd-Dīn Muḥammad Manjhan b. Burhāni'd-Dīn 'Abdi'l-lah Quṭbi'l-'Ālam al-Ḥusaynī al-Bukhārī. He died at Rasūlābād, a dependency of Aḥmadābād, on the 20th Jumāda II 880/1475. The author very often quotes the treatises of Shāh-'Ālam: the first, comp. between 851/1447 and 863/1458 (see f. 57), with the title *Mafātīḥ khazā'ini'l-lah* (also styled *Fatḥu'dh-dhākirīn*), and the other, called *Zīnatu'l-mafātīḥ*. He reproduces the text of the initial pages of both works. The treatise is divided into 63 *laṭīfas*, in commemoration of the number of years of the lives of both Muḥammad and Shāh-'Ālam (see f. 5v). It is clear, therefore, that the treatise could only have been written after the saint's death. But in the text blessings added to his name often imply that he was still alive at the time of composition. There are no definite indications for it, but the possibility is not excluded that the treatise was commenced within the shaykh's life time, but completed after his death. Cf. EIO 2626. Copied in the XIIc. AH. Beg.

الحمد لله كما ينبغي لكريم وجه ربنا و عز جلاله الخ

Ff. (164), S 200 × 125, 125 × 70, ll 11. Or. pap. Good Ind. nast. Cond. tol. good. Injured by repairs. Notes on the fly-leaves and on margins.

1243. وظائف شاهي

WAẒĀ'IF-I-SHĀHĪ. M 143.

Another treatise, of contents practically identical with those of the preceding one, in the same style. Many chapters are so similar that it is difficult to believe that there is no connection between the two works. This treatise is divided not in 63, but 84 *waẓīfas*, and some additional minor matters are dealt with. The author calls himself Ja'far b. Jalāli'd-Dīn Muḥammad Maqṣūd-'Ālam-Shāhī Riḍawī. He may be the brother of the preceding author (unfortunately the latter does not give his full name). He also was a disciple of the same saint, Shāh-'Ālam, whom he eulogises profusely. It is certain that this work was written after the death of the shaykh, because not only is he always referred to as already deceased, but also the exact date of his death is given. The present copy, transcribed in the XIIc. AH., is slightly incomplete at the end and breaks off at the beg. of the 84th *waẓīfa*. Beg.

الحمد لله الذي جعل الليل و النهار الخ

Bd. v. For measurements, etc., see No. 1210.

1244. نقد النصوص في شرح نقش الفصوص

NAQDU'N-NUṢŪṢ FĪ SHARḤ NAQSHI'L-FUṢŪṢ. E 212.

A Persian commentary on the Arabic treatise, *Naqshu'l-fuṣūṣ*, which is an extract, made by Ibnu'l-'Arabī, from his own famous voluminous work on Sufism, *Fuṣūṣu'l-ḥikam*. The commentator is the celebrated Persian poet, Nūru'd-Dīn 'Abdu'r-Raḥmān Jāmī (see above, Nos. 612–639). It was completed by him in 863/1458–1459. See Bl I 126, EIO 1357 (10), EB 894 (11), 895 (5), 966, Pr 282, R 594, Dorn C. 371, etc. Copied in the XIIc. AH. Beg.

الحمد لله الذي جعل صفائح قلوب ذوى الهمم الخ

Ff. (133), S 210 × 115, 150 × 70, ll 19. Or. pap. Ind. nast. Cond. tol. good. Copious notes on the margins.

1245. (مناقب خواجه احرار)

(MANĀQIB-I-KHWĀJA AḤRĀR). E 196.

Pious utterances, admonitions, etc. (together with many biographical details) of the famous Naqshbandī saint of Turkestan, Nāṣiru'd-Dīn 'Ubaydu'l-lah b. Maḥmūd Ghijduwānī, surnamed Khwāja Aḥrār. He was born in 806/1404, and died on the 1st of Rabī'u'l-ākhir 895/1490 (see ff. 100v and 168v). The present copy, dating from the XIIc. AH., was probably transcribed from an incomplete original, because it begins and ends abruptly. Therefore neither the original title, nor the name of the author, nor even of the shaykh himself are mentioned. And although the latter can be restored easily from the context, the former two cannot be determined without a collation with a complete copy. The work, being rich in dates, contains many interesting historical allusions to the state of Turkestan in the shaykh's time. Cf. St. No. 21 on p. 37. Beg.

الحمد لوليه و الصلوة على نبيه ... حضرت ايشان قدس الله روحه العزيز
ميفرمودند الخ

Ff. (169), S 210 × 120, 155 × 70, ll 15. Or. pap. Ind. nast., different hands. Cond. tol. good, although in some places rendered illegible by repairs.

1246. ارشاد السالكين

IRSHĀDU'S-SĀLIKĪN. E 15.

A treatise on various forms of *dhikr*, prayers, invocations, etc., by Bahā-i-Nat'hū (as he calls himself on f. 1v), or Bahāu'd-

Dīn Nat'hū of Jaunpūr, who died before 900/1494, as stated in R 413-414, where a collection of his letters, with the title *Ṣaḥā'ifu't-ṭarīqat*, is described. Many persons are referred to in the text, such as Muḥammad Nūrbakhsh (f. 6), Ḥusayn Bālādastī (f. 26v), Muḥammad 'Īsā (d. 870/1467, cf. R 414), and others. Transcribed in the XIc. AH. Beg.

الحمد لله على ما نور القلوب العارفين الخ

Ff. (46), S 190 × 120, 145 × 80, ll 17. Or. pap. Ind. nast. Cond. not good. Injured by dampness and repairs.

1247. مكتوبات عبد الله قطب

MAKTŪBĀT-I-'ABDU'L-LAH QUṬB. E 190.

A collection of Sufic letters, dealing with various topics of mysticism, written by 'Abdu'l-lah Quṭb b. Muḥyī to his numerous friends. He lived in Persia, probably in Shīrāz, where he at least stayed for some time, towards the end of the IXc. and beg. of the Xc. AH. One of his letters is dated 888/1482 (f. 180v): يوم الجمعة حادی عشر رجب المرجب سنة ۸۸۸ كه ثاني يوم وصول به شيراز است. On f. 129 he mentions that since the time of Muḥammad 900 years have elapsed; on f. 135, in connection with some Messianistic speculations, he refers to 999 AH. as still in the future. The majority of the letters are very short, and only a few of them have a heading showing their chief subject. See EIO 1881, Bh 177. Cf. St. No. 88 on p. 44. Copied in 1019 AH. Beg.

من عبد الله قطب بن محيى الى اخوان الالهيين

Ff. (170), S 180 × 95, 140 × 60, ll 29. Or. pap. Neat Ind. shikasta-nast. Cond. not good. Injured by repairs. Good vignette.

1248.

The same. E 194.

Another copy of the same collection, transcribed in 1050 AH. by 'Ināyatu'l-lah b. Mu'īni'd-Dīn 'Alī Fīrūzābādī. Beg. as in the preceding copy.

S 190 × 105, 125 × 60, ll 17. Or. pap. Good Ind. nast. Cond. tol. good. Slightly repaired. Good vignette.

1249. شرح زورائي

SHARḤ-I-ZAWRĀĪ. Oa 29

A commentary, in Persian, on an Arabic treatise of mystico-theosophic contents, with the title الزوراء الكاشفة عن دقائق احوال

المبداء و المعاد . This original work was composed in 870/1465 by the famous Persian philosopher Jalālu'd-Dīn Muḥammad b. As'ad Dawānī, d. 907/1501. See Brockelmann, Gesch. d. Ar. Lit., vol. II, pp. 217–218; cf. EIO 1922(22). The author of the commentary calls himself Shujā'u'd-Dīn Ḥusaynī, but does not give the date of the composition of his work. It was completed, however, not later than 1029/1620, because the present copy was transcribed in that year. Beg.

سپاس و ستائش و سپاس آنرا سزد که همة سپاس و ستائشها الخ

Bd. v. Ff. 81v–99. For measurements, etc., see No. 1101. Many lacunas. Good vignette.

1250. الجانب الغربي

AL-JĀNIB AL-GHARBĪ. Ob 9.

A collection of extracts, mostly containing the difficult and obscure passages, from the famous Sufic compositions of Ibn al-'Arabī, with a detailed Persian explanation. The author calls himself (f. 74) Abū'l-Fatḥ Muḥammad b. Muẓaffari'd-Dīn b. Ḥamīdi'd-Dīn 'Abdi'l-lah, surnamed Shaykh-i-Makkī, a disciple of Abū 'Abdi'l-lah Muḥammad b. 'Alī b. al-Gharbī. He dedicated his work to the Turkish Sulṭān Salīm I b. Bāyazīd, 918–926/1512–1520. The present copy was transcribed in 924 AH., at Adrianople, by Abū'l-Fatḥ b. Muẓaffar, i.e., apparently by the author himself. Beg.

ربنا اتمم لنا نورنا و اغفر لنا الخ

In addition to this chief treatise, occupying ff. 1v–80, the present volume contains several short notes of Sufic contents, transcribed by the same hand.

1. صورت جوابی که ...... بیضوی نوشته بر سخنان ...... ابن عربي (f. 80v). Letters on Sufic matters, by Abū'l-Qāsim al-Bayḍawī (d. 685/1286), Ibn Ḥajar 'Asqalānī (d. 825/1422), and a few others, in the same style.

2. *Sharḥ-i-su'āl-i-Kumayl b. Ziyād* (f. 83v), *in Arabic*. Explanations of a philosophical question ascribed to the legendary Shī'ite saint Kumayl b. Ziyād. The authorship of this commentary is attributed to 'Abdu'r-Razzāq b. Abī'l-Ghanā'im al-Kāshī (d. 730/1330). Beg.

الحمد لله ...... و بعد فهذا شرح سوال كميل بن زياد الخ

3. (*Malfūẓāt-i-Najmu'd-Dīn Kubrā*) (f. 87v). Utterances of the celebrated Sufic shaykh, Najmu'd-Dīn Kubrā (d. 618/1221), *in Arabic*. Beg.

قال الشيخ الامام المحقق الهادي ...... نجم الدين الكبرآء الخ

4. *Sharḥ-i-bayt-i-Amīr Khusraw* (f. 91v). The well known commentary on a distich from Amīr Khusraw, by Jāmī, see above No. 612 (13). Beg. as in that copy.

5. *Ḥill-i-abyāt-i-Mathnawī-i-sharīf* (f. 94v). A Turkish commentary on various paradoxical verses from the *Mathnawī* of Rūmī, by Amīr al-Bukhārī. Beg.

الحمد لله الذي نور قلوب العاشقين الخ

6. A few fragmentary notes of Sufic contents: several Sufic aphorisms; a commentary on some verses from Ḥāfiẓ (f. 102v); a fragment of a commentary on the *Gulshan-i-rāz* (see above, Nos. 553–554); etc.

7. *Risāla dar ʻadl* (f. 112v). A treatise on justice as the chief principle of government, in a *muqaddima*, three *maqālas*, and a *khātima*. It is dedicated to the Āq-Qoyunlū prince Yaʻqūb (884–896/1479–1490). The name of the author is not mentioned. Beg.

سپاس بي قياس مالک الملكي را كه پادشاه نفس ناطقه الخ

8. Scrappy notes in the same style as of those mentioned above (6), dealing with various Sufic matters (ff. 119v–128v).

Ff. 128, S 155 × 105, 110 × 60, ll 17. Old Europ. pap. Neat Turkish nast. Cond. good. On the fly-leaf there is a note: Charles de Landolf, Brousse, 1779.

1251. (رساله در تصوف)

(RISĀLA DAR TAṢAWWUF). E 57.

A treatise, in bombastic ornate prose with many poetical passages, dealing with mystic love and cognate matters, apparently the same as the one described in EIO 1872. Neither the title, nor the author's name, nor the date of composition are given. At the beginning, which is versified and written in Turkish, there appears the *takhalluṣ* Fuḍūlī (d. 963/1556 or 970–976/1562–1568, see above, No. 667). It is not improbable that the treatise belongs to the authorship of that well known writer. The treatise is very poor in references to other works on Sufism, and, besides a few early books, the only comparatively late Sufic composition which is mentioned (on f. 6v) is the *Majālisu'l-ʻushshāq*, by Sulṭān Ḥusayn Mīrzā the Timuride (873–911/1469–1506), composed by him in 908–909/1502–1504, cf. EIO 1870. A good copy dating from the very end of the XIIc. AH. Beg. of Fuḍūlī's poetry:

قد انار العشق للعشاق منهاج الهدى ، سالک راه حقيقت عشقه ايلر اقتدا ،

Ff. (43), S 225 × 150, 160 × 85, ll 11. Europ. pap. (watermarks: J. Ruse, 1801). Calligr. Ind. nast. Cond. good. CFW 1807.

1252. اوراد غوثیه

AWRĀD-I-GHAUTHIYYA. Oa 74.

A treatise (also called *Jawāhir-i-khamsa*), on the principal forms of Sufic practice, etc. The author calls himself Ḥājjī Ḥamīd, surnamed Muḥammad Ghauth Gwaliyārī, d. 970/1562. Cf. St. No. 57 on p. 41. Transcribed in 1126–1128 AH., because various entries in the same *majmū'a*, in which this treatise is included, are so dated. Beg.

سپاس و ستائش مر خالقی را که از کتم عدم الخ

Bd. v. Ff. 5v–130, S 220 × 125, 150 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

1253. سبع سنابل

SAB' SANĀBIL. E 102.

A treatise on the principles of Sufic doctrine and ethics, composed in 969/1562, by 'Abdu'l-Wāḥid Ibrāhīm Mazār-'Ālī. It is divided into seven *sanbila*, dealing with: 1, عقائد و مذاهب (f. 2v); 2, پیری و مریدی (f. 20); 3, ترک و قناعت (f. 48v); 4, عبادت درویشان (f. 61); 5, خوف و رجا (f. 77v); 6, حقائق وحدت (f. 82v): 7, متفرقات از فوائد (ff. 97–127). The latter gives some information concerning the spiritual pedigrees of various affiliations. There are many poetical quotations, amongst which several are in Hindī (or some other Indian dialect), belonging apparently to the earliest known specimens of Indian poetry in Muhammadan transcription. Cf. St. No. 45 on p. 40. Copied in the XIIc. AH. Beg.

حمد خداوندی را که زنده گردانید اراضی قلوب الخ

Ff. 127, S 250 × 140, 205 × 70, ll 22. Or. pap. Ind. nast. Cond. tol. good.

1254. جوامع الکلم

JAWĀMI'U'L-KILAM. E 55.

A short treatise on the principles of Sufism, consisting chiefly of copious quotations from well known works, in prose and verse, of 'Abdu'l-lah Anṣārī, Sa'dī, Ḥusaynī Sādāt, etc. Its full title is given as *Jawāmi'u'l-kilam fi'l-mawā'iẓ wa'l-ḥikam*, but in the colophon it is called *Al-jawāhiru'th-thamīna*. The author is the celebrated Indian Sufic saint 'Alī b. 'Abdi'l-Malik b. Qāḍīkhān al-Muttaqī al-Qādirī ash-Shādhilī Chishtī, d. at Medina in 975/1567. Cf. R 356 where a work on his biography is described. Cf. St. No. 81 on p. 44. Copied in the XIIc. AH., by Faqīr 'Alī Akbar. Beg.

الحمد لله ... همی کوید احقر عباد الله الخ

Ff. 37, S 195 × 120, 155 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and dampness.

1255.

(رساله در معرفت دنیا)

(RISĀLA DAR MA'RIFAT-I-DUNYĀ). Oa 67.

A short treatise on various theosophic matters and the principles of asceticism, by the same 'Alī Muttaqī (see the preceding No.). It does not contain anything original and, as the preceding treatise, consists chiefly of quotations and repetitions of well known theories. Copied apparently towards the end of the XIc. or the beg. of the XIIc. AH., included in a *majmū'a*. Beg.

الحمد لله الذي جعل الدنيا قنطرة الآخرة الخ

Bd. v. Ff. 34v–51v. For measurements, etc., see No. 1080. Bad vignette.

1256.

كنز جلالي

KANZ-I-JALĀLĪ. E 146.

A collection of instructive Sufico-ethical anecdotes, compiled by Khwāja Mīr b. Amīr 'Imād b. Amīr Sayyid 'Alī al-Ḥusaynī al-Marwī, in 984/1576, and dedicated to Akbar (cf. f. 6). Copied in the middle or towards the end of the XIc. AH. Beg.

حمد و سپاس مر حضرت واجب الوجودی را الخ

Ff. 67, S 195 × 120, 135 × 70, ll 15. Or. pap. Good Ind. nast. Cond. not good. Injured by worms, dampness and repairs. Good vignette.

1257.

(رساله در معنیٔ حروف)

(RISĀLA DAR MA'NĪ-I-ḤURŪF). E 33.

A short treatise on the cabbalistic meaning of various letters of the Arabic alphabet, mystical explanations of the various forms of *dhikr*, etc. The author is the well known Indian Sufic saint Shāh Wajīhu'd-Dīn, surnamed Zinda-dil, d. 990/1582. Copied in the XIIc. AH. Beg.

سند پاس انفاس ، ه اشارت بلا اله است الخ

Bd. v. For measurements, etc., see above, No. 1237.

1258.

The same. Oc 5.

Another copy of same work, dating also from the XIIc. AH., included in a *majmū‘a*. Beg. as in the preceding copy.

Bd. v. Ff. 77v–92. For measurements, etc., see No. 66.

1259.

عين المعاني

‘AYNU’L-MA‘ĀNĪ. E 134.

A Sufico-theosophical treatise, chiefly dealing with the attributes and the epithets of God, in their magical, cabbalistical, mystical and Sufic interpretation. The work was composed in 997/1589, at Burhānpūr, by one of the disciples of the local saint Lashkar Muḥammad ‘Ārif, surnamed ‘Aynu’l-‘urafā, whose full name is here (f. 3) given as follows: ‘Īsā b. Qāsim b. Yūsuf b. Rukni’d-Dīn b. Ma‘rūf b. Shihābi’d-Dīn al-Ma‘rūfī ash-Shihābī al-Jandī as-Sindī al-Hindī al-Berārī al-‘Ishqī ash-Shaṭṭārī al-Qādirī, who d. 992/1584, cf. above, No. 259 (400). The present work is a condensed version of an earlier composition by the same author, with the title *Rauḍatu’l-ḥusnā fī sharḥ asmā`i’l-lahi’l-ḥasnā.* Cf. St. No. 32 on p. 38. Transcribed by Muḥammad Ṣibghatu’l-lah in the XIIc. AH. Beg.

الحمد لله …… انبعاث تعيين حب مطلقه الخ

Ff. 292, S 230 × 125, 165 × 75, ll 15. Or. pap. Ind. nast., different hands. Cond. good.

1260.

ترتيب نقشبنديه

TARTĪB-I-NAQSHBANDIYYA. Oa 9.

A short versified note on the prayers prescribed for the Sufis of the Naqshbandī affiliation, with a prayer in Arabic, and its Persian explanation at the end. The author’s name, or *takhallus*, Jumaylī or Jamīlī, may be contained in the final line of the versified portion (f. 1v):

جميلي اين سخن از قول استاد، بنظم آورد هر جانب فرستاد،

The Persian appendix to the prayer contains the names of many Sufic saints, and the latest Naqshbandīs are ‘Ubaydu’l-lah Aḥrār (d. 895/1489), Khwāja Qāḍī (the first *khalīfa* of Aḥrār), and Mullā Khwājagī Dihbadīnī (?) (the second *khalīfa* of Aḥrār).

Transcribed towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

ترتیب حضرت خواجه نقشبندیه که بنظم آورده اینست الخ

Bd. v. Ff. 1–3v, S 210 × 145, 180 × 100, ll 11. Europ. pap. Coarse Ind. nast. Cond. good.

1261. اذکار قادریه

ADHKĀR-I-QĀDIRIYYA. Oa 30.

A treatise on various forms of *dhikr*, practised in the Qādirī affiliation of Sufis. The author calls himself Jamālu'd-Dīn Mūsā b. Ḥāmid b. ‘Abdi'r-Razzāq (d. 942/1535) b. ‘Abdi'l-Qādir Thānī (d. 940/1533). The latter was a famous Qādirī saint, and the direct descendant of ‘Abdu'l-Qādir. The author must therefore have lived in the end of the Xc. or the beginning of the XIc. AH. The work is divided into three *bābs*. Copied by Amānu'l-lah, in the XIIc. AH. (1141 of the Bengali era). Beg.

الحمد لله قال الشیخ ... جمال الدین الخ

Bd. v. Ff. 45v–125v, S 240 × 165, 175 × 100, ll 14. Or. pap. Ind. nast. Cond. good.

1262. مراتب الوجود

MARĀTIBU'L-WUJŪD. Oa 67.

A treatise on pantheistic, Sufic, and general theosophic matters, by Muḥammad b. Nūri'd-Dīn Ḥafrī Shīrāzī, who lived towards the end of the Xc. and the beg. of the XIc. AH. See EIO 1925 (15). Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

احمد الله الذي لا اله الا هو الخ

Bd. v. Ff. 101v–113 (ff. 109 and 109 *bis* are left blank). For measurements, etc., see No. 1080.

1263. نجاة الرشید

NAJĀTU'R-RASHĪD. E 204.

A Sufico-ethical treatise, richly interspersed with interesting historical anecdotes, controversial discussions, etc. It was composed in 999/1591 (the title, in the form نجات الرشید, is a chronogram), at Lahore, by the well known historian and divine of Akbar's time, ‘Abdu'l-Qādir b. Mulūk-Shāh Badāūnī, d. in 1004–

1006/1596–1598 (cf. above, Nos. 118–121). The work is divided into many *faṣls*, but unfortunately in the present copy their headings are neither given in the preface, nor filled in in the text. Transcribed in the XIIc. AH. Beg.

الحمد لله غافر الذنب و قابل التوب سدید العتاب الخ

S 240 × 155, 185 × 90, ll 21. Or. pap. Ind. nast. Cond. good.

1264. عشقیه

‘ISHQIYYA. E 87.

A long treatise on the nature of Divine love and cognate matters, written in ornate prose, with copious poetical quotations. The title is given on f. 4. The name of the author is not explicitly mentioned, but appears only in the form of his *takhallus* ‘Uthmān (f. 2v, 3v, etc.). H. Ethé (in EIO 2915, where another copy of this treatise is described) is convinced of the identity of the author with a Naqshbandī shaykh Khwāja ‘Uthmān, who died in 1005/1596–1597. This seems probable, because the latest references found in this book are those to Jāmī (frequently), and, as on f. 94v, to a letter of Shaykh ‘Abdu’l-Quddūs, who died in 944–945/1537–1538. It is divided into four *faṣls* (see for their headings EIO 2915). The present copy, dating from the XIIc. AH., is incomplete at the end. Beg.

الحمد لله ... سبحان الله آن قادریکه خاک را الخ

Ff. (224). S 220 × 115, 170 × 80, ll 15. Or. pap. Ind. nast., different hands. Cond. good.

1265. (رسائل محمد چشتی)

(RASĀ’IL-I-MUḤAMMAD CHISHTĪ). Ob 13.

A collection of treatises of Sufic contents by Abū Ṣāliḥ Muḥammad b. Ḥasan Muḥammad (d. 982/1575, see f. 92) b. Aḥmad (d. 966/1559) b. Naṣīri’d-Dīn b. Majdi’d-Dīn b. Sirāji’d-Dīn b. Kamāli’d-Dīn. The latter was a cousin of the celebrated Chishtī saint, Naṣīru’d-Dīn Chirāgh-i-Dihlī, and died in 756/1356 (see f. 91v). This pedigree, with details concerning the author’s relationship with Chirāgh-i-Dihlī, is invariably repeated in the beginning of every *risāla* given in this volume, even the shortest. The author flourished in the beginning of the XIc. AH., as some of his treatises were composed in 1003/1594 (see f. 258v), and 1007/1599 (see f. 251). This collection of treatises seems to be more complete than another copy of the same compositions described in

Pr 277–278. Transcribed in the end of the XIc. or the beg. of the XIIc. AH. Folios were incorrectly bound together, so that in various places, especially in the middle and towards the end of the volume, almost all treatises are broken and folios belonging to them are mixed with others. The proper sequence of leaves is difficult to restore, because the catchwords are either damaged, or entirely absent on many of them.

1. *Taqsīmu'l-awrād* (f. 1v), *in Arabic*, on prayers and other similar religious practices, prescribed to a Sufi. Beg.

حامدًا لله العلى العظيم الموفق لعباده الخ

2. *Risāla-i-chahār barādarān* (f. 12), *in Persian*. An allegorical Sufic story, containing a version of the popular Persian tale of 'the prince who never existed.' Beg.

الحمد لله ... فلما راى والدى الخ

3. *Al-majālisu'l-ḥasīna* (f. 16v). An interesting collection of anecdotes concerning the Chishtī shaykhs. Beg.

الحمد لله الذي هدانا لهذا الخ

4. *Ādābu'l-murīdīn* (f. 55v). Information concerning various Sufic affiliations, etc. Beg.

الحمد لله رب العالمين على كل حال و كل حين الخ

5. *Rafīqu'ṭ-ṭullāb* (f. 93v). A treatise on religious tradition. Beg.

حمد مر آن خالق را كه محمود الخ

6. *Risāla-i-ilhāmāt* (f. 104v). A short note on various revelations concerning Sufic doctrine. Beg.

حمد بيحد و ثناى بيعد مر خداى را الخ

7. *Risāla-i-hidāyat* (ff. 110v–114 and probably 120–135). A treatise on various topics of Sufic doctrine, in ten *hidāyas*. Beg.

لله الحمد و المنة ... الحمد لله رب العالمين الخ

8. *Risāla-i-man 'arafa'l-laha kalla lisānuhu* (f. 114). A mystical treatise on various gnostic matters. Beg.

الحمد لله ... اما بعد فيقول العبد الفقير الخ

9. *Lidhdhātu'l-muntahīn* (ff. 117v–135v and 153-168). A collection of 27 *lidhdhāt*, or short discussions of various details of Sufic theosophy. Beg.

رب يسر و تمم بالخير، الحمد لوليه الخ

10. *Risāla dar biyān-i-tauḥīd* (f. 135v). On the essence of God, His unity, etc., in three *faṣls*. Beg.

الحمد لله ... اما بعد پس میگوید شیخ الاتقیاء الخ

11. *Risāla-i-ṭalab* (f. 138v). A short note on the rules prescribed for a darwīsh. Beg.

مفتاح خزینة الرب الحکیم الحمد لله الخ

12. *Risāla dar biyān-i-rūḥ* (f. 141). A very fragmentary note on the nature of spirit, and other cognate matters. Beg.

الحمد لله الخالق الودود و الصلوة الخ

13. *Rāḥātu'l-murīdīn* (ff. 168–185v, 407–412v, 405–406v, 301–312v, 429–436v). On various Sufic matters, mostly of a dogmatic and abstract character, in 40 *rāḥas*. Beg.

الحمد لولیه ... فیقول العبد الحقیر الخ

14. *Risāla dar biyān-i-jihād-i-akbar* (f. 240). On the suppression of the carnal passions. Beg.

الحمد لله ... اما بعد فقد نقل عن الشیخ الخ

15. *Fawā'idu'l-uṣūl* (f. 246v). A note on the principles of Sufic doctrine, based on the teachings of Gīsūdirāz (see above, Nos. 1219–1233). Completed on the 9th of Sha'bān 1007/1599 (f. 251). Beg.

الحمد لله ... اما بعد فقد نقل انه الخ

16. *Sharḥ-i-qiṣṣa-i-'aurat-i-gul-furūsh* (f. 251). An allegorical story of Sufic content. Beg.

الحمد لله ... اما بعد فاعلم انه قال صاحب راز کیسودراز الخ

17. (*Risāla dar biyān-i-insān*) (f. 254). Another very short Sufic note on the virtues of an ideal character. Completed on the 19th of Ṣafar 1003/1594 (f. 258v). Beg.

ان الله خلق آدم علی صورة الرحمن الخ

18. *Risāla fī jihādi'l-akbar* (f. 258v). A note, apparently incomplete at the end, on ascetic training. Beg.

الحمد لله ... اما بعد فیقول العبد الحقیر الفقیر الخ

19. *Afsāna-i-dīwāna* (f. 262). An allegorical Sufic story. Beg.

الحمد لله الذي جعل اولیائه غواصین في البحر الخ

20. *Sharḥ-i-daryā-i-shahādat* (f. 265). A very short note of gnostic content, based on the interpretation of a quotation from Amīr Khusraw. Beg.

الحمد لله ... قال افضل الشعراء ... امير خسرو الخ

21. *Risāla-i-faḍl-i-kasb* (f. 266v). On the utility of work or trade from the Sufic point of view. Beg.

الحمد لله ... اما بعد فيقول العبد الفقير الى رحمة الله الخ

22. *Risāla-i-ṭullābi'l-ḥalāl* (f. 269). A very short note on various Sufic virtues. Beg. الحمد لله الذي احب الحلال الخ

23. *Ar-risālatu'l-musāhilat fī'l-mu'āmilat* (f. 270). A very short note, dealing with ascetic practices. Beg.

الحمد لله الذي يحب المساهلة في المعاملة الخ

24. *A'jūbatu'l-'ishq wāqi'atu'l-fisq* (f. 271). On mystic love. Beg. as in (21).

25. *Al-khalwat fī'l-jalwat* (f. 273v). Another short note of Sufic content. Beg. as in (21).

26. *Risālatu'l-masjid wa'l-ka'ba wa'l-aqṣā* (f. 275). On prayers. Beg. as in (21).

27. *Risālatu'l-Qur'ān* (f. 276). A short note on the properties of the Coran.

28. *Jawāhiru'l-ḥasīnat* (ff. 277–300v, 186–235v, 421–426v, 236–240v). A Sufic treatise, *in Arabic*, dealing with various mystic matters. Beg.

الشريعة التى هو الحق فمن كان في البداية الخ

29. *Aṣ-ṣabr fī'sh-shuddat* (f. 312v). On various moral virtues. Beg. as in (21).

30. *Al-muflis fī amāni'l-lah* (f. 316). A treatise on the moral superiority of poverty, *in Arabic*. Beg. as in (21).

31. *Al-jam' bayna'd-dunyā wa'l-baqā* (f. 317v). Another moral treatise, *in Arabic*. Beg. as in (21).

32. *Marājīnu'l-'ushshāq* (f 319v). On mystical love, *in Arabic*. Beg. الحمد لله الذي نور قلوب المشتاقين الخ

33. *Tuḥfatu's-sulūk* (f. 338). On various virtues, in 27 *tuḥfas, in Arabic*. Beg. as in (21).

34. *Al-ḥayrat fī dhāti'l-lah* (f. 349). A short note on some details of the doctrine of *tauḥīd*, etc., *in Arabic*. Beg. as in (21).

35. *An-nās bi'l-libās* (f. 350). A short note on ethics. Beg. as in (21).

36. *Risālatu's-safar wa'l-iqāmat* (f. 351). A short note on the customs and religious practices connected with travelling. Beg. as in (21).

37. *Nukatu'l-akhwān* (f. 354v). A short treatise on various Sufico-ethical aphorisms. Beg. as in (21).

38. *Risāla-i-nisbat* (f. 356v). A very short note of Sufic contents.

39. *Risāla-i-īmān* (f. 357). On the nature of faith. Beg. as in (21).

40. *Risālatu'l-adhkār wa'l-murāqabāt* (f. 361). On various prayers, forms of *dhikr*, mystical exercises and practices, etc. Beg. as in (21).

41. *Jawāhiru'l-‘ulūm fī'r-rūḥ* (ff. 399v–403v). Aphorisms dealing with the nature of the spirit, etc., *in Arabic*, incomplete. Beg.

الحمد لله الذي علم الانسان الخ

42. End of a treatise of Sufic contents (f. 437).

43. *Risālatu'l-‘ilm* (f. 439). A short note of gnostic contents. Beg. as in (21).

44. *An-nihāyat huwa* (sic) *ar-rujū‘ ilā'l-bidāyat* (f. 442). A short treatise on the mystical doctrine of the ‘coincidentia oppositorum.’ Beg.

حمد متوافر و ثنای متکاثر آن منعمي که انعام او الخ

Folios 145–152v and 427–428v belong to one of the Arabic treatises in this volume, but their proper position cannot be ascertained without special study.

Ff. 445, S 205 × 115, 140 × 60, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1266. شرح تحفة المرسلة

SHARḤ-I-TUḤFATU'L-MURSALA. E 16.

A paraphrase of and a commentary on a short treatise, *in Arabic*, with the title *Tuḥfatu'l-mursala*, dealing with the elements of theosophy (*ḥaqā'iq*). The original treatise was composed by Muḥammad b. Faḍli'l-lah (Burhānpūrī), d. 1029/1620, see Brockelmann, Gesch. d. Arab. Lit., vol. II, p. 418. The commentator does not mention his own name, but he wrote still during the lifetime of Muḥammad b. Faḍli'l-lah, because he adds to his name (f. 7v, the bottom) the blessings which imply the shaykh's being alive (منع الله الطالبين ببقائه و افاض علی المسلمين بلقائه). Transcribed towards the middle of the XIIc. AH., slightly incomplete at the end. Beg.

ثنای بسیار و سپاس بیشمار مر کردکاریرا که بالهام رباني الخ

Beg. of the original treatise (f. 8):

الحمد لله ... و بعد فيقول العبد المذنب المحتاج الخ

Bd. v. Ff. 7v–14, S 260 × 145, 210 × 105, ll 29. Or. pap. Vulgar Ind. nast. Cond. good. Notes on the fly-leaves.

1267.

The same. Oa 42.

Another copy of the same work, a little older than the preceding one, and dating probably from the beg. of the XIIc. AH. The introduction is lost, and the work begins abruptly with the initial words of the original treatise:

الحمد لله رب العالمين الخ ... يعني جميع محامد و ثنا الخ

Bd. v. Ff. 91v–117v, S 230 × 130, 150 × 70, ll 12. Or. pap. Calligr. Ind. nast. Cond. good. A vignette.

1268. مكتوبات احمد فاروقي

MAKTŪBĀT-I-AḤMAD FĀRŪQĪ. E 191.

The *third* vol. of the well known collection of Sufic letters, by a celebrated shaykh of the Indian branch of the Naqshbandī affiliation, Aḥmad Fārūqī Sarhindī, d. 1034–1035/1625–1626. The letters, dealing with various theoretical matters of Sufic theosophy, etc., were collected by the same disciple of the shaykh who collected the first two volumes, namely, Yār Muḥammad Jadīd Badakhshī Ṭālqānī. He completed his work in 1031/1622 (chronogram ثالث), i.e. still within the lifetime of the shaykh, who is referred to in terms implying that he was still alive. Cf. EIO 1891, R 1058, etc. Copied in the XIIc. AH. Beg.

اما بعد ایں کلمات طیبات بر حروف عالیات الخ

Ff. (171), S 225 × 150, 170 × 105, ll 19. Or. pap. Peculiar Ind. nast. Cond. tol. good. Injured by worms and repairs.

1269. المعرفة المحيرة

AL-MA‘RIFATU’L-MUḤAYYIRAT. E 116.

A Persian paraphrase of and a commentary on a Sufic treatise, *in Arabic*, by Muḥammad Fīrūz Ṣūfī, who composed it in 1036/1627 (cf. f. 4v), with the title ‘*Aqā’idu’ṣ-ṣūfiyya*. This work was written at the request of Mahābat-Khān, son of Khān-Khānān (cf. f. 2):

بالتماس خاکپای خلق و فدای و رائحهٔ دلق مهابت خان ولد خان خانان الخ

This Mahābat-Khān seems to be also the author of this commentary, written in bombastic style. Transcribed in 1135 AH. (the words علی ید صاحبها probably refer not to the author of the book but simply to its proprietor). Beg.

قلم وجدانئ شوق ببر آهنک صریر ذوق زلیخا طبعان الخ

Beg. of the original Arabic treatise (f. 3):

الحمد لله الذي وسع قلب الانسان الخ

S 210 × 120, 140 × 75, ll 15. Or. pap. Ind. nast. Cond. rather bad. Injured by worms.

1270. رسالهٔ شطحیات

RISĀLA-I-SHAṬḤIYYĀT. E 79.

A treatise on Sufic paradoxes, explained in the most mystical manner. Composed in 1062/1652 by prince Muḥammad Dārā Shikūh, son of Shāhjahān, when, as he states in the preface, he was 36 years old. Cf. Bh 179. Copied in 1104 AH. Beg.

احدیست بحمد بیحد که حامد و محمود اوست الخ

S 220 × 120, 185 × 80, ll 20. Or. pap. Ind. vulgar nast. Cond. good. CFW 1809.

1271. معارج الملوک

MA'ĀRIJU'L-MULŪK. M 137.

A treatise on Sufic, eschatological and cosmological topics, in three *kalāms*, composed in 1066/1656 by Sulṭān Ḥusayn Khāmūshiyān. Transcribed in the XIIc. AH. by one 'Abdu'r-Raḥīm. Beg.

الحمد لله الذي خلق الموت و الحيوة الخ

Ff. (94), S 170 × 110, 125 × 75, ll 14. Europ. pap. Ind. nast. Cond. very bad. Injured by repairs, many pages are entirely rendered illegible. CFW 1825.

1272. منازل اربع

MANĀZIL-I-ARBA'. E 197.

An elementary treatise on Sufism, for the use of beginners, composed, in Lucknow, in 1067/1656, by Pīr Muḥammad. It is divided into four chapters. Cf. St. No. 49 on p. 41. Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

حمد بي نهايت و شكر بي غايت مر ذاتي را الخ

Ff. (57), S 205 × 115, 150 × 70, ll 19. Or. pap. Ind. nast. Cond. bad.

1273. ترجمهٔ اقوال واسطی

TARJUMA-I-AQWĀL-I-WĀSIṬĪ. E 48.

Sayings of the ancient Sufic shaykh Abū Bakr b. Muḥammad b. Mūsā al-Wāsiṭī, d. *ca.* 320/932. They were collected from many different books, in which they were found scattered, by one Ibrāhīm Miskīn (f. 3v), in 1067/1656, and dedicated to prince Dārā-Shikūh, son of Shāhjahān. These spurious aphorisms (in Arabic) are accompanied by a Persian paraphrase and explanations. Cf. St. No. 31 on p. 38. Transcribed towards the end of the XIc. AH. Beg.

سپاس فیض اقتباس و ستائش خارج از اندازه و قیاس الخ

S 265 × 165, 200 × 105, ll 9. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten.

1274. مشاهده

MUSHĀHIDA. E 178.

A lengthy treatise on various Sufic, ethical and theosophic matters, arranged in 101 *kalimas*, written in ornate prose and verse. The latest of the well known poets, quoted here, is Jāmī, and the copy itself is dated 1069/1658. Therefore the work must have been composed in the Xc. or the beg. of the XIc. AH. The name of the author does not appear, but in the poetical passages, belonging to the authorship of the compiler, the *takhalluṣ* Rūḥ is very frequently given. Several references (ff. 46, 50, etc.) occur to one Miyān Mahdī. The book generally does not contain any precise indication as to its sources, and therefore the exact date of composition cannot be deduced from the work itself alone. Cf. St. No. 30 on p. 38. Beg.

باسمه سبحانه تقدس و تعالی جل شأنه و عزجلاله الخ

Ff. (173), S 280 × 160, 200 × 100, ll 11. Or. pap. Ind. nast. Cond. tol. good. Index. Scrappy notes on the margins and fly-leaves.

1275. کنج سعادت

GANJ-I-SA'ĀDAT. E 165.

A rare comprehensive treatise on a moderate form of Sufism, in accordance with the traditions of the Naqshbandī affiliation. It was composed in 1073/1663 (chronograms on f. 3v کتاب کنوز السعادات, another بدست آورده معین آبروئی, etc.), and dedicated to Aurangzīb (f. 6), by Mu'īnu'd-Dīn b. Sirāji'd-Dīn Khāwand Maḥmūd b. Sayyid Sharīf b. Ḍiyā b. Mīr Muḥammad b. Khwāja Ḥusayn b. 'Alāi'd-Dīn 'Aṭṭār (d. 802/1399). It is divided into *four rukns* and a *khātima*. *Rukn* I deals with controversial matters and attacks on Shi'ism (f. 7); *rukn* II deals with the topics of *fiqh* (f. 91); *rukn* III contains praises to Muḥammad, the 12 Imams, etc. (f. 154v); *rukn* IV deals with Sufism, ethics, and the history of the Naqshbandīs. *Rukn* IV is divided into five *bābs*: 1, on علم و عمل (f. 215); 2, on تصوف (f. 374); 3, on احتساب (f. 377v); 4, gives the biographies of 30 saints of Khorasan (f. 395); 5, gives biographies of 22 Naqshbandī shaykhs of Turkestan (f. 427). The *khātima* (f. 489v) discusses the moral advantages of justice and clemency. A special section, *khatm-i-khātima* (f. 530) deals with forgiveness of the rebels (اهل عصیان). These matters are most probably emphasised as a special pleading, and it is possibly exactly this section for which the whole book was written.

The Naqshbandī shaykhs mentioned here are such as are well known, and the latest of them are: 'Ubaydu'l-lah Aḥrār (f. 464v); Muḥammad Qāḍī (f. 467); Mawlānā Khwājagī (f. 468); Fatḥu'l-lah (f. 469); Khwāja Isḥāq (f. 469); and the father of the author, Khāwand Maḥmūd, who died in 1052/1642 (f. 469v).

Another copy of the same work, much better and a little older than the present one, is preserved in the Asiatic Museum of the Russian Academy of Sciences (the title is there *Kanzu's-sa'ādat*). The present copy dates from the beg. of the XIIc. AH. Beg.

حمد و ثنای بیقیاس و ستائش بی شمار مر ذاتی را الخ

Ff. 555, S 260 × 175, 165 × 95, ll 17. Or. pap. Ind. nast. Cond. good.

1276. شرح امنت بالله

SHARḤ-I-AMANTU BI'L-LAHI. E 188.

A short Sufic commentary on the expression امنت بالله الخ, by Burhānu'd-Dīn b. Kabīr Muḥammad b. 'Alī Burhānpūrī Gujrātī, surnamed Rāz-i-Ilāhī, d. 1083/1672, a famous shaykh of the

Shaṭṭārī affiliation. See EIO 1924 (9), etc. Copied apparently in the same year (1185 AH.) as the other treatises which are so dated, written by the same hand and included in this *majmū‘a*. The last three folios contain various notes and prayers. Beg. of the treatise : الحمد لله هو الاول و الآخر و الظاهر و الباطن الخ

Bd. v. Ff. 72v–87, S 150 × 100, 120 × 70, ll 11. Eur. pap. Ind. nast. Cond. tol. good.

1277.

The same. Ob 8.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy, but with the addition of : الحمد لله رب المعالمين الخ

Bd. v. Ff. 1v, 9v–2 (upside down). S 205 × 125, 145 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good. Many glosses on the margins.

1278. ثمرات الحيوة

THAMARĀTU'L-ḤAYĀT. E 52.

Discourses of the same Burhānu'd-Dīn Burhānpūrī, see the preceding Nos. The author of this work is the well known writer, ‘Āqil-Khān Rāzī, whose full name was ‘Alī ‘Askarī b. Muḥammad Taqī b. Muḥammad Qāsim Khwāfī, d. in 1108/1697. See EIO 1896, R 1091, cf. Madr 118, St. No. 77 on p. 43, etc. For the poetical works of ‘Āqil-Khān see above, Nos. 811–812. Transcribed in the XIIIc. AH. Beg.

حمد الخفي و الجلي لله القوي الولي الخ

S 185 × 95, 140 × 65, ll 13. Or. pap. Ind. shik -nast. Cond. good.

1279. کشکول

KASHKŪL. E 145.

A collection of extracts from various standard Sufic works, aphorisms of different shaykhs, pious reflections, etc., compiled in about 1101/1690 (cf. f. 2 where this year is alluded to as still current at the time of writing). This work has nothing to do with the famous *Kashkūl* of Shaykh Bahāī. The author does not plainly mention his name, but an important allusion is found on f. 20v, where he says : آن را بیان کرده ایم در کتاب مرقع . This *Muraqqa‘* is most probably identical with the one mentioned under No. 812 above, an imitation of the *Mathnawī* of Jalālu'd-Dīn Rūmī by the same Mīr 'Askarī 'Āqil-Khān Rāzī (see the preceding No.). Cf. St. No. 22 on p. 37. It is divided into a *muqaddima*, two *waṣls*, and a *khātima*. Copied in 1130 AH. by Fakhru'd-Dīn. Beg.

الحمد منه به عليه و الصلوة من لديه اليه الخ

Ff. (75), S 160 × 100, 100 × 50, ll 11. Or. pap. Ind. nast. Cond. not quite good. Repaired.

1280. آداب الذكر

ĀDĀBU'DH-DHIKR. Oa 30.

A treatise on the peculiarities of the form of *dhikr* adopted by various affiliations of Sufis. It was composed in 1097/1686 (cf. f. 2v), by Ja'far Muḥammad Abū Sa'īd Qalandarī Qādirī Ḥusaynī, a disciple of 'Azīzu'l-lah Sharafu'd-Dīn Ṣiddīqī Ibrāhīmpūrī Qalandarī Qādirī. The work is divided into 10 *adabs*, nine dealing with the forms of *dhikr*: (1) common to all affiliations; (2) peculiar only to the Qādirīs; (3) Qalandarīs; (4) Shaṭṭārīs; (5) Chishtīs; (6) Firdausīs; (7) Suhrawardīs; (8) Madārīs; (9) Naqshbandīs; and (10) dealing with miscellaneous Sufic matters. Transcribed in the XIIc. AH. (probably by Amānu'l-lah, as another treatise in the same volume). Beg.

الحمد لله الذي جعل اوليائه اطباء القلوب الخ

Bd. v. Ff. 1v–44v, S 240 × 165, 175 × 100, ll 14. Or. pap. Ind. nast. Cond. good.

1281. (رساله در مراتب نزول و عروج)

(RISĀLA DAR MARĀTIB-I-NUZŪL WA 'URŪJ). E 84.

A treatise on the essence of God, on emanations, and other theosophic matters, by Sayyid Muḥammad Waliyyu'l-lah Qādirī. The latter dedicated it to Sayyid Murtaḍā Ḥusaynī, grandson of Sayyid Muḥammad Madanī (f. 2v). The author also mentions his brother Sayyid Muḥammad Amīnu'l-lah (f. 2). The date of composition is not given, but the work seems to be modern. In a passage, in which the author gives his spiritual pedigree, he enumerates 18 generations between himself and 'Abdu'l-Qādir Jīlānī (d. 561/1166). Therefore he may have flourished towards the end of the XIc. or the beg. of the XIIc. AH. Transcribed towards the end of the XIIc. AH. Beg.

الحمد لله الذي حبه احب و اشد من حب الام و الاب الخ

S 195 × 115, 140 × 75, ll 11. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. CFW 1825.

1282. محرم الاسرار

MAḤRAMU'L-ASRĀR. Oa 72.

A short treatise on the theoretical principles of Sufism, some forms of *dhikr*, etc., according to the views of the Qādirī affiliation. It was composed in 1110/1698 by 'Abdu'l-Karīm b. Farīd Anṣārī Qādirī, a disciple of Aḥmad Qādirī of Lucknow. Transcribed by 'Abdu'l-Qādir b. 'Abdi'l-Fattāḥ in 1163 AH., included in a *majmū'a*. Beg.

قل هو الله احد، بنام آن خدای که از ذات هستي الخ

Bd. v. Ff. 75v–110v. For measurements, etc., see No. 937.

1283. عروس عرفان

'ARŪS-I-'IRFĀN. E 129.

An interesting treatise on Sufic and ethical matters, interspersed with many anecdotes, often referring to the author's own time. It was composed in 1117/1705 (chronogram كامياب عروس عرفان شو), by Maḥmūd b. Bāqir Muḥammad Pīshagī Qādirī, who used in his Persian and Dak'hanī poetry the *takhalluṣ* Baḥrī, and who is usually called Maḥmūd Baḥrī. He was an eminent Sufi and flourished in the first half of the XIIc. AH. (he wrote this work in his old age), living usually at Kūkī, a small town in the province of Bījāpūr. His present work, divided into 10 *zīwars*, is not complete either in this copy or in the one described under the following No. In both copies approximately 10 of the initial folios are forged: an introduction is prefixed full of eulogies of Ṭīpū, nawwāb of Mysore, in the usual superbombastic style cultivated by this patron of boundless flattery. Cf. St. No. 95 on p. 45. The bulk of the copy is transcribed in the XIIc. AH.; the beginning is of a more modern origin, written by a different hand. It opens with:

سبحان من تفرد بالعز و البقاء و الكبرياء الخ .

On ff. 117v–120, there is a short appendix, by the same author, with the title *Dastūru'l-'amal*, dealing with some especially useful precepts and advices to a Sufi. See EIO 1916. Beg.

حق مطلق عز اسمه که مهمات کلیات الخ

S 220 × 110, 165 × 70, ll 17. Or. pap. Ind. nast. Cond. good.

1284.

The same. E 130.

Another copy of the same work, dating from the beginning of the XIIIc. AH. Beg. as in the preceding copy. The same **appendix**.

S 235 × 145, 170 × 90, ll 17. Or. pap. Ind. nast. Cond. good.

1285. منشور الخلافة و دستور الاجازة

MANSHŪRU'L-KHILĀFAT WA DASTŪRU'L-IJĀZAT. E 85.

A collection of spiritual pedigrees of early and later Sufic shaykhs, prayers, forms of *dhikr*, prescriptions concerning various feasts, etc., according to the tradition of the Chishtī affiliation. The author, Ḥisāmu'd-Dīn Muḥammad Farrukh b. Rukni'd-Dīn Aḥmad Chishtī, completed it in 1129/1717 (as stated in the colophon). Transcribed at Ḥaydarābād, 1156 AH. The copy is incomplete at the beginning, and opens abruptly :

...... الصحابة امير المؤمنين ابي بكر ابن ابي قحافة الخ

At the beginning there is an Arabic prayer, with an explanation in Persian.

Ff. (41), S 215 × 125, 165 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

1286. سلک جواهر

SILK-I-JAWĀHIR. F 33.

A collection of Sufic letters of Shaykh Kalīmu'l-lah, addressed to various people (the majority to Shaykhu'l-islām Niẓāmu'd-Dīn). They are often dated, and the latest dates found in them seem to be 1138/1725 (f. 17v), 1140/1727 (f. 16v, etc.), 1141/1728 (f. 20). The present collection was arranged and edited by Aḥmad Kalīmī (cf. f. 2), apparently a disciple of the author of the letters. The epistles deal with the usual topics of Sufic theosophy, and contain apparently only very few references to contemporary Sufic life. Cf. St. No. 87 on p. 44. Transcribed in 1189 AH., in a bad and often almost illegible handwriting. Beg.

حمد و سپاس که از حصر کذارش اعلام لسان الخ

Ff. (22), S 190 × 120, 165 × 80, ll 15. Or. pap Ind. bad shik.-nast. Cond. very bad. The repairs have rendered many pages entirely illegible.

1287. مظهر الاسرار

MUẒHIRU'L-ASRĀR. E 183.

A Sufico-theological treatise with copious quotations from the works of the early Sufic writers, such as Ghazālī, 'Abdu'l-Qādir Jīlānī, Ibn 'Arabī, etc. The author calls himself Shāh 'Iẓmatu'l-lah Qādirī. He may perhaps be identical with 'Iẓmatu'l-lah Balgrāmī, who died in 1142/1729. The style of the treatise is modern. Cf. St. No. 45 on p. 41. Copied in 1183 AH., by Ghulām Aḥmad. Beg.

الحمد من اظهر الاشیاء و هو عینها و الصلوة غیر محدود الخ

S 260 × 155, 175 × 95, ll 11. Or. pap. Ind. nast. Cond. good.

1288. اکثیر سعادت

IKTHĪR-I-SA'ĀDAT. E 19.

(The title is given twice in this peculiar form, see f. 3v, although in many passages of the text the author writes the same word quite correctly, اکسیر). A condensed version of Ghazālī's *Kīmiyā-i-sa'ādat* (see above Nos. 1160–1164), prepared in 1143/1730, and dedicated to Muḥammad Niẓāmu'l-Mulk Bahādur (f. 3), i.e. Āṣaf-jāh, d. 1161/1748, by an author who does not mention his own name. Only in the poetical passages he gives his *takhallus* Sa'īd. The work is divided into 9 *bābs*. Transcribed in 1145 AH. Beg.

سپاس بیقیاس مر آفریدکاری را که سقف سما و فرش زمین الخ

S 235 × 125, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. good. Notes and extracts on the fly-leaves.

1289. رسالهٔ جواهر

RISĀLA-I-JAWĀHIR. E 82.

A treatise on the elementary principles of Sufism, with a controversial sub-current directed against the 'innovators,' chiefly Shi'ites. The work was completed in 1143/1730, as stated in the colophon, and dedicated to Muḥammad Niẓāmu'l-Mulk Bahādur, the same as the one referred to in the preceding No. The name of the author does not appear. The treatise is divided into 9 *bābs* :

1. در بیان مَنْ عَرَفَ نَفْسَهُ ; 2. در بیان فَقَدْ عَرَفَ رَبَّهُ ; 3. ضروریات تن الخ ;
4. درجات ذکر ; 5. اهل پندار ; 6. اخلاص ; 7. کسب ; 8. توکل ; 9.

در بیان مثال عجائب که در حسن دل آورده اند . Copied in 1149 AH. Beg.

حمد متوافر و ثنای متکاثر مر آفریدکاریرا که کلهای جهان آرای الخ

Bd. v. For measurements, etc., see above No. 1012.

1290. مشهد الوجود عين المقصود

MASHHADU'L-WUJŪD 'AYNU'L-MAQṢŪD. E 179.

A short treatise on various Sufico-cabbalistic, pantheistic, and other cognate matters, condensed from a larger work by Shāh Wajīhu'd-Dīn 'Abdu'l-Qādir al-Ḥasanī al-Ja'farī al-Qādirī ash-Shāfi'ī. The author of the present abbreviated version is called Farīdu'd-Dīn in the colophon. In numerous poetical passages he mentions his *takhalluṣ* Farīd (cf. another Farīd, No. 906, who may perhaps be identical with the present one). In both copies in this collection, the present one and the other described under next No., apparently of different ages, the colophons give the same expression در سنهٔ الف و مائة و ستة و اربعين مرتب شد, which suggests that not these copies, but this abridged version was completed in 1146/1733. Copied towards the end of the XIIc. AH. Beg.

حمد وافر سزای وجودی را که محض عشق قدم و خالص الخ

Ff. (46), S 165 × 110, 115 × 55, ll 11. Or. pap. Ind. nast. Cond. not quite good. Repaired.

1291.

The same. Oa 72.

Another copy of the same work, dating from the end of the XIIc. or the beg. of the XIIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 136–160. For measurements, etc., see above, No. 937.

1292. لطائف الوظائف

LAṬĀ'IFU'L-WAẒĀ'IF. M 133.

A Sufico-theological treatise on various forms of prayer and other pious exercises. It was composed in 1158/1745 (the title is a chronogram, see f. 5v). The work is divided into five *waẓīfas* and a *khātima*. The name of the author is not clearly given. It may perhaps be Muḥammad Riḍā, the name written in a marginal passage which has to be inserted in the text according to the mark drawn there. Cf. St. No. 91 on p. 45. The copy, dating from the XIIc. AH., may be an autograph, because there are numerous alterations, additions, etc., written on the margins by the same hand as that of the bulk of the text. Beg.

حمد بیحد و ثنای بیعد و شکر و سپاس متجاوز از اساس الخ

S 200 × 100, 140 × 65, ll 15. Or. pap. Ind. vulgar shikasta-nast., often almost illegible. Cond. not good. Worm-eaten.

1293. ثمرات المکیة

THAMARĀTU'L-MAKKIYYA. E 53.

An exposition of Sufic theory and practice according to the views of the Qādirī affiliation, with great emphasis on the magic and cabbalistic elements. It was composed in 1198/1784 by Muḥammad Rafī'u'd-Dīn b. Muḥammad Shamsi'd-Dīn b. Muḥammad Tāji'd-Dīn. The work is divided into a *muqaddima*, on بیعت (f. 2), three *bābs*: 1, on فروع این طریقة (f. 6); 2, on اصول این طریقة (f. 17); 3, on بعضی اعمال مشائخ این طریقة (f. 20v), and a *khātima*, on miscellaneous Sufic topics (f. 73v). Copied by 'Abbās 'Alī Hindī, in the beg. of the XIIIc. AH., at Malwa. Beg.

الحمد لله الذي علم الانسان ما لم يعلم الخ

Ff. (104), S 220 × 160, 160 × 95, ll 15. Europ. pap. Vulgar Ind. nast. Cond. tol. good.

1294. (رسائل عبد الله خویشکی)

(RASĀ'IL-I-'ABDU'L-LAH KHWĪSHAGĪ). E 42.

Two treatises by 'Abdu'l-lah Khwīshagī Chishtī, surnamed Khalīfa, of Qasūr, near Lahore. He is the same person as the author of the biographical work *Akhbāru'l-awliyā min lisāni'l-aṣfiyā*, see above, No. 273 on p. 114 in this Catalogue. He even gives his own biography in that work, but never mentions exact dates of the various events referred to in the narrative. It is only clear that he lived towards the end of the XIIc., or perhaps even the beg. of the XIIIc. AH. The present copy dates from the end of the XIIc. AH.

1. *Taḥqīqu'l-muḥaqqiqīn fī tadqīqi'l-mudaqqiqīn* (ff. 6–141; on ff. 1–5 scrappy notes of religious contents). A treatise on the most varied topics of Sufism, in 34 *bābs*: 1. معنئ ایمان (f. 6v);

2. تفاوت و درجات ایمان (f. 10) ; 3. کنه ذات و صفات (f. 11v) ; 4. The same (f. 12v) ; 5. عینیت و عیونت (f. 14) ; 6. اسم اعظم و اسم ذات (f. 16v) ; 7. مظاهر اسما و مظهر جامع (f. 18v) ; 8. اتصاف و مظاهر بصفات الله (f. 22) ; 9. وجود و معنیٔ آن (f. 26v) ; 10. مراتب وجود (f. 31) ; 11. قرب (f. 33) ; 12. اعتقاد (f. 34v) ; 13. توحید (f. 36v) ; 14. صراط مستقیم (f. 42v) ; 15. اتحاد و اتصال (f. 44v) ; 16. معرفت (f. 48v) ; 17. فنا (f. 56v) ; 18. جمع و تفرقه (f. 61) ; 19. تجلي و استتار (f. 63) ; 20. شهود (f. 71v) ; 21. رؤیت خدا (f. 74) ; 22. نور و مراتب آن (f. 79) : 23. مکان و زمان (f. 85) ; 24. (عقل و حسن ?—no heading) ; 25. حال عباد (f. 92v) ; 26. ذکر (f. 95) ; 27. مراقبه (f. 101v) ; 28. روح (f. 106) ; 29. محبت خداوند (f. 116) ; 30. شوق و اشتیاق (f. 125v) ; 31. تصوف (f. 127v) ; 32. شطحیات مشائخ (f. 131v) ; 33. احوال منصور حلاج (f. 134) ; 34. اصطلاحات (f. 137v). Beg. (f. 6v) :

حمد متوافر و ثنای متکاثر حضرت خداوندی را الخ

2. *Fawā'idu'l-ʻāshiqīn* (ff. 144v–178v ; ff. 141v–144 contain scrappy notes). Another treatise on similar topics, based chiefly on the works of the mediæval Sufic writer, Ruknu'd-Dīn ʻAlāu'd-Daula Samnānī (d. 736/1336). The work is divided into 24 *bābs* : 1. عشق (f. 144v) ; 2. قرب (f. 147v) ; 3. طهارت (f. 150) ; 4. حجب عقل (f. 151) ; 5. الوان انوار (f. 152) ; 6. نور شیطان و نور وضو (f. 154) ; 7. اسرار وضو (f. 155) ; 8. رفع حجبات (f. 156) ; 9. سیر دل و عجائب (f. 156v) ; 10. معنیٔ نفس و دل (f. 161v) ; 11. تجلي (f. 162) ; 12. اسرار کلمهٔ کن (f. 162v) ; 13. عجائب ملک و ملکوت (f. 164v) ; 14. تغییر وقائع سالکان (f. 165) ; 15. شرائط خلوت (f. 166) ; 16. محاسبه (f. 168) ; 17. طور که فوق طور عقل است (f. 168v) ; 18. سیر سلوک (f. 169v) ; 19. احاطه (f. 171) ; 20. روح (f. 172) ; 21. دل و حسن (f. 173) ; 22. اسم اعظم (f. 174) ; 23. صوفیان (f. 175) ; 24. متفرقات (f. 176). Beg.

الحمد لله …… اما بعد پس میکوید بندهٔ ضعیف الخ

Bd. v. Ff. 1–178v, S 235 × 140, 190 × 100, ll 21. Or. pap. Ind. shik.-nast. Cond. tol. good. Indices. Marginal notes.

1295. (رسالهٔ افغانيه)

(RISĀLA-I-AFGHĀNIYYA). Oa 53.

The *third daftar* from a book, the title of which is not given here, dealing with anecdotes concerning the Sufic shaykhs who belonged to various Afghan tribes. The title as above is given on the fly-leaf; the work is incomplete at the end. This treatise appears to be much the same in contents as the *Akhbāru'l-awliyā min lisāni'l-aṣfiyā*, by 'Abdu'l-lah Kwīshagī (see above, Nos. 273 and 1294). But the two works are not identical, the present one being much more condensed, and differently arranged as well as worded. There may be, however, some connection between them which might probably be established after a detailed collation of both. This *third daftar* is divided into three *faṣls* : 1. در ذکر اولاد شبريني (f. 93); 2. در ذکر اولاد بتّني and 3. در ذکر اولاد غرغشتي . But only the first *faṣl*, probably incomplete, is given here. The work seems to be of modern origin. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

دفتر سيوم در ذکر ارباب حال و اصحاب ذوق و کمال الخ

Bd. v. Ff. 92v–103v. For measurements, etc., see No. 257.

Sufic treatises of uncertain date, collections of fragments, etc.

1296. بحر الحيوة

BAḤRU'L-ḤAYĀT. E 27.

An extensive treatise on the theory and practice of Sufism, in 65 *bābs*, dealing with almost every point of Sufic doctrine. The author calls himself Badru'd-Dīn b. Jamāli'd-Dīn Chishtī. All the persons referred to in his book lived not later than the VIIc. AH. He refers especially frequently to the shaykhs of the Chishtī affiliation, but the latest of them are here Quṭbu'd-Dīn Bakhtyār Kākī (d. 633/1235) and Farīdu'd-Dīn Ganj-i-Shakar (d. 664/1265). The language is not so old as to admit the possibility of this work having been composed at that time. But it is not quite modern, being rather simple and unpretentious. Cf. St. No. 54 on p. 41. Copied towards the end of the XIIc. AH., by one Aḥmad. The first two folios seem rather suspicious. There was probably a lacuna and they were written anew by the editor. Beg.

حمد حمدًا دائمًا جل جلاله ...... بعد از سپاس آفريدگار الخ

S 225 × 130, 140 × 70, ll 15. Or. pap. Ind. nast. Cond. good. Two folios between ff. 2 and 5 do not belong to the treatise.

1297. (كتاب تصوف و اذكار)

(KITĀB-I-TAṢAWWUF WA ADHKĀR). E 41.

A lengthy work on various forms of *dhikr*, the cabbalistic and magic properties of the epithets of God, pantheistic theories, etc., apparently the same as the one mentioned in EIO 1920 (10). The title, the author's name, the date of composition, etc., are not given. References are given only to the early writers such as Ghazālī, Anṣārī, etc. Only rarely, as on f. 211v, so comparatively late a saint is referred to as Najmu'd-Dīn Kubrā (d. 618/1221). On the fly-leaf the work is called the *Taḥqīqāt* of Khwāja Pārsā (see above, No. 1218). The same title and authorship are also ascribed to this work, on a fly-leaf, in another copy (dated 1023 AH.), belonging to the Imperial Library, Calcutta, see Bh 174. Cf. St. No. 25 on p. 38. This authorship, however, is very doubtful, because there are in the text no references to the shaykhs of the Naqshbandī affiliation, and this would be incredible if the author was really Muḥammad Pārsā, an eminent follower of that Sufic order. Copied in 1120 AH. Beg.

الحمد لله الذي اخترع ماهيات الاشياء بفيض وجوده الخ

Ff. (238), S 270 × 180, 180 × 85, ll 25, Or. pap. Ind. nast. Cond. good. Vignette.

1298. (مجموعه)

(MAJMŪ'A). E 180.

Two Sufico-theological treatises, apparently, judging from the language in which they are written, of old origin. Copied by Muḥammad Salmān, in the XIIc. AH.

1. *Miṣbāḥu'l-'āshiqīn* (ff. 1–28v). A treatise on the Sufic meanings of various Coranic expressions, sayings of Muḥammad, etc., by Bahāu'd-Dīn Maḥmūd b. Ibrāhīm, a descendant (*nabīra*) of Ḥamīdu'd-Dīn Nāgūrī. The date of composition is not stated and cannot be easily suggested. Beg.

الحمد لله خالق الماء و الطين مالک السموات و الارض الخ

2. *Risāla-i-adhkār* (ff. 29–42). Cabbalistico-fantastical interpretations of various forms of *dhikr*. The name of the author, the date of composition, etc., are not stated. Beg.

الحمد لله ...... در صفت کائنات و خلاصهٔ موجودات الخ

Ff. 42, S 220 × 130, 135 × 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1299. جام جهان نما

JĀM-I-JAHĀN-NAMĀ. Oa 42.

The well known Sufico-pantheistic treatise, divided into two *dā'iras*, with a commentary. The name of the author and of the commentator are not given. Although copies of this work are very common, and the work itself seems to be very popular, there is no definite information as to the date of its composition. The name of the author is differently given in various copies as Muḥammad b. 'Izzi'd-Dīn Yūsuf, surnamed Muḥammad Shīrīn Maghribī (i.e. the well known poet, see above, Nos. 599–600), d. 809/1406–1407; or, according to Ḥājjī Khalīfa, vol. II, p. 499, Mīr Ghiyāthu'd-Dīn Manṣūr b. Ṣadri'd-Dīn Shīrāzī, d. 948–949/1541–1543. The commentary is sometimes ascribed to Wajīhu'd-Dīn 'Alawī. See Bl I 153 (5), EIO 1927, 2914 (4), Br 29, EB 1291 (4), 1298 (18), Pr 43, 1055, 1056, R 866, Fleischer No. 220 (6), etc. Cf. St. No. 4 on p. 35. Copied in the beg. of the XIIc. AH. Beg.

حمد بیحد و شکر بیعد سزای ذاتی که وحدتش الخ

Bd. v. Ff. 1v–49, S 230 × 130, 150 × 70, ll 12. Or. pap. Coarse Ind. nast. Cond. good. Vignette. CFW 1825.

1300.

The same. E 115.

Another copy of the same work, dated 1133 AH. (or the second year of Muḥammad Shāh's reign). Transcribed by Muḥammad Faṣīḥu'd-Dīn. Beg. as in the preceding copy.

Ff (63), S 190 × 110, 135 × 70, ll 11. Europ. pap. Ind. nast. Cond. rather bad. The paper almost entirely perished.

1301.

The same. Ob 8.

Another copy of the same work, dating from the middle of the XIIc. AH. Beg. as in No. 1299. Marginal glosses.

Bd. v. Ff. 85v–120v. For measurements, etc., see No. 630.

1302.

The same. M 19.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in No. 1299.

Bd. v. Ff. 67–56v (order reversed). For measurements, etc., see No. 554.

1303. رسالهٔ شطاریه

RISĀLA-I-SHAṬṬĀRIYYA. Oa 6.

An exposition of the principles of Sufic theosophy, religious practices, prayers, *dhikr*, etc., according to the usages of the Shaṭṭārī, or Qādirī, affiliation in India. It is apparently the same work as the one described in EIO 1913. (GC I 440). The author gives his name as Bahāu'd-Dīn Ibrāhīm al-Anṣārī al-Qādirī al-Ḥasanī, but there is no indication as to the date of composition. It cannot be established even from internal evidence, because there are no references to the sources. The style, etc., suggest the Xc. or the beg. of the XIc. AH. Copied in 1144 AH. Beg.

الحمد لله ...... بعد از حمد و صلوة الخ

Bd. v. Ff. (1v–40v), S 225 × 125, 160 × 75, ll 14. Or. pap. Ind. nast. Cond. tol. good.

1304. رسالهٔ سلطانیه

RISĀLA-I-SULṬĀNIYYA. E 97.

A treatise on the prayers and forms of *dhikr*, used in Shaṭṭārī affiliation. The author is the same Bahāu'd-Dīn b. Ibrāhīm al-Anṣārī al-Qādirī al-Ḥasanī (see No. 1303). He does not mention any dates, nor gives references to well known persons or works. But on f. 35v he gives the name of his spiritual guide as Sayyid Aḥmad al-Majīlī (?) al-Qādirī, who was separated by only seven generations from ʻAbdu'l-Qādir Jīlānī, and on f. 55v he refers to one ʻAlāu'd-Dīn Kantūrī. Copied towards the end of the XIIc. AH. Beg.

الحمد لله ...... بعد از حمد و صلوات میکوید بندهٔ درویشان الخ

Bd. v. Ff. 22v–57v, S 245 × 135, 145 × 170, ll 11. Or. pap. Ind. nast. Cond. good.

1305. هداية الاعمى

HIDĀYATU'L-Aʻ MĀ. E 223.

A Sufico-ethical treatise, in 18 *bābs*. The author calls himself Ḥusayn Kashmīrī, and uses, in his numerous versified passages, the *takhallus* Ḥusayn. He refers almost exclusively to mediæval authorities: very frequently he mentions the famous saints of Kashmīr, such as Sayyid ʻAlī Hamadānī, Nūru'd-Dīn Kashmīrī (cf. above, No. 260), various Chishtī saints of India, etc. Very frequently also, and with special reverence, he mentions Aḥmad-i-Jām (cf. above, Nos. 245, 436, 1169). See Pr 296–297; cf. St.

No. 11 on p. 36. The copy was transcribed by Pīr Muḥammad Hāshimī Qurayshī, in the XIIc. AH. At the end there is added a short note of religious contents. Beg.

الحمد لله الذي خلق السموات و الارض الخ

Bd. v. For measurements, etc., see above, No. 1155.

1306. در المجالس

DURRU'L-MAJĀLIS. D 162.

A collection of religious legends and anecdotes with a Sufic moral, arranged in 33 chapters (for their headings see EIO 1882). The author calls himself Sayfu'z-Ẓafar Naubihārī. In spite of the great popularity of this work, the date of composition is not yet established, even approximately, and no traces of information concerning the author have been discovered in historical and biographical works. See GIPh 331, EIO 1762, 1882–1889, Pr 980, R 44, Aum 58, Fl III 444, Leyden C. I 359, etc. (GC II 167). Copied in 1119 AH. by Muḥammad Ḥusayn. Incomplete at the beginning. It contains an index and opens abruptly with:

باب اول در فضلیت آفرینش مهتر آدم الخ

Ff. (94), S 205 × 115, 170 × 90, ll 20. Or. pap. Ind. nast. Cond. rather bad. Injured by dampness and repairs. Notes on the fly-leaves.

1307.

The same. d 3.

Another copy of the same work, dating from the XIIc. AH. It is incomplete both at the beginning and the end, and is placed on the margins of a religious treatise (which will be described in its proper place).

Ff. (192), *in margine*, S 185 × 115, 160 × 90. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

1308.

The same. D 161.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as usual:

حمد که از عنایت الهي برزبان عارفان رود الخ

Ff. (76), S 245 × 130, 195 × 90, ll 21. Or. pap. Ind. nast. Cond. tol. good. CFW 1809.

1309. نشاط العشق

NISHĀṬU'L-'ISHQ. Oo 4.

A short treatise on the elements of Sufism, ascribed to the authorship of Shāh Mīrān Jīw Burhānu'd-Dīn. It is difficult to say whether the author is identical with Muḥammad Miyān-Mīr or Miyān-Jīw, d. 1045/1635, the famous spiritual guide of prince Dārā-Shikūh. Cf. St. No. 75 on p. 43. Copied by Bālkishan, in 1155 AH. Beg.

الحمد لله …… این رسالهٔ است ارشاد الطالبین الخ

On ff. 150v–151v there is a short note on Sufic rhetorical and symbolical terms, with the heading:

اظهار اصطلاح اهل تصوف الخ

Bd. v. Ff. 146v–151v. For measurements, etc., see above, No. 933.

1310. (مجموعه)

(MAJMŪ'A). Oa 40.

Five very short Sufic treatises, or rather notes, written in very bombastic ornate prose. They may be parts of one work, and at any rate almost certainly belong to the pen of one author. No titles, dates of composition, author's name, etc. Transcribed in 1080 AH. (see f. 8v). The *first* begins on f. 1; the *second* on f. 2; the *third* on f. 4; the *fourth* on f. 8v; the *fifth* on f. 9v. Beg.

دادار جهان آفرین طوائف ناس را الخ

Ff. 10, S 255 × 155, 220 × 125, ll 15. Or. pap. Good Ind. nast. Cond. good.

1311. (مجموعه)

(MAJMŪ'A). Oa 67.

Three Sufic treatises included in this volume. Copied towards the end of the XIc. AH. (one of them, the second, is dated 1094 AH.).

1. (*Risāla dar biyān-i-ma'rifat wa sharī'at*) (ff. 22v–38v). A brief exposition of the usual elementary principles of Sufism. The author's name, the exact title, etc., are not given. Beg.

الحمد لله … في بيان المعرفة و الشريعة و الطريقة و الحقيقة الخ

2. *Mir'ātu'l-'āshiqīn* (ff. 52v–92). A rhetorical and bombastic discussion on ' mystical love,' عشق , in short chapters, each

beginning with بشنو بشنو. The author calls himself Fakhr ‘Alī. The title is given in the colophon. Beg.

میکوید ژنده پوشي خرابي و مدهوش کباب دلي الخ

3. (*Risāla dar waḥdat-i-wujūd*) (ff. 93v–106v). A short treatise on pantheistic matters. The author does not mention his name. It is apparently the same work as the one given in Nos. 1328 (2), 1342 (3), and 1347 (7). Beg.

الحمد لله ...... بدان ارشدک الله تعالی که صوفیان الخ

Bd. v. For measurements, etc., see above, No. 1080.

1312. مكتوبات سيد عبد الرحمن

MAKTŪBĀT-I-SAYYID ‘ABDU’R-RAḤMĀN. E 188.

Four letters on Sufic matters, by Sayyid ‘Abdu’r-Raḥmān (b. Muḥammad) al-Ḥusaynī al-Qādirī, addressed to his son Sayyid ‘Alī-Muḥammad. Very unfortunately there is not the slightest allusion as to the date of composition, not only in this particular work, but also in the treatises by the associates of the author, which will be described presently. The letters deal with the following subjects:

1. في الروح (f. 1v). Beg.
حمد بيغايت سزای فياضي که حقائق الخ
2. في القلب (f. 25v). Beg.
سپاس بيغايت و ستائش لا نهايت الخ
3. في الصلوة (f. 41v). Beg.
سپاس و ستائش مر آن کریم جواد الخ
4. در بيان مقام محمودًا و سلطانًا نصيرًا (f. 57v). Beg.
الحمد لله ...... بر ضمير عقيدت پذير الخ

On ff. 22–24, 37–40, 55–56, 67–71 there are fragmentary notes, prayers, etc., by different hands. Transcribed in 1185 AH.

Bd. v. Ff. 1–71, S 150 × 100, 120 × 70, ll 11. Europ. pap. Ind. nast. Cond. tol. good. Some folios are loose.

1313. تجليات رحماني

TAJALLIYYĀT-I-RAḤMĀNĪ. E 43.

An exposition of Sufico-pantheistic theosophy, in 25 *tajallīs*. The author calls himself (f. 3v) Sayyid ‘Alī-Muḥammad b. Sayyid

ʻAbdi'r-Raḥmān b. Muḥammad Ḥusaynī Qādirī. He is obviously the same person as the one mentioned in the preceding No., i.e. the son of S. ʻAbdu'r-Raḥmān, the author of the epistles. No indication as to the date of composition, nor even references to the sources. Cf. Madr 121; St. No. 2 on p. 35. Copied in 1129 AH. Beg.

حمد بیغایت مر خازن کنز وحدت را الخ

Ff. (166), S 195 × 110, 155 × 70, ll 13. Or. pap. Ind. shikasta-nast. Cond. not quite good. Injured by worms and repairs.

1314.

The same. E 44.

Another copy of the same work, transcribed by Ḍiyāu'd-Dīn Saʻīd in 1185 AH. Beg. as in the preceding copy. Several notes and prayers at the end.

S 150 × 100, 120 × 70, ll 11. Europ. pap. Ind. shik.-nast. Cond. tol. good.

1315.

نفس رحماني

NAFAS-I-RAḤMĀNĪ. Oa 42.

Another treatise on similar theosophical speculations, also without any references to the sources and without indications as to the date of composition. The author calls himself Shaykh Mūsā b. Shaykh Dā'ūd, a disciple of the same S. ʻAbdu'r-Raḥmān Qādirī, who was mentioned above (see Nos. 1312–1314). See EIO 1918. Cf. St. No. 4 on p. 35. (GC II 184). A good copy, dating apparently from the beg. of the XIIc. AH. Beg.

حمدی که بر کرسیهای السن (السنۀ) کائنات الخ

Bd. v. Ff. 50v–90, S 230 × 130, 150 × 70, ll 12. Or. pap. Ind. coarse nast. Cond. good. CFW 1825.

1316.

The same. E 211.

Another copy of the same work, dating from the beg. of the XIIIc. AH. Beg. as in the preceding copy.

S 225 × 135, 165 × 95, ll 9. Eur. pap. Vulgar Ind. nast. Cond. tol. good.

1317. دافع الملحدين

DĀFI‘U’L-MULḤIDĪN. E 42.

A short treatise dealing with the classes of people who under the appearance of a darwīsh conceal heresy, impiety and atheism. The author calls himself Ibrāhīm b. Faḍli’l-lah, who wrote, judging from various allusions in the text, in India, not earlier than the XIc. AH. Copied in the XIIc. AH. Beg.

سپاس بی قیاس مر حضرت صمدیت را که فرستاد قرآن الخ

Bd. v. Ff. 178v–197v. For measurements, etc., see No. 1294.

1318. نثار العاشقین

NITHĀRU’L-‘ĀSHIQĪN. Oa 34.

A Sufico-theosophic treatise in ornate prose and verse, by Sharafu’d-Dīn Ḥusayn (cf. f. 2), with the *takhalluṣ* Sharaf, who belonged to the Naqshbandī affiliation. In the colophon the work is ascribed to the authorship of Bū ‘Alī Qalandar, who d. *ca.* 725/1325. But this is absurd, because there are many quotations from Muḥammad Pārsā, d. 822/1420 (f. 37v) (see above, No. 1218), and even Jāmī (from his *Tuḥfatu’l-abrār*, see f. 35). The style of the treatise suggests the XIc., or the beg. of the XIIc. AH. Copied by Fakhru’d-Dīn in 1170 AH. Beg.

حمد بیحد و ثنای بیعد مر خالقی را سزد الخ

Bd. v. Ff. 1v–39v, S 210 × 145, 160 × 85, ll 11. Europ. pap. Ind. nast. (different hands). Cond. good. Notes and glosses on the margins.

1319. ارشاد المحبوبین

IRSHĀDU’L-MAḤBŪBĪN. E 97.

A short Sufic treatise on *dhikr*, explaining details concerning the technical side of this religious practice, as well as the nature of meditation and mystic enlightenment, in 9 short *bābs*. The author calls himself Shams(u’d-Dīn) Ḥusaynī Shahr-Nahrwālī, a disciple of ‘Alāu’d-Dīn b. Karami’l-lah Tiruhī. In the text there are only very few historical references, amongst them several to Gīsūdirāz (d. 825/1422). The work is written in a modern style, and the XIc. AH. may be suggested as its approximate date. Transcribed towards the end of the XIIc. AH. Beg.

اللهم شرفنا بمشاهدة جمالک و خلعة وصالک الخ

Bd. v. Ff. 1v–21v, S 245 × 135, 145 × 70, ll 11. Or. pap. Ind. nast. Cond. good.

1320. خیالات عشاق

KHIYĀLĀT-I-‘USHSHĀQ. E 66.

A treatise on the system of pantheism, on mystical and divine love, and other Sufic topics. It is written in bombastic ornate prose, with many poetical passages, but without any apparent division into chapters. The author's name, the date of composition, etc., are not mentioned. H. Ethé, describing another copy of what apparently is the same treatise (EIO 1849), thinks it possible that the author may have been Aḥmad Munyarī (see above, Nos. 1205–1207). This, however, cannot be definitely settled as not only is his name not found in this copy, but also there are no references in the book to other works, which might help to determine even approximately the period when the treatise was written. Cf. St. No. 90 on p. 44. Transcribed at Ḥasanpūr, in 1106 AH., by Sayyid Ghulām Muḥyī'd-Dīn. Beg.

الله لا اله الا هو ، درود نامحدود بر آن ظهور الخ

S 210 × 125, 145 × 80, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1321.

The same. E 86.

A shorter version of the same work. The beginning differs very little in wording, but many other portions must have been omitted, as this copy contains no more than about one-third of the bulk of the preceding version. Transcribed at Dihlī, in the XIIc. AH., by one Khudādād.

Ff. (36), S 225 × 115, 180 × 90, ll 15. Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

1322.

The same. Oc 4.

Another copy of the same work, slightly different from the preceding copies in its wording. It is much shorter than No. 1320. The title is here given as *Risāla-i-‘ishqiyya*, and in the colophon the authorship is ascribed to Ḥamīdu'd-Dīn Nāgūrī (see above, Nos. 1183–1184). This, however, seems improbable, because the style of the work is quite modern. Transcribed in 1155 AH., at Rānīpūr, by Bālkishan. Beg. as in No. 1320.

Bd. v. Ff. 90v–145. For measurements, etc., see No. 933.

1323. (مجموعة)

(MAJMŪ‘A). Ob 6.

A collection of Sufic scraps. Some of them are dated 1113 AH., transcribed by Shāh Ādam. Others date from approximately the same time.

1. Miscellaneous notes of Sufic and generally religious contents. Some folios are blank. Stray quotations (ff. 1–11).

2. (*Risāla dar adhkār*) (ff. 11v–21). A short treatise on prayers, *dhikr*, etc., according to the practices of the Qādirī affiliation. The author calls himself Shāh ‘Ināyatu’l-lah Qādirī. Beg.

الحمد لله الذي ظهر به كشف ستوره الخ

3. *As-salsalatu’l-Qādiriyya* (ff. 21v–26). A short note on the Qādirī, Chishtī (f. 24) and Naqshbandī (f. 25) affiliations, by Wajīhu’d-Dīn Shāh ‘Abdu’l-Qādir. Beg.

الحمد لله الذي جعل الولاية قائمة الخ

4. (ff. 26v–29). Scrappy notes. Some folios entirely blank.

5. *Du‘ā-i-suryānī* (ff. 29–48v). The famous pious Arabic poem, the authorship of which is ascribed to different persons, with a Persian versified paraphrase and explanations. The author, Yāsīn Mūsā (b.) Burhān (who, as he mentions, prepared also a Hindī version of the same poem) dedicated his work to Maḥmūd, b. Muḥammad, the Muẓaffarī prince of Gujrat (863–917/1458–1511). Beg.

اين دعای سریانی ابن عباس الخ

Beg. of the Arabic original (f. 32):

انا الموجود فاطلبني تجدني ، الخ

Ff. 48, S 170 × 100, 110 × 50, ll 11. Europ. and Or. pap. Ind. nast., diff. hands. Cond. tol. good.

1324. (مجموعة)

(MAJMŪ‘A). Oa 74.

A collection of Sufic treatises, transcribed in 1126–1128 AH., by Shafī‘u’d-Dīn b. Khayri’l-lah b. Pīr Muḥammad, at Arkāt. Some treatises, included here, have been already described, see No. 1252, etc.

1. (ff. 131–132). Several short prayers and invocations.

2. *Khulāṣatu’l-awrād* (ff. 132v–225v). A treatise on various forms of *dhikr*, prayers, and other pious exercises, prescribed or recommended for the most different circumstances in the life of a

darwīsh. The author calls himself Abū'l-Barakāt Shihābu'd-Dīn b. Fatḥ-Muḥammad. Beg.

الحمد لله …… اما بعد ، چنین کوید خادم الفقرا شهاب الدین الخ

3. *Risāla dar biyān-i-marātib-i-fanā* (ff. 226v–230). A short note on theosophic matters, by Muḥammad b. Abī Sa'īd Ḥusaynī Kālpī, as stated in the colophon. Beg.

بعد حمد واجب الوجودي که بچندین هزار الخ

4. (ff. 231–233v). Scrappy prayers and fragments.

Bd. v. Ff. 131–233v, S 220 × 125, 150 × 75, ll 13. Or. pap. Ind. nast. Cond. good.

1325. (مجموعه)

(MAJMŪ'A). M 27.

A collection of Sufic treatises and scraps, transcribed in 1132–1133 AH. Several of them, of independent interest, have been already described elsewhere in this Catalogue.

1. *Risāla-i-wuṣūlu'l-Ḥaqq* (ff. 118–118v). A very short note of theosophic content. Copied in 1132 AH. Beg.

الحمد لله …… بدانکه اکر کسی خواهد که برای وصول الحق الخ

2. *Sharḥ-i-Wuṣūlu'l-Ḥaqq* (ff. 118v–119v). A commentary on the preceding, by Majdu'd-Dīn. Copied also in 1132 AH. Beg.

شرح هذا الکلمات عن شیخ المعظم الخ

3. (*Risāla-i-lāhūt wa malakūt*) (ff. 120v–123). Another Sufico-theosophic note by the same (?) Majdu'd-Dīn. Copied in 1133 AH. Beg.

نقل است از شیخ مجد الدین الخ

4. *Dāstān-i-'aql-u dil* (ff. 123–129). An allegorical story in Sufic strain. The authorship is ascribed (in the concluding lines) to 'Abdu'l-lah b. Fatḥi'l-lah Nīshāpūrī (عون الله ملکه و سلطانه ?!). Copied in 1133 AH. Beg.

راویان اخبار و ناقلان اثار الخ

5. *Risāla-i-darwīshān* (ff. 131–133). The usual catechism of the elements of Sufism, for the use of beginners. Copied in 1133 AH. Beg.

الحمد لله …… بدانکه این رسالهٔ درویشان الخ

6. (ff. 133–134). Explanations of a few verses from the Coran.

7. (ff. 142v–146). A short note of Sufic content, without a title.

8. *Murāqiba-nāma* (ff. 146v–150). A note on mystic meditation. The author's name does not appear. Copied in 1133 AH. Notes at the end. Beg.

بدانکه اسعدک الله تعالی في الدارين که مراقبۀ رؤيت الخ

Bd. v. S 110 × 240, *biyāḍ*. Or. pap. Ind. shik.-nast. Cond. tol. good.

1326.

(مجموعه)

(MAJMŪ‘A). Oa 58.

A collection of Sufic treatises by different authors, dating from the XIIc. AH.

1. *Sa‘ādat-nāma-i-Imām Ghazālī* (ff. 1v–7v), also called *Risāla-i-rūḥ*, or *Nūr-nāma*. A treatise on the substance of the spirit (*rūḥ*), based on well known early Sufic works. The name of the compiler is not mentioned. Copied by Zāhid-Beg. Beg.

بیان تنوع روح و ماهیت اوصاف و تجلیۀ روح الخ

2. *Makhāzinu'l-Qādiriyya* (ff. 32v–82). An incomplete copy of this treatise (not containing the first three *makhzans*). The work is described in R 874. It deals with the defence of the beliefs and the tradition of the Qādirī affiliation, and other matters, arranged in 9 *makhzans*. The author does not mention his name here. According to R 874 he was Shamsu'd-Dīn b. Waliyyi'l-lah b. Abī'l Fatḥ Muḥammad Qādirī Multānī. Here he only refers several times to his father (whom he calls Isḥāq b. Muḥammad) and his uncle, Badru'd-Dīn b. Muḥammad. The exact date of composition is not given, but the treatise must have been completed before 1130 AH., which is the date of the British Museum copy. The present copy was transcribed at Ganchī in Gujrat, in 1142 AH., by one Ḥusayn. Beg.

. مخزن چهارم، در وی پنج مقامات اند، مقام اول در بیان تزکیه الخ

3. (*Fawā'idu'l-muḥaqqiqīn*) (ff. 83–165). A Sufico-ethical treatise, in 24 *fā'idas*, dealing with the usual religious and Sufic matters. The work seems to be modern. The beginning up to the end of the first *fā'ida* is lost, and the name of the author, and other details, are not found in the text. The title, as above, is given on the margins. Copied in 1139 AH., by ‘Abdu'n-Nabī-Beg, at Qamarang, or Narnaul. Beg. abruptly :

...... و این جمله اثری از آثار رحمت اوست الخ

Bd. v. S 240 × 135, 175 × 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1327. (مجموعة)

(MAJMŪ‘A). Oa 32.

A collection of short Sufic and poetical works and fragments, dating from the first half of the XIIc. AH. (some entries dated 1138 AH., cf. f. 76v, and 1144 AH., see f. 83). Here only Sufic treatises are described.

1. *Bawāriq* (ff. 1–13v). A short Sufic treatise, in ornate prose with copious poetical quotations, chiefly containing verbose discussions on ‘love.’ The name of the author does not appear, and the title, given above, is rather suspicious, because the beginning of the treatise, written in a vulgar handwriting, different from that of the rest, seems to be of a more modern origin. It begins abruptly :

و این بیچاره همواره بطرب دل مشغول بود الخ

2. (*Risāla dar taṣawwuf*) (ff. 14–32v). Another treatise of Sufic contents, also written in bombastic ornate prose, with numerous poetical quotations from Rūmī, Jāmī, etc. It consists of short passages each introduced by ای عزیز or ای جان من (always written ای جانمن). The exact title, the name of the author, etc., are not mentioned. Beg.

حمد متوافر و ثنای متکاثر ثبت است مر آن خدایرا الخ

3. *Kashfu’l-bāṭin* (ff. 42–48v). A short treatise of rather vague character, on Sufico-ethical matters. The authorship is attributed, in the first lines, to the famous Chishtī saint, Naṣīru’d-Dīn Maḥmūd Dihlawī, surnamed Chirāgh-i-Dihlī, d. 757/1356. It is impossible to determine in how far this statement is correct. Beg.

الحمد لله علی رؤیة جماله ...... اما بعد این مختصر است در بیان
حقائق و معارف المسمی بکشف الباطن از تصنیف خلافت شا(ه) هدایت ...
خواجه نصیر الدین چراغ دهلي الخ

4. *Maktūb-i-Niẓāmu’d-Dīn Awliyā* (ff. 49--53v). A letter on Sufic matters, ascribed to the authorship of Niẓāmu’d-Dīn Muḥammad b. Aḥmad al-Bukhārī, surnamed Niẓāmu’d-Dīn Awliyā, d. 725/1325. Cf. above, Nos. 1193–1194. Beg.

این رسالۀ خواجه نظام الدین اولیا، کنت کنزاً مخفیاً الخ

’ Bd. v. S 225 × 125, 155 × 75, ll 14. Or. pap. Ind. nast., diff. hands, mostly coarse and vulgar. Cond. not quite good. Many places damaged by dampness.

1328. (مجموعة)

(MAJMŪʻA). Ob 8.

Several short Sufic treatises contained in this *majmūʻa*, dating from the middle of the XIIc. AH.

1. *Al-ḥaqīqatu'l-Muḥammadiyya* (ff. 11v, 18–38v). A short treatise, *in Arabic*, with copious Persian and Arabic interlinear and marginal glosses, dealing with the theosophical principles of Sufic doctrine. It is divided into a *muqaddima*, two *maṭlabs* and a *takmila*. The name of the author is not mentioned. Beg.

و به نستعين ...... الحمد لله ...... و بعد فهذا في التصوف مسماة الخ

2. (*Risāla dar waḥdat-i-wujūd*) (ff. 12v–17v). A short treatise expounding various pantheistic theories, *in Persian*. The exact title, the name of the author, and the date of composition are not mentioned. It is probably the same as the one described under Nos. 1311(3), 1342(3) and 1347(7) in this Catalogue. Beg.

الحمد لله ...... بدان ای عزیز ارشدک الله تعالی صوفیان که قائلین بوحدت وجود اند الخ

3. *Al-ḥaqīqatu'l-muwāfiqat li'sh-sharīʻat* (ff. 40v–61). A commentary, *in Arabic*, on the Sufic treatise (also in Arabic) *At-tuḥfatu'l-mursalat ilā'n-Nabī*, by Muḥammad b. Faḍli'l-lah Burhānpūrī, d. 1029/1620, see Brockelmann, Gesch. d. Ar. Lit., vol. II, p. 418, cf. above Nos. 1266–1267. The comments are by the author himself, who (as he states in the preface) collected and arranged his scattered explanatory notes, so as to make a continuous commentary. He added also a *khātima* on the same theosophic matters. Beg.

الحمد لله ... اما بعد فقد قال غلام الرسول صلى الله عليه الخ

4. (*Risāla-i-nafy wa ithbāt*) (ff. 161–164). A short note on theosophical matters based on the works of Burhānu'd-Dīn Burhānpūrī (d. 1083/1672), cf. Nos. 1276–1278. The name of the author is not given. Beg. abruptly:

و در رسالهٔ حضرت شیخ برهان الدین راز اله نوشته است الخ

5. *Ruqʻa-i-Khwāja Bāqī-bi'l-lah Bīrang* (ff. 165–166v). A letter of Bāqī-bi'l-lah, surnamed Bīrang, addressed to Mīr Sayyid Kamāl Wāsiṭī, dealing with theosophic matters. Beg.

الحمد لله خاطر جمع شد از جانب آن برادر الخ

6. On ff. 172v–174 there is a note on eleven forms of magic action (اشغال).

Bd. v. S 205 × 125, 145 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1329.

(رساله در تصوف)

(RISĀLA DAR TAṢAWWUF). E 175.

A treatise on pantheistic matters, based on the interpretation of various Coranic verses and sayings of Muḥammad. It is divided into a number of short sections, each opening with ای عزیز. No introduction, no title, no author's name. On the fly-leaves this work is called *Mir'ātu'l-muḥaqqiqīn*, but this is probably a mistake. It has nothing to do with the treatise with this title, described under No. 1345 (2). Transcribed in the XIIc. AH. Beg.

ای عزیز چون بر ورق شهود از حدرات حدیقهٔ غمام الخ

Ff. 20, S 165 × 85, 125 × 50, ll 10. Or. pap. Ind. nast. Cond. bad. Worm-eaten and injured by repairs. Notes on fly-leaves, at the beginning and at the end.

1330.

رسالهٔ نزول و عروج

RISĀLA-I-NUZŪL WA 'URŪJ. Oa 70.

A short treatise on theosophic and pantheistic matters, the theory of emanations, etc. The name of the author does not appear, nor any indication as to the date of composition. Transcribed probably in the same 1134 AH., as other treatises in the same *majmū'a* (in which the present one is included), which are so dated. Beg.

تقریر بند مقدمهٔ نزول و عروج الخ

Bd. v. Ff. 1v–5v, S 215 × 130, 145 × 75, ll 15. Eur. pap. Ind. nast. Cond. tol. good.

1331.

The same. Ob 8.

Another copy of the same work, dating from about the same time, i.e. the middle of the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 169v–172v, S 205 × 125, 145 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1332.

(رساله در تصوف)

(RISĀLA DAR TAṢAWWUF). E 89.

A concise treatise on the principles of Sufic doctrine, in prose and verse. The author's *takhalluṣ* may have been Jauhar (cf.

f. 6v). He eulogises his *murshid*, spiritual guide, Shaykh ‘Uthmān, giving no further details as to the latter's name. The other works, referred to in the text, are only the classical books of the earlier period of Sufism, and do not, therefore, assist in the identification of the time of composition of this treatise. The general style suggests a rather late date. Transcribed in 1135 AH. by Sa‘du'l-lah. Beg.

میکشایم زبان بحمد و سپاس، زانکه او برتر است ز فهم و قیاس،

S 220 × 115, 160 × 70, ll 15. Or. pap. Ind. nast. Cond. good.

1333.

The same. E 90.

Another copy of the same work, dating from the beg. of the XIIIc. AH., incomplete at the end. Beg. as in the preceding copy.

Ff. (63), S 170 × 110, 125 × 80, ll 11. Europ. pap. Vulgar Ind. nast. Cond. bad. Injured by dampness and repairs.

1334. جواهر الاسرار

JAWĀHIRU'L-ASRĀR. Ob 11.

A short treatise on the most effective methods of attaining mystic perfections, etc. The author's name is not mentioned, and the title is given only in the heading and colophon. In the copy described under the next No. the title appears in the form of *Fawā'idu'l-wuṣūl*. Copied in the XIIc. AH., included in a *majmū‘a*. Beg.

الوصول الی وجه الکریم اعلم ان اصول (*sic*) الی اللّٰه الخ

Bd. v. Ff. 109v–114. For measurements, etc., see No. 1180.

1335.

The same. Oa 58.

Another copy of the same treatise, dating from the XIIc. AH. Its title is given here as *Fawā'idu'l-wuṣūl*. Beg. slightly different:

اعلم ان الوصول الی اللّٰه علی ثلثة انواع الخ

Bd. v. Ff. 19v–31, S 240 × 135, 175 × 75, ll 13. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

1336.

The same. Oa 43.

Another copy of the same work, also dating from the XIIc. AH. It is here called, in the colophon, *Waṣl-i-Ḥaqq-i-Nūrbakhshiyya*. Beg. as in the preceding copy.

Bd. v. Ff. 19–29v, S 225 × 140, 165 × 90, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1337.

اسرار المشائخ

ASRĀRU'L-MASHĀ'IKH. E 16.

A short Sufic treatise, in 9 *faṣls*, on various rules prescribed to a darwīsh, on various mystical perfections, etc. The author calls himself (f. 1v) Jahāngīr Yūsuf, probably an Indian Sufi. He mentions as his authorities only early Sufic writers and poets, but the style of the work suggests a rather late origin. Transcribed in the XIIc. AH. Beg.

الحمد لله ...... بدانکه درویشی نوریست از انوار رحمت الهي الخ

Bd. v. Ff. 1v–7, S 260 × 145, 210 × 105, ll 29. Or. pap. Vulgar Ind. nast. Cond. good. Notes on the fly-leaves.

1338.

رسالهٔ ابو الحسن خرقاني

RISĀLA-I-ABŪ'L-ḤASAN KHARQĀNĪ. Na 82.

A short treatise on some customs observed by various classes of darwīshes at their initiation. The authorship is attributed to the ancient Sufic shaykh, Abū'l-Ḥasan Kharqānī, d. 425/1034. The latter saint, as well as the Shi'ite Imām Ja'far Ṣādiq, are even nowadays very frequently honoured with the distinction of being called the authors of the *risālas*, which are, in fact, the productions of various darwīshes, and sometimes not very literate ones. The language, which in this case could constitute the sole argument in favour of the truth of the statement, is here quite modern. The contents also do not agree with what is known about early Sufism, and there is therefore little doubt that the work is of modern origin. Transcribed in the XIIc. AH. Beg.

الحمد لله ...... بدانکه اسعدک الله ... که این رساله تصنیف ...
ابو الحسن خرقاني الخ

Bd. v. Ff. 1v–8v. For measurements, etc., see above, No. 469.

1339.

مدارک الاسرار

MADĀRIKU’L-ASRĀR.

Oa 20.

An exposition of the elementary principles of Sufic doctrine. The author does not mention his name, the date of composition. and does not enable us to determine the period in which he wrote by tracing his sources, as he never mentions them. Transcribed by Shāh Nūru’l-lah b. Ḥaydar, in the XIIc. AH., included in a *majmū‘a*. Beg.

اعلم ان الوصول الى الله هو خروج الخ

Bd. v. Ff. 167v–182v. For measurements, etc., see No. 1166. Cond. bad.

1340.

رسالۀ رموزات

RISĀLA-I-RUMŪZĀT.

Oa 19.

A treatise on the ‘mysteries,’ or, in fact, the well known elementary principles of Sufism. It is divided into 100 short chapters each called *rumūz*. The author does not mention his name, the date of composition, and does not even give the titles of his sources. Copied in the XIIc. AH. Beg.

الحمد لله على صانع قدرته و التحيات الخ

Ff. 1v–28v, S 170 × 100, 120 × 60, ll 11. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

1341.

سعید نامه

SA‘ĪD-NĀMA.

E 104.

A lengthy treatise, in 41 *bābs*, on Sufico-ethical matters, written in ornate prose and verse. The authorship is ascribed, in the colophon, to Sa‘īd b. Abī Bakr. Every chapter is subdivided into numerous short paragraphs, each beginning with ای سعید, and this formula is, probably, the origin of the title of the work. It would be very interesting to find if this Sa‘īd has anything to do with the author of the XIIc. AH. with the same name, mentioned in No. 1288. No references to the sources. Only the well known poets are profusely quoted, especially Rūmī. Many quotations are also given from Sa‘dī, Ḥāfiẓ, and a few from Jāmī (cf. f. 212). Cf. St. No. 9 on p. 36. Copied in the XIIc. AH. Beg.

الحمد لله ... ای حبیب مفهوم سعید نامه مثل کحل مكي است الخ

Ff. (260), S 225 × 125, 145 × 75, ll 13. Or. pap Ind. nast. Cond. good.

1342. (مجموعه)

(MAJMŪ‘A). M 19.

A collection of Sufic scraps, dating from the XIIc. AH., included in this volume.

1. *Marātib-i-tajalliyyāt* (ff. 25–25v). Only the two initial pages of the treatise with this title. It was composed by Muḥammad Isḥāq Nūru'd-Dīn ‘Unqā, otherwise called Darwīsh Muḥammad b. Mushtāq Muḥammad Khayrābādī. The date of composition is not given. Beg.

هزار هزار اشکار سزاوار آفریدکار الخ

2. *Maktūb-i-Ḥamīdu'd-Dīn Nāgūrī* (ff. 26–32v). A letter of Sufic contents, ascribed to Ḥamīdu'd-Dīn Nāgūrī (see above, Nos. 1183–1184). It is difficult to determine in how far this statement is correct. Beg.

سپاس و ستائش مر خداوندی را که الخ

3. (*Risāla-i-waḥdat-i-wujūd*) (ff. 56–50v, order of folios reversed). A very short theosophic treatise. The name of the author, the exact title, and the date of composition are not given. Cf. above, Nos. 1311 (3), 1328 (2) and 1347 (7). Beg.

الحمد لله ... بدان ای عزیز ... صوفیان که قائلین بوحدت وجود الخ

Bd. v. For measurements, etc., see above, No. 554.

1343. (مجموعه)

(MAJMŪ‘A). Oc 5.

A collection of Sufic scraps, dating from the XIIc. AH.

1. (*Malfūẓāt-i-Shāh Wajīhu'd-Dīn*) (ff. 67–76v). Aphorisms of a Qādirī shaykh, Shāh Wajīhu'd-Dīn, who may be identical with Wajīhu'd-Dīn Gujrātī, d. 998/1590. They deal mostly with general Sufic matters, or comments on the sayings of the ancient saints. Beg. rather abruptly :

اینچند (*sic*) کلمه از ملفوظ بحر الحقائق و معدن جواهر اسرار الخ

2. (*Risāla-i-darwīshī*) (ff. 98–102v). A catechetic exposition of the most elementary Sufic matters, taught to beginners. The authorship is ascribed to ‘Abdu'l-Qādir Jīlānī. On the margins its title is given as *Talāwatu'l-wujūd*, but it has nothing to do with another short *risāla* with the same title, mentioned under No. 1350 (3). Beg.

الحمد لله ...... از گفتار حضرت غوث الصمدانی الخ

3. Another series of questions and answers on various Sufic topics (ff. 102v–108). The author's name is not mentioned. Beg.

الحمد لله ...... اکر ترا پرسند که ای درویش الخ

4. A short note on mystic cosmology, etc. (ff. 109–112v), called on the margins (f. 109) *Ma'rifatu'l-'anāṣir.* The authorship is attributed to Sharafu'd-Dīn al-'Āmilī. Beg.

الحمد لله ...... اما بعد بدانکه این کلمه آنست الخ

5. A mystic treatise on the vision of God (ff. 113–116v). The author's name is not given. Beg.

الله الرحمن الرحیم ، مراقبه ، ربیست بصورت انسان الخ

6. A brief note on *dhikr* (ff. 116v–117).

7. (*Risāla-i-'ishq*) (ff. 117–121). A short note on mystic love. Beg.

عشق سه است صغیر و کبیر و وسط ، عشق صغیر الخ

8. A brief note on self-knowledge, etc. (ff. 127–128). The author's name is not mentioned.

Bd. v. For measurements, etc., see above, No. 66.

1344. (مجموعه)

(MAJMŪ'A). Oa 15.

Fragments of Sufic treatises, transcribed in the XIIc. AH., and included in a *majmū'a.*

1. A fragment of a treatise on Sufic practices, probably originally divided into several *adabs.* Here only the 5–7 *adabs* are found: the *fifth* dealing with continual *dhikr* (f. 98v); the *sixth* (f. 102v) on نفي خاطر; the *seventh* (f. 104) on ربط قلب. The title of the original work, the name of the author, etc., are not given. Beg. (f. 98v):

ادب پنجم دوام ذکر است ، بباید دانست که الخ

2. A letter on Sufic matters (f. 106v), with a great number of poetical quotations. It was probably written in 1020/1610 as stated at its end (f. 109v). The shaykh to whom the letter is addressed may be Maḥmūd Salīm, as may be concluded from the bombastic eulogies given. Folios 110–112v contain fragments. Beg. of the letter:

بسم الله ...... بعد از حمد و صلوة بندكي و خدمت الخ

Bd. v. Ff. 98v–112v. For measurements, etc., see No. 271.

1345. (مجموعة)

(MAJMŪ'A). Ob 4.

Sufic notes contained in this volume. Transcribed in the XIIc. AH.

1. (ff. 4–5v). Scrappy notes.

2. *Mir'ātu'l-muḥaqqiqīn* (ff. 175v–198v). A short treatise on theosophic matters, divided into seven *bābs*. The author's name is not mentioned. Beg.

حمد بیحد و ثنای بی عد حضرت ذو الجلال الخ

3. (ff. 199v–234v). A Persian commentary on a short Arabic treatise, dealing with theosophic matters, and chiefly based on *Fuṣūṣu'l-ḥikam* of Ibn-'Arabī. The names of the author and the commentator, the title of the original work, the dates of composition, are all not mentioned here. It opens with the beg. of the original text:

الحمد لمن وجد بکل ما وجد و سجد بکل ما سجد الخ

4. (ff. 235–236). A very short note explaining the 112th *sūra* of the Coran (*Ikhlāṣ*). The author does not mention his name.

Bd. v. Ff. 175v–236, S 180 × 110, 125 × 55, ll 17. Or. pap. Ind. nast. Cond. good.

1346. (مجموعة)

(MAJMŪ'A). Ob 11.

Sufic miscellanies contained in this volume. Transcribed in the XIIc. AH.

1. (ff. 117v–119). A prayer, in Arabic. Various notes.

2. *Salsala-i-Qādiriyya* (ff. 119v and 125). A short note on the Qādirī affiliation, giving the names of the shaykhs, by Kabīr as-Sulaymānī al-Qādirī.

3. *Isnād-i-chihil ism-i-Bār-i-Ta'ālā* (ff. 122v–124v), incomplete at the end. A note on the magic properties of the epithets of God. The author's name is not given.

4. *Risāla-i-Muḥammad Sharīf* (ff. 125–128). Praises of Muḥammad, in prose and verse. The compiler's name does not appear. Beg. الحمد لله ... و هو المسمی و جمیع اسماء الله الخ

5. (ff. 128–130). A series of short notes of Sufic and religious contents, mostly explaining the various magic properties of different prayers, invocations to Shāh Madār, or discussions on some matters connected with the *khirqa*, *talqīn-i-bay'at*, etc.

6. *Mi'rāju'n-nabī* (ff. 130v–143v). A short discussion on Muḥammad's *mi'rāj*, in Arabic. The compiler's name does not appear. At the end some *munājāt*. Beg. of the chief treatise :

بسم الله …… و صلى الله على سيدنا على خير خلقه الخ

7. *Risāla dar shinākhtan-i-wujūd-i-nafs* (ff. 144–148v). A treatise, in questions and answers, on the usual discussions of the carnal self and the methods of subduing it, ascribed to Shaykh Niẓāmu'd-Dīn Quṭb. Beg.

الحمد لله …… بدان اسعدک الله تعالى في الدارين الخ

8. (ff. 148–150v). A short treatise on the cabbalistic explanation of prayers and *dhikr*, practised in the *Shaṭṭāriyya* affiliation. It is probably an extract from a larger book, as appears from the heading :

فصل از رسالهٔ مشرب شطار الخ

Bd. v. Ff. 117v–150v. For measurements, etc., see No. 1180.

1347. (مجموعه)

(MAJMŪ'A). Oc 7.

Sufic scraps contained in this volume, dating apparently from the second half of the XIIc. AH.

1. (ff. 9–9v). A fragment of a Sufic treatise ; only the two initial pages. Beg.

حمد و ثنای نامتناهی مر پروردکاریرا که استحکام الخ

2. *Risāla-i-chahārdah khānwāda* (ff. 10–13). A short note, incomplete at the end, on the fourteen recognised Sufic affiliations. Beg.

حضرت رسالت پناه محمد رسول الله الخ

3. *Wujūdiyya* (ff. 13v–16v). A darwīsh catechism, on prayers and Coranic verses to be recited at various ceremonies and on different occasions. Beg.

الحمد لله … سوال اکر ترا پرسند که مسلماني چند فرض است الخ

4. *Nuqṭa-i-waḥdat wa rumūzāt-i-'ishq* (ff. 20–25v; ff. 17–19 blank). A short treatise, *in Hindustani*, in prose and verse, apparently by Maḥmūd Chishtī, mentioned in the versified introduction. The treatise consists of questions and answers on the usual elementary Sufic matters intended for beginners. Beg.

جو اس نقطه مین هی نور محمد، الخ

5. (ff. 26–32). Scrappy notes, magical drawings, etc. Several folios are left blank.

6. *Kanzu'l-ḥaqā`iq* (ff. 33–35v). A very short Sufic treatise, by Farīdu'd-Dīn b. Shāh Wajīhi'd-Dīn Sayyid 'Abdi'l-Qādir Adarmī (ادرمي). Many marginal notes. Beg.

حمد بینهایت و ثنای بیغایت مر آن وجود مطلق را الخ

7. (*Risāla-i-waḥdat-i-wujūd*) (ff. 39v–44v; ff. 36–38 are blank). A theosophic treatise on emanations, etc.; the same as that described under Nos. 1311 (3), 1328 (2) and 1342 (3). Beg. as usual:

الحمد لله ... بدانکه ای عزیز ... صوفیان که قائلین بوحدت وجود اند الخ

Bd. v. S 245 × 135, 180 × 90, ll 17. Or. pap. Ind. nast., diff. hands. Cond. not good. In many places the MS. is injured by repairs.

1348. (مجموعه)

(MAJMŪ'A). M 2.

Two short notes of Sufic contents, included in the large anthology, described above, see No. 926, dating from the end of the XIIc. AH.

1. (*Risāla dar rūḥ*) (ff. 9–11). An allegoric tale, in Sufico-theosophic strain, dealing with the subject of spirit (or soul). The author's name does not appear. Beg.

حمد بیحد احدی را سزاست که ریاض بدن را الخ

2. (ff. 110–113). A bombastic and very vague discussion of some Sufic topics. The author may be the Shamsu'd-Dīn 'Alī, mentioned at the end. Beg.

نیم شبی چون میان یار تمام قد جلوهٔ رعنائي الخ

Bd. v. For measurements, etc., see above, No. 926.

1349. (مجموعه)

(MAJMŪ'A). Oc 6.

A collection of Sufic and poetical scraps, dating from the end of the XIIc. AH. (some entries are dated 1184 AH.).

1. *Ramzu'l-muḥaqqiqīn* (ff. 1v–54). A treatise on the usual Sufic topics, in 8 *faṣls*. The name of the author is not mentioned. Copious glosses on the margins. Beg.

حمد بیحد و ثنای بیعد مر خدایرا که الخ

2. (*Risāla dar taṣawwuf*) (ff. 54–69). A short treatise on various theosophical matters, *in Hindustani*. Transcribed in 1184 AH. Beg.

الله محمد کي راز رموز کي الخ

3. *Talqīn-i-sharī'at* (ff. 69–71). A short note of Sufic content, by Muḥammad Ibrāhīm. Also transcribed in 1184 AH. Beg.

تلقین شریعت آنست، حضرت شیخ الخ

4. (ff. 74–81, 87, 88v, 96–109). Fragments and scrappy notes of Sufic contents, poetical quotations, etc., in Persian and Hindustani.

5. *Sharḥ-i-bāzū-band-i-Amīru'l-mu'minīn 'Alī* (ff. 82v–87). A magic prayer and amulet, to be worn round the arm, ascribed to the authorship of 'Alī, the Imām, with a Persian explanation.

6. *Masā'il-i-Ṣūfiyya* (ff. 89–95v). Questions concerning various details of Sufic doctrine, put by Ḥusayn, one of the disciples of Shāh Rājū b. Shāh Ṣifatu'l-lah (?) al-Ḥusaynī, to his preceptor. Beg.

الحمد لله ...... اما بعد این کمترین بندگان الخ

Ff. 109, S 150×100, 135×80, ll 14. Europ. pap. Ind. ugly nast. Cond. tol. good.

1350. (مجموعة)

(MAJMŪ'A). Oa 72.

A collection of Sufic scraps, dating from the XIIc. AH. Different parts of it were transcribed (by different hands) in 1146, 1163, etc., AH.

1. *Kashf-i-jawāhir-i-'amal-i-muḥaqqiqān* (ff. 44v–74v). A treatise on magic and cabbalistic interpretation of various religious practices, prayers, etc., with many tablets, magical formulas, etc. The name of the author is not given. Beg.

الحمد لله ...... بدانکه شغل اسم ذات الخ

2. (*Risāla-i-faqr*) (ff. 111–125v). The usual catechism of the elements of darwīsh lore, ascribed, as is frequently done, to the authorship of the Imām Ja'far Ṣādiq. Beg.

الحمد لله ... بدانکه (سبب) تصنیف این رساله آن بود که الخ

3. *Talāwatu'l-wujūd* (ff. 169–174). A short note of theosophic content, by Muntakhabu'd-Dīn Qādirī. Beg.

الحمد لله ...... اما بعد این رساله ایست از شیخ المحققین الخ

On f. 174v there is a note in Arabic, written in Maghribī handwriting.

Bd. v. For measurements, etc., see No. 937.

1351. (مجموعة)

(MAJMŪ'A). Oc 2.

Short Sufic treatises included in this volume, dating from the XIIc. AH.

1. (ff. 13v–20v). A short note on prayer, faith, etc., by Quṭbu'd-Dīn Muḥammad b. Ghiyāthi'd-Dīn 'Alī. Beg.

الحمد لله ... باید دانست که چنانچه بندگی حق الخ

2. *Wajhu'l-lah* (ff. 21v–28). A short treatise, in prose and verse, on various pantheistic matters, dedicated to Shāh Wajīhu'd-Dīn 'Abdu'l-Qādir ادميين, perhaps the same as in No. 1347 (6). The name of the author is not given. Commentary on the margins, probably forming part of the original work. Beg.

حمد بی نهایت مر آن وجود مطلق را که از جود تجلیات الخ

Bd. v. S 215 × 150, 200 × 105, ll 10–12. Or. pap. Ind. nast. Cond. good.

1352. (مجموعه)

(MAJMŪ'A). Oa 43.

Sufic treatises, included in this volume, dating from the XIIc. AH.

1. (*Risāla-i-rāh-i-Ḥaqq*) (ff. 1v–18v). A treatise on the usual topics of Sufic spiritual training. The author's name is not given. The title as above is found on the fly-leaf. Beg.

الحمد لله ...... بدانکه طالب از شیخ سوال کرد الخ

2. *Kamālu's-sālikīn* (ff. 30v–32v). A fragment of a Sufic treatise chiefly based on the works of Ni'matu'l-lah Walī (see above, Nos. 1239–1240). The name of the compiler is not given, and only the *takhalluṣ* Khādim appears in the poetical passages. Beg.

سپاس قدسي اساس مر ملکی را که آرائش عالم الخ

Bd. v. S 225 × 140, 165 × 90, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1353. (رساله در بیان ابدال)

(RISĀLA DAR BIYĀN-I-ABDĀL). E 80.

A treatise on 'invisible men' (*rijāl-i-ghayb*), the 'forty bodies' (*chihil tan*), etc., together with various prayers, in Arabic, explained in Persian, Coranic verses, used as incantations, etc.

The note is very fragmentary and has many lacunas. Probably for this reason there is no mention of the author's name, the title, date of composition, etc. A quite modern copy, dating from the beg. of the XIIIc. AH. Beg. (abruptly ?).

ان الذين امنوا و عملوا الصالحات الخ

Ff. 5, S 200 × 145, 165 × 100, ll 12. Or. pap. Ind. vulgar nast. Cond. tol. good.

1354. (ذکر سیر صالحان)

(DHIKR-I-SIYAR-I-ṢĀLIḤĀN). E 54.

A short collection of Sufic aphorisms, ascribed to various ancient sages, and gathered from various well known standard Sufic works. Neither the exact title, nor the name of the compiler are given in the text. On the margins the treatise is called ثمرات الولي , and ascribed to one Muḥammad Maḥfūz-Khān, but it is impossible to ascertain in how far this is reliable. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله الولي والصلوة و السلام على رسوله الخ

Ff. 13, S 235 × 140, 215 × 100, ll 23. Or. pap. Ind. nast. Cond. good.

1355. (مجموعه)

(MAJMŪ'A). Oa 44.

A scrap book of Sufic contents, dating from the beg. of the XIIIc. AH.

1. (ff. 1v–7). Scrappy notes, fragments, horoscopes, etc.

2. *Jam'u'n-nukāt* (ff. 8–20v; the order of folios is 10, 17–20, 11–16). A treatise on theosophic matters, by Sayyid Qāsim b. Shāh Muḥammad b. Shāh Murtaḍā Qādirī. The date of composition is not given. A reference to the *Tajalliyyāt-i-Raḥmānī* (see above, Nos. 1313–1314). Incomplete at the end. Beg.

الحمد لله ... قال الفقير الحقير تراب اقدام اهل الله الخ

3. *Warathatu'l-ḥaqq* (ff. 21–36). Sufico-cabbalistic interpretations of various prayers, etc., by Shāh Ḥāfiẓ, who belonged to the Shaṭṭārī affiliation. Beg.

الحمد لله الذي نور قلوب العارفين الخ

4. (ff. 37–41). Various scrappy notes, extracts, fragments, etc.

Ff. 41, S 215 × 155, 170 × 110, ll 13. Europ. pap. Ind. vulgar nast. Cond. tol. good.

1356. (مجموعه)

(MAJMŪ‘A). E 76.

A collection of Sufic scraps, dating from the XIIIc. AH.

1. *Risāla-i-amīrī* (ff. 1–23). A short treatise on Sufico-ethical matters, translated from the Arabic. Unfortunately no details are given as to the names of the author and the translator, or the time of composition. Beg.

الحمد لله ... بدان اسعدک الله ... کتاب عربي بود فارسي کرده شد الخ

2. (ff. 23–31v). A short note on Sufico-magic and cabbalistic matters, without the name of the author and title.

3. (ff. 31v–33). A note on the virtues, which a true *faqīr* must possess.

4. *Risāla-i-Farīdu'd-Dīn Ajūd'hanī* (ff. 33–46). A short Sufico-ethical treatise, containing miscellaneous information, which may be useful to a darwīsh. The authorship is ascribed to Farīdu'd-Dīn Ajūd'hanī, i.e. apparently the famous Chishtī saint surnamed Ganj-i-Shakar, d. in 664/1265. It is difficult to determine whether this statement is correct. Beg.

رسالهٔ حضرت شیخ ...... بدان اسعدک الله في الدارين الخ

Ff. 46, S 210 × 145, 155 × 85, ll 15. Europ. pap. Ind. nast. Cond. tol. good.

IX. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1. Encyclopædias.

1357.

حکمت علائي

HIKMAT-I-‘ALĀĪ. H 1.

The famous encyclopædia of the different philosophical disciplines, also called *Dānishnāma-i-‘Alāī*, or *Kitābu’l-‘Alāī*, *Uṣūl wa nukāt-i-‘ulūm-i-khamsa-i-ḥikmiyya*, etc. The author is the celebrated Avicenna, or Abū ‘Alī ibn Sīnā, d. 428/1037, who dedicated it to ‘Alāu’d-Daula Abū Ja‘far Muḥammad b. Dushmanziyār Ibn Kākūya, who ruled in ‘Irāq 398–433/1007–1041. The work was completed and edited after Avicenna’s death by his disciple, ‘Abdu’l-Wāḥid b. Muḥammad Jūzjānī. For details concerning this composition and its author see Browne, Lit. Hist. II, 106–111, 115, GIPh 363, EIO 2218, RS 162, Pr 114, R 433–434, etc. *Ind. libr.* Bh 215. The present copy was transcribed in 1113 AH. Its language is appreciably modernised. It contains only the sections on physics, metaphysics and logic, and so represents the original version of the book, without Jūzjānī’s additions. Beg.

سپاس و ستائش مر خداوند آفریدکار الخ

S 255 × 150, 195 × 95, ll 17. Or. pap. Good Ind. nast. Cond. good.

1358.

نزهت نامهٔ علائي

NUZ’HAT-NĀMA-I-‘ALĀĪ. G 60.

A fragment of a concise encyclopædia dealing with medicine, horoscopes, amulets, cabbalistic interpretations of the meaning of letters, alchemy, astrology, the preparation of pills and antidotes, etc. The author, Shāh Mardān (or, as in EB 1480, Sahmu’d-Dīn) b. Abī’l-Khayr, wrote probably not long after 475/1082. The work is dedicated to ‘Alāu’d-Daula Garshāsp Ḥisāmu’d-Dīn b. ‘Alī b. Farāmurz (433–443/1041–1051) b. ‘Alāi’d-Daula Muḥammad (398–433/1007–1041), a prince of Ṭabaristān. See GIPh 363, EB 1480, Gotha C. 30–36; cf. R 465–466, Fl II 517. A bad copy, dating from the end of the XIc. or the beg. of the XIIc. AH. It contains extracts from both *qisms* into which the work is divided, partly reproduced literally, partly in abstract. Beg.

ایزد تعالی از حکم حکمت و قوت قدرت جهان آفرید الخ

Bd. v. Ff. 3v–4v and 36–172, S 200 × 135, 155 × 95, ll 20. Or. pap. Ind. nast., different hands. Cond. tol. good. Notes on the fly-leaves and on the margins.

1359. مفتاح العلوم

MIFTĀḤU’L-‘ULŪM. M 140.

An encyclopædia dealing with religious, philosophical, philological, medical, zoological, astrological, magical, etc., matters. Its title (here found on f. 3) is variously given in different copies as *Jāmi‘u’l-‘ulūm*, *Jawāmi‘u’l-‘ulūm*, *Ḥadā’iqu’l-anwār fī ḥaqā’iqi’l-asrār*, etc. It was completed in 574/1179 by Fakhru’d-Dīn Muḥammad b. ‘Umar ar-Rāzī, usually called Fakhr-i-Rāzī, d. 606/1209–1210, and dedicated to Khwārizm Shāh ‘Alāu’d-Dīn Takash b. Īl-Arslān b. Atsiz, who reigned in 568–596/1172–1200. See Browne, Lit. Hist., II, 484–485, Brockelmann, Gesch. d. Ar. Lit., v. I, pp. 506–508, GIPh 363; Bl II 722, RS 142–143, EB 1481–1482, Pr 92, Leyden C. I, No. 16. The work is divided into 60 *bābs* (their headings are given in EB 1481 and RS 142). Copied in the XIc. AH. Beg.

الحمد لله الذي انشأنا بتصريفه و اثرنا بتشريفه الخ

Ff. (217), S 220 × 125, 150 × 60, ll 17. Or. pap. Old Ind. nast. Cond. tol. good, slightly worm-eaten. Space is reserved on many pages, apparently for drawings, but is everywhere left blank. Many lacunas in the middle of the book.

1360. نفائس الفنون

NAFĀ’ISU’L-FUNŪN. M 141.

The well known encyclopædia, dealing with different disciplines. It was composed between 735 and 742/1335–1342, by Muḥammad b. Maḥmūd al-Āmulī, d. after 753/1352, who dedicated it to Amīr Jamālu’d-Dīn Shaykh Abū Isḥāq b. Maḥmūd-Shāh, a ruler of Fārs and ‘Irāq, 742–754/1341–1353. The work is divided into a *muqaddima* and two *qisms*, each subdivided into several *maqālas* (their lists are given in EIO 2221 and EB 1483), and the full title is *Nafā’isu’l-funūn fī ‘arā’isi’l-‘uyūn*. See GIPh 363–364, Bl II 725, EIO 2221–2224, EB 1483–1491, Pr 148, 164–167, 352, R 435–438, Fl I 38–42, etc. *Ind. libr.* Bh 219–221. Cf. also Mélanges Asiatiques, III, p. 734 and V, p. 261; Wiener Jahrbücher, v. 61, Anzeigeblatt, pp. 2–10, etc. Lith. in Persia. The present copy was transcribed at Lucknow in 2612, i.e. possibly 1226 AH., and the transcript was collated. An index is given on ff. 1v–20. Beg. as usual (f. 21v):

حمد و ثنا و شکربی انتها حضرت پادشاهی را الخ

Ff. (865), S 360 × 210, 235 × 120, ll 17. Or. pap. Ind. nast. Cond. good. Vignettes.

1361.

The same. M 2.

The *fifth fann* of the fourth *maqāla* of the first *qism* of the same work, dealing with genealogy (انساب). Copied towards the end of the XIIc. AH., included in a *majmū'a* (see No. 926).

Bd. v. Ff. 1–8v. For measurements, etc., see above, No. 926.

1362.

The same. M 128.

An index only, probably originally belonging to what might have been a good copy of the same work, dating from the XIIc. AH.

Bd. v. Ff. 1v–16, S 290 × 190, 200 × 100, ll 21. Or. pap. Ind. nast. Cond. good. Vignette.

1363. دانشنامهٔ جهان

DĀNISH-NĀMA-I-JAHĀN. H 3.

An encyclopædia of naturalistic disciplines, such as cosmology, meteorology, botany, physiology, anatomy, etc., in 10 *faṣls*, 20 *aṣls*, 4 *natīja* and a *khātima*. The author calls himself Ghiyāthu'd-Dīn 'Alī b. 'Alī Amīrān Ḥusaynī Iṣfahānī (here اصفهانی), who wrote probably in the VIIc. or VIIIc. AH. It is dedicated to Abū'l-Fatḥ Sulṭān Maḥmūd (see f. 3v), but there are no indications as to which dynasty this prince belonged to. See EIO 2173–2174, EB 1456, Pr 372–373, R 439–440, etc. The present copy dates from the end of the XIIc. AH. Beg. (f. 2):

سزاوار ستائش و سپاس مبدعي است که باقضای (باقتضای) ذاتي الخ

The first folio is occupied with a fragment of a Sufic treatise dedicated to Nādir-Shāh.

Ff. 167, S 255 × 195, 165 × 90, ll 17. Or. pap. Ind. nast. Cond. good.

1364.

مجمل الحكمة

MUJMALU'L-ḤIKMAT. Ob 12.

A collection of concise treatises dealing with various mathematical and logical disciplines, being an abbreviated Persian paraphrase of the well known encyclopædia *Ikhwānu'ṣ-ṣafā*. The present Persian version was prepared in the reign of Tīmūr (cf. f. 2v), but the compiler does not mention his own name. This volume contains only the first *qism* of the whole work, which comprised also the naturalistic, astronomical and religious disciplines. See EIO 2225, EB 1492, Pr 158–161, Fl I 42, etc. *Ind. libr.* Bh 207; cf. St. No. 33 on p. 121. Transcribed in the XIIc. AH. Beg.

سپاس و منت وجودی را که واجب الوجود الخ

S 175 × 110, 120 × 65, ll 17. Or. pap. Ind. nast. Cond. good.

1365.

شاهد صادق

SHĀHAD-I-ṢĀD M 109.

A large compendium of information pertaining to the religious, ethical, political, philosophical and naturalistic disciplines, interspersed with religious traditions, proverbs and aphorisms of ancient sages, copious poetical quotations, etc. The author, Muḥammad Ṣādiq b. Muḥammad Ṣāliḥ Iṣfahānī Āzādānī, with the *takhalluṣ* Ṣādiqī, commenced it in 1054/1644. The work is divided into five *bābs* and a *khātima* (the list of their headings is given in EIO 2226). See EIO 2226–2227, Pr 167, R 775, etc. *Ind. libr.* Bh 468; cf. St. No. 14 on p. 52. A portion of it was translated into English, London, 1832 (Or. Transl. Fund). Copied in the XIIc. AH., incomplete at the end. Beg.

الحمد لله تعالى و منه المبتدى و اليه المنتهى الخ

Ff. (744), S 295 × 160, 190 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1366.

The same. M 108.

Another copy of the same work, dating from the end of the XIIc. or the beg. of the XIIIc. AH. Beg. as in the preceding copy.

S 315 × 210, 250 × 135, ll 21. Or. pap. Ind. coarse nast. Cond. good. Some folios are misplaced.

1367. فرهنگ اورنگ شاهي

FARHANG-I-AURANG-SHĀHĪ. D 254.

A voluminous naturalistic encyclopædia of India, with its full title of *Farhang-i-ʻajā'ibu'l-ḥaqā'iq-i-Aurang-Shāhī* (see f. 2v). The author, Hidāyatu'l-lah b. Muḥammad Muḥsin al-Qurayshī al-Hāshimī al-Jaʻfarī, dedicated it to Aurangzīb. The work, which seems to be very rare, contains a description of the animals, plants, minerals, etc., of India, with many illustrations, some of them being rather good. Copious poetical quotations in Persian and Hindustani. The present copy, dating from the end of the XIc. or the beg. of the XIIc. AH., is fragmentary, folios are badly misplaced, and the text of different sections is confused. There is a complicated system of division into chapters, which would be difficult to reproduce here on account of the misplacements of folios, but the original sequence of the subjects seems to be as follows: insects (f. 16); snakes (and the methods of treatment of snake bites) (f. 46); scorpions, centipedes, etc. (f. 58v); lizards (f. 66); spiders (ff. 67–70, 412v); ants (f. 70); classification of properties of different animals (f. 74); birds (f. 77); plants (ff. 83–290v, 413–537v), to which belongs also the section on agriculture (ff. 291–338); 'wonders,' dragons, crocodiles, etc. (f. 338); meteorology (f. 346); aquatic animals, fishes, etc. (f. 349); turtles (f. 407); minerals (f. 540); *ṭilisms* (f. 546); geology, dealing with hills (f. 554), wells (f. 568), brooks, etc. (f. 597–601). The work is based on many well known earlier treatises on the same matters. Beg.

ای حمد تو سر دفتر توقیع کلام ‹ از لام تو کام دل هر خسته تمام ‹

Ff. 601, S 310 × 190, 190 × 105, ll 28–38. Or. pap. Ind. nast. Cond. not good. Many leaves injured by dampness, worms and repairs.

1368. مختصر مفيد

MUKHTAṢAR-I-MUFĪD. J 23.

A treatise of encyclopædic character, dealing with cosmography, meteorology, astrology, geography, physiology, demonology, etc. It was composed in 1201/1787 (chronogram غرا), by Muḥammad Aslam Bangālī Pandwāī, and based on the standard works on each of the disciplines dealt with here. The treatise is divided into a *maṭlab* (f. 3v, on مجردات و مرکبات), and 20 *fāidas*: 1, on عقول (f. 15v); 2, on اجرام علوي (f. 17); 3, on ملائكة الخ (f. 37); 4, on صبح و شفق (f. 37v); 5, on محاق هلال و بدر (f. 38); 6, on

كسوف (f. 39); 7, on تاريخ سال (f. 39v); 8, on كون و فساد (f. 48v); 9, on عناصر اربعه (f. 49); 10, on انسان (f. 163); 11, on نفس انساني و ارواح (f. 165v); 12, on حواس خمس (f. 169v); 13, on قوای باعثه و قوای خادمه (f. 172v); 14, on قوای عقليه (f. 174v); 15, on تكوين نطفه و تشريح و تركيب اعضا (f. 175); 16, on سن و عمر (f. 183). 17. on انواع كه در تحت اجناس فضائل اند (f. 186); 18, on انواع اضداد اجناس فضائل (f. 188v); 19, on جن و شياطين (f. 193); 20, on اسامي علوم حكمت نظري و علمي (f. 194). It is the same work as the one described in Pr 172–173. In that copy the work is divided into 41 *fāidas*, but the 21 additional *fāidas* are simply parts of *fāida* 9 of this transcript. Copied in the beg. of the XIIIc. AH. Beg.

سبحان الله حكمت بالغهٔ خالق ارض و سماوات الخ

Ff. (197), S 215 × 150, 165 × 95, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

2. Philosophy, Ethics and Politics.

1369. ظفر نامه

ẒAFAR-NĀMA. E 223.

A short fragment from the *Ẓafar-nāma*, a Persian version of what is said to have been a Pehlevi book on ethics, ascribed to the authorship of the legendary sage Buzurjmihr, the wazīr of Anūshirwān. It was translated by the celebrated Avicenna, or Abū ʿAlī b. Sīnā (see above, No. 1357), at the request of the Samanide prince Nūḥ b. Manṣūr (366–387/976–997). See EIO 2151–2152, EB 1241 (43), 1476 (6), 2019, R 52, Fl III 493–494. Edited in C. Schefer's Chrestomathie Persane, vol. I, pp. 1–6 (texts) and 3–5 (notes). In the present copy, dating from the end of the XIIc. AH., the language is considerably modernised. Beg.

بدانكه آورده اند كه روزی نوشيروان عادل بزرجمهر را كه وزير بود طلب كرد الخ

Bd. v. For measurements, etc., see No. 1155.

1370. كنج الكنج

GANJU'L-GANJ (!). E 75.

The *first volume* of a very interesting and rare work on politics (در اخلاق پادشاهان), containing a great number of historical anecdotes, etc. The editor, who does not mention his name, states in his introduction that he found a copy of the work, which was incomplete, the introduction and the first *bāb* having been lost. Seeing, however, that the contents of the book were valuable even in this incomplete form, he wrote a new preface and left the old work to begin with the second *bāb*, as it was. The author of the treatise is called Abū'l-Qāsim Naṣr b. Aḥmad ash-Shādānī an-Nīshābūrī (cf. ff. 3, 168v, etc.). He mentions several times that he was at Ghaznī in 503/1109 (ff. 7v, 144, etc.), which was then under Sulṭān Mas'ūd, the Ghaznawide (492–508/1099–1114), often referred to in the text, always as still reigning. The language of the book is really archaic, but in some places probably slightly modernised. The work is divided into six *bābs* (of which the first one has been lost):

باب دویم ، (f. 3v) (در انوار عقل و نثار خرد و رایهای راست)
„ سیوم ، (f. 86v) (در اقبال دولت خداوند ولینعمت)
„ چهارم ، (f. 168v) در آداب پادشاهي و شرائط جهانداري ،
„ پنجم ، (f. 228) در توقیعات بزرگان و نادرات زیرکان ،
„ ششم ، (f. 262) در آداب وزرا و نوادر اعمال کسری ،

The title in its monstrous form appears only in the colophon, and is probably due to the scribe's imagination. The work is not mentioned by Ḥājjī Khalīfa. Cf. St. No. 17 on p. 52. Copied in the XIIc. AH. for one Ḥasan 'Alī. Beg. of the preface:

حمد بیحد و ثنای بیعد حکیمی را که مناظم عالم الخ

Beg. of the second *bāb*, i.e. the original work (f. 3v):

باب دویم کرد آورده شد اندرین باب انوار عقل و نثار خرد الخ

Ff. (342), S 250 × 145, 190 × 90, ll 15. Or. pap. Coarse and vulgar Ind. nast. Cond. good. Slightly worm-eaten.

1371. (ربیع الاسرار)

(RABĪ'U'L-ASRĀR). E 74.

An interesting old work on ethics, with some references to cosmological, magical and other matters. It is dedicated to the Atābeg of Yazd, Salghur Shāh (b. Maḥmūd b. Manṣūr), who reigned in 629–670/1232–1271. Unfortunately, the present copy is incomplete both at the beginning and the end (although one folio, in a more modern handwriting, is added on each side, containing the beginning as well as the end, both obviously spurious). The name of the author and the exact title also do not appear here. The title as above is given, in a comparatively old handwriting, on the fly-leaf. The author's name may be Aḥmad b. Muḥammad as-Samarqandī aṣ-Ṣūfī, cf. f. 21 where this name is introduced by the words مترجم كتاب. The treatise is based on several early works, and is divided into 82 *bābs*. It contains also many historical anecdotes, and copious poetical quotations, chiefly in Arabic. The language is simple and not much modernised. Probably this particular copy is referred to in St. No. 13 on p. 52. The copy itself dates apparently from the end of the Xc. or the beg. of the XIc. AH. Beg. (as on the spurious initial page):

حمد بی نهایت و مدح بی غایت آنخدائي را که الخ

Beg. of the original portion of the MS. (f. 2):

..... مظفر الدولة و الدنیاء و الدین جلال الاسلام و المسلمین امیر سلغر شاه خلد الله ظلال عاطفته و ابد کمال رأفته و اعلی شأنه الخ

S 225 × 150, 165 × 100, ll 23. Or. pap. Pers. nast. Cond. tol. good. Slightly injured by dampness and repairs Many lacunas, folios often misplaced (in the beginning their order must be: 1, lacuna, 2, 4, 5, 3, etc.).

1372. اخلاق ناصري

AKHLĀQ-I-NĀṢIRĪ. E 9.

The most popular work amongst Persian treatises on ethics. It was composed by the well known astronomer Naṣīru'd-Dīn Muḥammad b. Muḥammad b. al-Ḥasan aṭ-Ṭūsī, d. 672/1274, cf. above, No. 1182. It was dedicated to the governor of Quhistān, Nāṣiru'd-Dīn b. 'Abdi'r-Raḥīm b. Abī-Manṣūr Muḥtasham. For details concerning the author and his work see Br. Lit. Hist. II, 484–486, GIPh 348, Bl II 730–733, EIO 2155–2172, Br 124, RS 147–148, EB 1435–1443, Pr 49, 304, Ros 290, R 441 sq., 856, Dresden C. No. 343, etc. *Ind. libr.* Bh 208, St. No. 9 on p. 51. Cf. also E. Frissell in Bombay Transactions, vol. I, pp. 17–40; Schier, Specimen editionis, etc., Dresden, 1841; A. Sprenger, in ZDMG, vol. XIII, pp. 539–540; etc. Lith. a great many times in India and Persia. The present copy was transcribed by Mīr 'Abdu's-Salām, in 1050 AH. Beg. as usual:

حمد بی حد و مدح بی عد لائق حضرت عزت الخ

Ff. (161), S 230 × 130, 170 × 90, ll 42–30, in three oblique columns. Good. Or. pap. Good Ind. nast. Cond. rather bad, injured by worms, dampness and repairs. Good vignette.

1373.

The same. E 11.

Another copy of the same work, dated 1094 AH. (the 27th year of Aurangzīb's reign). Beg. as in the preceding copy.

Ff. (216), S 230 × 130, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Glosses on the margins.

1374.

The same. E 4.

Another copy of the same work, dating from the beg. of the XIIc. AH. Incomplete at the end. Beg. slightly different:

شکر نا محصور و حمد نا محدود حضرت واجب الوجود الخ

Bd. v. Ff. 20v–91v, S 235 × 140, 170 × 70, ll 20. Or. pap. Ind. nast. Cond. good. Many marginal glosses.

1375.

The same. E 13.

Another copy of the same work, dated 1174 AH., transcribed by one Najmu'd-Dīn. Beg. as in No. 1372.

S 190 × 150, 130 × 90, ll 16. Europ. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1376.

The same. E 9*a*.

Another copy of the same work, transcribed in 1184 AH. by Nāhir-Khān b. Ḥusayn-Khān. Beg. as in No. 1372.

S 215 × 130, 150 × 80, ll 17. Or. pap. Ind. nast. Cond. good. Copious glosses on the margins.

1377.

The same. E 10.

Another copy of the same work, transcribed by Sharafu'd-Dīn towards the end of the XIIc. AH. Beg. as in No. 1372.

S 235 × 130, 180 × 90, ll 17. Or. pap. Ind. shik.-nast. Cond. tol. good.

1378.

The same. E 12.

Another copy of the same work, dating from the XIIIc. AH., incomplete at the end. Beg. as in No. 1372.

S 210 × 135, 185 × 95, ll 13. Or. pap. Ind. nast. Cond. good. Many lacunas, the order of folios in many places is confused. Marginal glosses.

1379. اخلاق الاشراف

AKHLĀQU’L-ASHRĀF. E 4.

A satirical exposition of sins and mistakes against the ethical standard, in numerous anecdotes derived from observation of contemporary life, by Niẓāmu’d-Dīn ‘Ubaydu’l-lah Zakānī, d. *ca.* 772/1371. The treatise, which is arranged in seven *faṣls*, was composed in 751/1351 (cf. f. 3). For details concerning the author and his work see Br. Lit. Hist. III, 230-257, GIPh 267, RS 264 (5), Pr No. 14 (69), Fl No. 567 (3), Fleischer, Leipzig C. No. 306, etc. Copied in the XIIc. AH. At the end there are several quatrains from Abū-Sa‘īd b. Abī’l-Khayr. Beg.

شکر نا محصور و حمد نا محدود حضرت واجب الوجود را الخ

Bd. v. Ff. 1v–19, S 215 × 140, 155 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1380. ذخيرة الملوک

DHAKHĪRATU’L-MULŪK. E 72.

A treatise on ethics and politics, by Sayyid ‘Alī b. Shihābi’d-Dīn Hamadānī, the famous saint and Muhammadan missionary of Kashmīr, d. 786/1385. See concerning him and his work GIPh 349, Bl II 760–766, EIO 2176–2179, EB 1451–1453, Pr 17, 321–323, Ros 291, R 447, Fl III 284, Tornberg 290, Dresden C. No. 5, Leyden C. IV 320, etc. *Ind. libr.* Bh 213–214, St. No. 6 on p. 50 and No. 43 on p. 164. The work is divided into ten *bābs* (the list of their headings is given in EIO 2176). Copied by ‘Ibādu’l-lah b. Khwāja Fayḍī in the XIIc. AH. Beg.

حمد بسیار و ثنای بیشمار مر حضرت ملکی را الخ

Ff. (196), S 235 × 135, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Notes and stray poetical quotations on the last two folios.

1381. نصائح نظام الملک

NAṢĀ'IḤ-I-NIẒĀMU'L-MULK. E 209.

Admonitions on the subject of the duties of an administrative official, etc., ascribed to the famous wazīr of several Saljuqide princes, Niẓāmu'l-Mulk (d. 485/1092). The author of this work does not mention his own name. He based it on Niẓāmu'l-Mulk's own work *Siyaru'l-mulūk* as well as on papers and the oral traditions preserved in his family. The treatise was compiled, apparently in the second half of the ninth century AH., for Amīr Fakhru'd-Daula Ḥasan b. Tāji'd-Dīn Ḥasan, a descendant of Niẓāmu'l-Mulk. See GIPh 348, EB 1426–1428, R 446, etc. Cf. Mélanges Asiatiques, vol. VI, p. 115; Elliott, Hist. of India, v. VI, pp. 485 sq. The present copy dates from the XIIc. AH. Beg.

شرائف تحمیدات پادشاهی را که انتساب فخر دین بنظام ملک الخ

Ff. (67), S 235 × 135, 170 × 80, ll 15. Or. pap. Ind. nast. Cond. rather bad. Injured by dampness and repairs.

1382. اخلاق جلالي

AKHLĀQ-I-JALĀLĪ. E 7.

The famous work on ethics, with the full title of *Lawāmi'u'l-ishrāq fī makārimi'l-akhlāq*, by Jalālu'd-Dīn Muḥammad b. As'ad aṣ-Ṣiddīqī ad-Dawānī, d. 908/1502–1503, who dedicated it to the Āq-Qoyunlū prince of 'Irāq, Ḥasan-beg Bahādur (872–882/1467–1477). For details concerning the work and its author see Br. Lit. Hist. III, 442-443, GIPh 348; Bl II 740–741, EIO 2183–2187, EB 1298 (1), 1457–1459, Pr 307, R 442 sq., Aum 62, Mehren 6, etc. *Ind. libr.* Madr 133, St. No. 10 on p. 51. Lith. and printed a great many times in India. Translated into English by W. F. Thompson, London, 1839 (Or. Transl. Fund). Copied in 1020 AH. Beg. as usual:

افتتاح كلام بنام واجب الاعتظام سلطاني سزد الخ

Ff. (132), S 230 × 140, 140 × 70, ll 17. Or. pap. Ind. nast. Cond. good. Copious notes and glosses. Index. Vignette.

1383.

The same. E 5.

Another copy of the same work, dated 1169 AH. (here ١١٦٩). Beg. as in the preceding copy.

Ff. (158), S 225 × 125, 160 × 80, ll 15. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten.

1384.

The same. E 6.

A small portion of the same work, containing only the beginning. Transcribed in the XIIIc. AH. Beginning as in both preceding copies.

S 285 × 190, 220 × 105, ll 9. Europ. pap. Ind. nast. Cond. good. Glosses.

1385. حصن الملوک

ḤIṢNU'L-MULŪK. D 145.

A treatise on ethics and politics, in three *qisms*. It was composed, as stated in the preface, 39 years after the death of Shāhrukh, i.e. *ca.* 889/1484, and dedicated to Sulṭān Ḥusayn Mīrzā (873–911 1469–1506). The author does not mention his own name. The work seems to be very rare in Western libraries, but the MSS. of it are fairly common in Turkestan. The present copy dates from about the middle of the Xc. AH. Of the beg. there remains only : شکر و سپاس و ستائش (continuation is damaged by dampness).

Ff. (130), S 185 × 125, 125 × 80, ll 10. Or. pap. Khorasani nast. Cond. good. Index.

1386. اخلاق محسنی

AKHLĀQ-I-MUḤSINĪ. E 8.

Another well known work on ethics, dedicated to prince Abū'l-Muḥsin, the son of Sulṭān Ḥusayn Mīrzā. The author is the famous and prolific writer Ḥusayn b. ʻAlī Wāʻiẓ al-Kāshifī, d. 910/1505 (cf. above, Nos. 59–60, 290–291, 959–967). The treatise is divided into 40 *faṣls* (the list of their headings is given in EIO 2188). For the details concerning the work and its author see Br. Lit. Hist. III, 442–443, GIPh 349; Bl II 742–749, EIO 2188–2200, Br 125, EB 1460–1462, Ros 291, R 443, Aum 63, Mehren 6, Dorn C. 257, Krafft 183, etc. *Ind. libr.* Madr 134, St. No. 8 on p. 50. Lith. and printed many times in England, India, Constantinople, etc. Translated into English by H. G. Keene, Hertford, 1851; cf. also G. de Tassy, Notice du traité Persan sur les vertus de Hussein Vaëz, Paris, 1837 (JA, IV, pp. 61-81). Transcribed in 923 AH., by ʻAbdu's-Salām Kātib. Therefore this may be one of the earliest known copies of this work (although the date seems to be slightly suspicious). Beg.

حضرت پادشاه علی الاطلاق عزت کلمته و جلت عظمته الخ

S 245 × 160, 150 × 80, ll 17. Or. pap. Very good Indo-Herati nast. Cond. very good. Excellent vignette.

1387. اخلاق همايون

AKHLĀQ-I-HUMĀYŪN. Oa 31.

A short treatise on ethics, comp. in 912/1506–1507 (cf. f. 4v) by Ikhtiyār al-Ḥusaynī (cf. ff. 3v, 25, 35v), who may be identical with the author of *Mukhtāru'l-Ikhtiyār* (see above, No. 1035), a treatise on *fiqh*. It is dedicated to Bābur (cf. f. 4v), and based on various early standard works on the subject, chiefly on the well known treatise on ethics by Ibn Miskawayh (cf. f. 5). The work is divided into three *qānūns*, subdivided into numerous *baḥths*, *qā'idas*, *jadwals*, etc. See Bl II 767, EB 1463, Pr 323–324; (GC I 21). Transcribed in 1187 AH. Beg.

طغرای سعادت خسروان عالي شان دار الملک الخ

Bd. v. Ff. 1v–38v, S 235 × 145, 165 × 85, ll 17. Or. pap. Ind. nast. Cond. good.

1388. پند نامهٔ جهانگيري

PAND-NĀMA-I-JAHĀNGĪRĪ. E 39.

A short ethico-religious treatise, containing numerous instructive anecdotes, composed in, or shortly after, 1021/1612, which year is referred to in the beginning. The name of the author is not given. It is divided into an *'inwān* and 7 *naw's*. Cf. St. No. 15 on p. 52. This treatise seems to be identical in contents with the work, also composed in 1021/1612, styled *Mau'iẓa-i-Jahāngīrī*, by Mīrzā Muḥammad Bāqir Najm-i-Thānī, with the *takhalluṣ* Bāqir-Khān, see EIO 1535 (1), 2205, etc. The initial words, however, are different. The present copy was transcribed from a very defective original, because many pages are left partly blank. The copyist, Ghulām Muḥammad b. Muḥammad 'Umar Bāpī, wrote it in 1191 AH. Beg.

الحمد لله ...... اما بعد از حمد و سپاس و ستائش حضرت بار تعالی الخ

S 245 × 135, 185 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

1389. نفائس وجيهي

NAFĀ'IS-I-WAJĪHĪ. E 210.

A treatise on various ethical and theological matters, divided into numerous short passages, called *nafīsa*, and based on aphorisms and maxims of early saints, Sufis, etc. The author calls himself (f. 4) Wajīhu'd-Dīn b. 'Īsā Suhrawardī. He wrote apparently some time about 1037/1628 (cf. f. 5v or 7v), but there is some doubt as to the prince to whom the work is dedicated. He is called (f. 8v) ابو المظفر شهاب الدين شاه جهان ثاني صاحب قران. The word *thānī* is used rather ambiguously: if it is directly connected with the name Shāhjahān, the prince in question is Shāhjahān II, who reigned only a few months in 1131/1719. But his surname was *not* Shihābu'd-Dīn. Most probably the prince mentioned here is the first Shāhjahān, who really was surnamed Shihābu'd-Dīn (1037–1069/1628–1659) and the word ثاني belongs to the expression صاحب قران, being placed in front, instead of at the end as in the more common form of صاحب قران ثاني, merely for the sake of the rhyme. Cf. St. No. 74 on p. 43. Transcribed in the XIIc. AH. Beg.

اولاً پيش از شروع فروغ کلک جواهر سلک سر بادای مقصود الخ

S 215 × 115, 155 × 65, ll 15. Or. pap. Ind. nast. Cond. not quite good. Slightly worm-eaten and injured by repairs.

1390. (رساله در حکمت)

(RISĀLA DAR ḤIKMAT). E 92.

An ethico-theosophic treatise, without a title (which may have been given in the original, but is lost with the initial leaves, missing in this copy). The author is the well known Persian philosopher, Ṣadru'd-Dīn Muḥammad b. Ibrāhīm b. Yaḥyā Shīrāzī (see f. 3), who died in 1050/1640. See Brockelmann, Gesch. d. Ar. Lit., v. II, p. 413. The copy dates from the end of the XIIc. AH., and is incomplete at the beginning and in the middle.

Ff. (84), S 150 × 95, 95 × 45, ll 12. Eur. pap. Bad Ind. nast. Cond. tol. good.

1391. اخلاق سير پادشاهان

AKHLĀQ-I-SIYAR-I-PĀDSHĀHĀN. E 56.

A treatise on politics, based on legends about the ancient sages and their sayings, with occasional poetical quotations. It was commenced in 1054/1644 (chronogram انتخاب) and completed in 1055/1645 (chronogram اخلاق پادشاهي), by the order of a prince, whose name is not mentioned and whose titles do not allow us to identify even the dynasty to which he belonged. The author does not mention his own name. Cf. St. No. 11 on p. 51. The treatise is divided into a *muqaddima*, five *faṣls* and a *khātima* (their headings are not written in red, contrary to the general practice, and therefore it is not easy to find where one ends and the next begins). Copied at Aurangābād in 1192 AH. Beg.

الحمد لله ...... و بعده نموده میشود که مرة الاخری الخ

Bd. v. S 235 × 150, 160 × 95, ll 15. Or. pap. Coarse Ind. nast. Cond. tol. good.

1392.

غاية الامكان فی دراية المكان

GHĀYATU'L-IMKĀN FĪ DARĀYATI'L-MAKĀN. Oa 49.

A philosophical treatise dealing chiefly with the essence and the qualities of God, by Maḥmūd Ushnūī, surnamed Durr-i-yatīm. It is the same work as the one described in EIO 1869 (IV). The time of composition is not given, but it cannot have been composed later than 1057/1647, which year is the date of the India Office copy. The present transcript dates from the XIIc. AH. Beg.

الحمد لله الذي لا آخر لاوليته و لا اول لآخريته الخ

Bd. v. Ff. 1v–60, S 170 × 110, 100 × 60, ll 11. Or. pap. Ind. nast. Cond. good.

1393.

حيوة النفوس

ḤAYĀTU'N-NUFŪS. H 2.

The *second* and the *third fanns* of a compilation on (1) physics and (2) metaphysics. The name of the author is not given in this copy, and the work must have been composed before 1076/1666, which is the date of the present transcript, made by Muḥammad Ḥusayn Shāhābādī. The title is given in the colophon. Beg. of the *second fann*:

الحمد لواهب العقل و مفيض الوجود، فن دوم در علم طبيعي و آن
مشتمل بود بر مقدمه که تقديم آن واجب بود بر اقسام، الخ

The *third fann* opens abruptly:

...... در علم الهي و آن مشتمل بر شش قسم بود و مقدمه الخ

S 215 × 130, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

1394.

(كتاب اخلاق)

(KITĀB-I-AKHLĀQ). E 56.

A treatise on ethics, chiefly from the religious point of view, with clearly Shi'ite tendencies. The exact title, the author's name and the date of composition are not mentioned. The work is dedicated to the prince whom the author calls ابو النصر ابو المظفر سلطان فتح الله. The only prince who possessed the name Fatḥu'l-lah was the ʿImād-Shāh of that name who reigned in 896–910/1484–1504. But on f. 2 the author refers also, in terms of reverence, to a saint, Mīr Muḥammad Saʿīd Jumlatu'l-mulkī (?), جملة الملكي, whose name is closely alike with that of Ḥāfiẓ Muḥammad Saʿīd b. Karami'l-lah b. Salmān Maḥmūd, who composed in 1102/1690–1691, a treatise on ethics (see EIO 2211) and therefore must have flourished about that time. The copy itself must have been transcribed in 1192 AH., because another treatise in the same *majmūʿa*, written by the same hand, is so dated. Cf. St. No. 11 on p. 51. Beg.

ابتدای کلام بنام خداوندی سزا است که ابتدای هر چیز الخ

Bd. v. S 235 × 150, 160 × 95, ll 15. Or. pap. Ind. nast Cond. tol. good.

1395. ابواب الجنان

ABWĀBU'L-JINĀN. E 2.

The *first* volume of the treatise on ethics and religious philosophy, by Muḥammad Rafīʿ Wāʿiẓ Qazwīnī, d. *ca.* 1105/1694. The work is dedicated to Shāh ʿAbbās II (1052–1077/1642–1667) (cf. f. 7). Originally it was divided into eight *bābs*, or volumes, but only two *bābs* are so far known. See GIPh 351, Bl II 751–752, EIO 2213, Br 25, RS 152, EB 1472–1474, Pr 312–313, R 826, Aum 61, Fl III 293, etc. *Ind. libr.* Bh 211; (GC II 404). Transcribed at ʿAẓīmābād, in 1190 AH. (the 17th year of Shāh ʿĀlam's reign). Beg. as usual:

بهترین مقالي که سر خیل کاروان فنون محاورات تواند بود الخ

Ff. (342), S 260 × 160, 205 × 110, ll 16. Or. pap. Ind. nast. Cond. tol good.

1396.

The same. E 3.

Another copy of the *first bāb* of the same work, containing only the first four *majlis*. It dates from the end of the XIIc. or the beginning of the XIIIc. AH. Incomplete at the end.

S 210 × 140, 180 × 90, ll 13. Or. pap. Good Ind. nast. Cond. tol. good.

1397. (مجموعة)

(MAJMŪʿA). E 217.

A collection of short treatises on ethico-political matters, by ʿAbdu'l-Hādī b. ʿAbdi'l-Karīm Qādirī Tatī Chanāpatanī Karnātakī, who flourished towards the end of the XIIc. AH., because some of his works were composed in 1167/1754. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH.

1. *Naṣīḥat-nāma* (ff. 1v-3). An admonition, dealing with various topics of administration, addressed to the landlords of the Dakk'han and Carnatic, dated 1167/1754. Beg.

این نصیحت نامه است به سبیل موعظت از فقیر عبد الهادي الخ

2. *Yaqẓatu'l-mulūk* (ff. 3–3v). A very short admonition, apparently only the beginning of a larger treatise. It deals also with warnings against various political dangers and calamities which the author foresaw for the Carnatic, etc. Beg.

اکابران هر محل و مکان نقول این نصیحت نامه به حاکمان و پادشاهان الخ

3. *Hidāyat-i-rabbānī dar buniyād-i-salṭanat-i-jāwidānī* (ff. 4v–64v). The *second daftar* from the work with this title. It deals with Sufico-political admonitions and warnings to the population of different South-Indian provinces concerning the danger of foreign conquest. There are numerous *firmāns* with explanations, prayers securing victory, etc. On the whole it is rather an interesting document illustrating the state of mind in Southern India just before the advance of the French and British troops. Towards the end there are included in the text: (1) admonitions of Nūshīrwān (f. 51); (2) admonitions of 'Abdu'l-lah Anṣārī to Niẓāmu'l-Mulk (f. 52v); (3) a theosophic treatise with the title *Risāla dar hidāyat-i-sulūk-i-khāṣṣ* (f. 54); (4) a short *naṣīḥat* ascribed to Ghazālī. Beg. of the original treatise:

قال الله تعالی عز و جل ففهمناها سلیمان …… این دیباچهٔ دفتر دویم است الخ

4. *Naṣīḥatu'l-wuzarā* (ff. 65–65v). A very short note on the duties of wazīrs, dated 1167/1754. Beg.

این چند کلمهٔ نصیحة الوزرا است که فقیر عبد الهادي الخ

Ff. 65, S 230 × 145, 195 × 105, ll 22. Eur. pap. Ind. nast. Cond. good.

1398.

دستور نامه

DASTŪR-NĀMA.

F 21.

A treatise on general principles of ethics and politics, details of the system of administration, forms of official correspondence, etc., composed in 1202/1788 (cf. f. 2) by Ghulām Ḥusayn of Muḥammadpūr (Arkāt), in the reign of Shāh-'Ālam (1173–1221/1759–1806). It is divided into six *bābs*:

باب اول، (f. 2v) در بیان شهنشاه و پادشاه و وزرا و اعیان و خدمات ادنی
و اعلی که بریاست لازم و واجب است،

باب دوم، (f. 12v) در بیان فرامین و پروانجات و کواغذ معاملات شرعي وغیره
که ملزوم بارگاه پادشاه است،

باب سیوم، (f. 23v) در بیان روش و آئین سلاطین روزکار اسلامیه و جمیع
مسلمانان،

باب چهارم، (f. 38v) در بیان صداقت آشنایان صادق که خود را در راه محبت
نثار کرده اند،

باب پنجم، (f. 67) در بیان حرص و آز پیران که در جمع کردن مال و منال
دنیا که وفا را نشاید سعي کردن (کردند؟) و آخر از
نامرادی حیران و پریشان شدن (شدند؟)،

باب ششم، (f. 78v) در بیان کریمان و جوانمردان که اخلاق حمیده داشتند
و در احیای مراتب تواضع و مدارا باخلاق خدا هیچ
قصور و دریغ نمي کردند،

Instead of the *khātima* there is an appendix (f. 87v).

فائده، آداب و القاب مراسلات که فیما بین پادشاه و امرا و غربا جاري
و مروج است،

Many interesting allusions to the political life of India contemporary with the author. Copied in 1203 AH. Beg.

حمد و سپاس بیقیاس مر پادشاهی را سزد که ممالک کون و مکان الخ

Ff. (90), S 225 × 130, 155 × 85, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

1399.

مختصر نصائح محمودي

MUKHTAṢAR-I-NAṢĀ’IḤ-I-MAḤMŪDĪ. E 219.

Admonitions on various ethical subjects, ascribed to no one less than the famous Maḥmūd of Ghazna (!). There cannot be the slightest doubt that the work is apocryphal and was, judging from its language, composed at a much more modern time than that of Maḥmūd. It may perhaps be worth study because there may be found incorporated in it various popular conceptions of the ideal ruler, based on folk-lore. Copied in the XIIc. AH. Beg.

الحمد لله ... اما بعد اين رسالهٔ است ملخص و مختصر از نصائح محمودي الخ

S 225 × 135, 135 × 70, ll 13. Or. pap. Ind. nast. Cond. good.

1400. نصيحت نامهٔ عبد الله انصاري

NAṢĪḤAT-NĀMA-I-‘ABDU’L-LAH ANṢĀRĪ. Oa 13.

A short collection of ethical maxims, claimed to be the admonitions of ‘Abdu’l-lah Anṣārī (d. 481/1088) to the famous Saljūq wazīr Niẓāmu’l-Mulk (d. 485/1092). Cf. above, Nos. 1381 and 1397 (3). It is very difficult to pronounce definitely as to the reality of Anṣārī’s authorship. Copied in the XIIc. AH. Beg.

حضرت شيخ عبد الله انصاري رحمة الله عليه در نصيحت الخ

Bd. v. Ff. 13v–19. For measurements, etc., see No. 1086. Scrappy notes and quotations on ff. 18v–19v.

1401. (مجموعه)

(MAJMŪ‘A). Oc 3.

Two treatises on various topics of ethics. Copied by Muḥammad Khaṭīb Jūdarī (جودري) towards the end of the XIIc. or the beg. of the XIIIc. AH.

1. *Sirāju’l-abrār* (or also *Minhāju’l-anwār*) (ff. 1v–54v). A treatise on ethics, in 19 *bābs* (only 18 are contained in this copy), by Maḥram-‘Alī b. Muḥammad b. ‘Alī Iṣfahānī. The date of composition is not given and cannot be discovered without special research. Incomplete at the end. Beg.

الحمد لله بدانكه اين مختصر است در علم تذكير و وعظ الخ

2. *Aḥsanu’l-qiṣaṣ* (ff. 55v–157v). A treatise on ethics, in Sufic strain, divided into 12 *bābs*. The author calls himself Aḥmad b. Aḥmad b. ‘Abbās b. Aḥmad b. Shihāb al-Ḥusaynī an-Naqawī al-Bukhārī, surnamed Mīrān Bhāī, an inhabitant of Fatḥābād near Deogir. He mentions many works which were his sources, but they are mostly early well known compositions and give no help for the determination of the period in which the author wrote his book. Beg.

حمد متوافر مر حضرت علام الغيوب و غفار الذنوب الخ

Bd. v. Ff. 1v–157v, S 210 × 140, 180 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

1402. (رساله در اخلاق)

(RISĀLA DAR AKHLĀQ). E 61.

A treatise on ethics and politics, discussed from a rather strictly theological point of view. There is no mention of its exact title, the author's name, or the date of composition. Only on the fly-leaf it is called *Ḥilyatu'l-muttaqīn*, but it has nothing in common with the well known work of Majlisī (cf. above, Nos. 1118–1124), bearing this title. The work is divided into 32 *bābs* and a *khātima*, but the present copy, dating from the XIIc. AH., breaks off at the 18th *bāb*. Besides, many pages are left blank, many lacunas. Beg.

الحمد لله الذي غرقت في بحار ذخار هوية حقائق الخ

S 240 × 160, 180 × 95, ll 14. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

1403. (رساله در معرفت حقوق)

(RISĀLA DAR MA'RIFAT-I-ḤUQŪQ). D 288.

A short treatise on the forms of respect and veneration to be paid to God, saints, parents, seniors. etc. The exact title, the name of the author and the date of composition are not mentioned. The copy itself is written by the same hand as another part of the same volume, copied at Gwāliyār in 1146 AH. by Sharafu'd-Dīn. Contains apparently not the complete treatise, but only part of it. Beg.

بدان ای نیک بخت که خدای تعالی خالق و نا مخلوق الخ

Bd. v. Ff. 14–25. For measurements, etc., see No. 263. CFW 1801.

1404. مقتل نامه

MAQTAL-NĀMA. E 187.

A treatise on the virtues of the ideal Divine ruler (*pādshāh-i-Raḥmānī*) and the faults of the Satanic ruler (*pādshāh-i-Shayṭānī*), chiefly as applied to local conditions of some provinces of Central India. The author calls himself Naṣīru'd-Dīn b. Shihābi'd-Dīn Zāhid Ajhūd'hanī and mentions that he wrote in the time of Aḥmad Shāh Sulṭān Aḥsanābādī. The date of composition is not given, but there is no doubt that the work is of modern origin. Copied in 1158 AH. by Asadu'l-lah Ḥasanī. Beg.

حمد و ثنای بیپایان مر لطیف خبیر خالقی را الخ

Ff. 15, S 235 × 125, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good. Repaired. CFW 1809.

1405.

The same. E 139.

Another copy of the same work, dating from the beg. of the XIIIc. AH. Its title is given here as قصهٔ پادشاه رحماني و پادشاه شيطاني طرفة العين (?). Ff. 1v–4 are occupied by a short collection of the sayings of Muḥammad, called *Qawl-i-Muḥammad Rasūlu'l-lah.* Beg. (on f. 4) as in the preceding copy.

Ff. (32), S 200 × 135, 140 × 70, ll 13. Europ. pap. Ind. nast. Cond. good.

1406. (رساله در اخلاق)

(RISĀLA DAR AKHLĀQ). Ac 27.

A collection of ethical and religious aphorisms, anecdotes, etc., each introduced by the words ای حبیب. The work seems to be of modern origin. The title, the author's name, and the date of composition are not mentioned. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله ...... ای حبیب از کوش دل بشنو الخ

Bd. v. Ff. 101v–152. For measurements, etc., see No. 1051.

1407. زاد آخرت

ZĀD-I-ĀKHIRAT. E 100.

A treatise on various topics of ethics, chiefly based on early works, especially those of Ghazālī. The language and the general style suggest a rather modern origin (the title may be a chronogram for 1203 AH.). Unfortunately there is no information concerning the author's name and the date of composition. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله ...... ای غافل مسکین الخ

Ff. (110), S 165 × 105, 110 × 70, ll 9. Eur. pap. Ind. vulgar nast. Cond. rather bad. Worm-eaten and repaired.

3. Logic.

1408. (مجموعهٔ رسائل در منطق)

(MAJMŪ'A-I-RASĀ'IL DAR MANṬIQ). H 7.

A collection of four treatises on logic, which are most popular as school-books. Transcribed in the XIIc. AH.

1. *Ṣughrā*, or *Risāla-i-ṣughrā dar manṭiq* (ff. 1–2v). A very short treatise on the elements of logic, by Mīr Sayyid Sharīfu'd-Dīn 'Alī Jurjānī, d. 816/1413–1414. See EIO 2181. Often lith. in Turkestan and elsewhere. The present copy is incomplete at the end. Beg.

هرچه در ذهن در آید اکر خالي از حکم باشد الخ

2. *Kubrā*, or *Risāla-i-kubrā dar manṭiq* (ff. 3–15v). A more detailed treatise on logic for beginners, by the same Sayyid Sharīf. See EIO 2180, EB 1455, R 812, cf. R 440 and 1088; (GC II 303). Lith. Lucknow, 1819, and later. Beg.

بدانکه آدمي را قوتیست دراکه که منتقش کردد الخ

3. *Kitābu'l-aysāghūjī* (ff. 19v–23). The well known treatise on logic, *in Arabic*, by Athīru'd-Dīn Mufaḍḍal b. 'Umar al-Abharī, d. 663/1264. See Brockelmann, Gesch. d. Ar. Lit., vol. I, p. 464. Beg.

نحمد الله علی توفیقه و نسأله هدایة طریق الخ

4. *Sharḥu'l-aysāghūjī* (ff. 27–36v). A commentary, *in Arabic*, on the preceding treatise, by Ḥisāmu'd-Dīn Ḥasan al-Kātī, d. 760/1359. See Brockelmann, ibid. Beg.

الحمد لله (الله here) الواجب وجوده و الممتنع نظره الخ

Ff. 36, S 325 × 175, 225 × 110, ll 15. Or. pap. Ind. nast. Cond. tol. good. Glosses and notes on the margins.

1409. شرح تهذیب المنطق

SHARḤ-I-TAHDHĪBU'L-MANṬIQ. H 6.

A Persian commentary on the well known Arabic school-book on logic, called *Tahdhību'l-manṭiq wa'l-kalām*. The latter (i.e. the original) was composed by Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftāzānī, d. 791/1389, see Brockelmann, Gesch. d. Arab. Lit., vol. II, p. 215. (GC II 305). The commentator calls himself (f. 2) 'Alī Akbar b. Nūri'd-Dīn Ḥusayn Ḥasanī Ṭabāṭabāī Nīrūī. He does not mention the date of composition of his work. Transcribed in the XIIc. AH. Beg.

حمد واجب الوجودیست که کلیات و جزئیات دلائل وحدانیت الخ

S 210 × 115, 150 × 70, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1410. شرح تهذیب المنطق

SHARḤ-I-TAHDHĪBU'L-MANṬIQ. H 5.

Another Persian commentary on the same *Tahdhīb* (see the preceding No.). The commentator's name and the date of composition are not mentioned. See EB 1454. The present copy, dating from the beg. of the XIIIc. AH., contains no introduction and opens with the first words of the original text followed by their explanation :

الحمد، حمد در لغت وصفيست بجميل اختياري الخ

S 305 × 185, 210 × 130, ll 26. Europ. pap. Ind. nast. Cond. good.

4. Lexicography, Grammar and Prosody.

A. Dictionaries.

1. *Arabic-Persian.*

1411. نصاب الصبيان

NIṢĀBU'Ṣ-ṢIBYĀN. **F 9.**

The well known versified vocabulary of the most common Arabic words, with their Persian equivalents. The author is Abū Naṣr Farāhī, or Farāhānī, with his full name Muḥammad (or Mas'ūd) b. Abī Bakr b. Ḥusayn (the name is differently given in different copies, see EIO 2375). He flourished *ca.* 617/1220. See Bl II 961–962, EIO 2375-2381, Br 150, 151 (1), 152, EB 1636–1639, Pr 214 (and 41, 71, 153), R 504, 506, Aum 112, Gotha C. 5, Fl I 112, etc. Cf. also H. Blochmann, Contributions to Persian Lexicography, JASB, v. 37, p. 7. Copied in the XIIc. AH. by 'Abdu'r-Raḥīm. It contains a short prose introduction, beg. (f. 151v) :

الحمد لله ...... قال الشيخ الامام ...... بدر الدين شمس العلما ......
ابو نصر محمد الفراهي الخ

The versified portion begins as usual (f. 151v) :

همي كويد ابو نصر فراهي، كه بروى رحمت حق باد و رضوان،

Scrappy notes and poetical quotations on ff. 146v–151 and 182–183.

Bd. v. Ff. 146v–183v. For measurements, etc., see No. 350. Copious marginal glosses.

1412. شرح نصاب الصبيان

SHARḤ-I-NIṢĀBU'Ṣ-ṢIBYĀN. Ob 11.

A brief commentary on the preceding work, chiefly dealing with matters of prosody. The name of the author and the date of composition are not mentioned. Cf. St. No. 29 on p. 135. Transcribed in the beg. of the XIIc. AH. Beg.

ابتدا میکنم بنام خدای که الخ

Bd. v. ff. 1v–27, S 310 × 180, 210 × 115, ll 23. Or. pap. Ind. nast. Cond. good.

2. *Persian-Persian.*

1413. اداة الفضلاء

ADĀTU'L-FUḌALĀ. B 1.

A vocabulary of Persian words and phrases, met with in the works of the early Persian poets. It was compiled in or about 822/1419 (as stated in this copy, f. 2v), or 812/1409 (as given in the copies in the British Museum, R 491, and in the Bodleian Library, EB 1716), by Qāḍī-Khān Badr (i.e. probably Badru'd-Dīn) Muḥammad Dihlawī, surnamed D'hārwāl (دهاڑوال). It is dedicated to Qadr-Khān b. Dilāwar-Khān, i.e. Alp-Khān (or Hushang) b. Dilāwar, a Ghuride prince of Mālwa (808–838/1405–1434) (see f. 2v). The work is divided into two parts, *qisms*. The *first* (ff. 3–112v) contains the dictionary, alphabetically arranged according to the first and the last letters of words; and the *second* (ff. 112v–167) consists of a series of phrases, also alphabetically arranged, as much as possible on the same principles See Bl II 972–973, EB 1716–1717, R 491–492, etc. Cf. St. No. 6 on p. 131. Cf. also H. Blochmann, Contributions to Persian Lexicography, JASB, v. 37, pp. 1–72. The present copy dates from the end of the XIc. or the beg. of the XIIc. AH. Beg.

حمد و ثنا باقصی الحد و الغایات ما ورای (ما وراء) الوصف الخ

Ff. 167, S 205 × 135, 160 × 85, ll 17. Or. pap. Ind. nast. Cond. not good. Injured by dampness. Vignette.

1414. فرهنگ ابراهیمي

FARHANG-I-IBRĀHĪMĪ. B 17.

The rare Persian dictionary, by Ibrāhīm Qiwām Fārūqī, in which the words are arranged according to the first and the last letters. It is also called *Sharaf-nāma* or *Sharaf-nāma-i-Aḥmad Munyarī*, because it is dedicated to the memory of shaykh Sharafu'd-Dīn Aḥmad, b. Yaḥyā Munyarī, d. 782/1380–1381 (cf. above Nos. 1205–1208). It was composed under Abū'l-Muẓaffar Bārbak-Shāh of Bengal, 864–879/1459–1474. The dictionary deals only with Persian words, chiefly those found in the works of early poets. See Bl II 974–978, EIO 2457, EB 1718–1719, Pr 195, R 492, Aum 103, etc. *Ind. libr.* Madr 147–148. Cf. also H. Blochmann, Contributions, etc., pp. 7–9; Lagarde. Persische Studien, p. 43, No. 36; Mélanges Asiatiques, III. p. 494, and IX, pp. 514–515. Copied by Faḍl-ʿAlī Riḍawī towards the end of the XIc. or the beg. of the XIIc. AH. Beg. of the preface (in verse):

بنام خداوند هستي به است، سر آغاز هر نامهٔ را که هست،

Beg. of the dictionary (f. 2v):

چون بفضل الله تقدس و تعالى الخ

Ff. (218), S 270 × 180, 220 × 125, ll 23. Or. pap. Ind. nast. Cond. tol. good.

1415. مؤيد الفضلاء

MU'AYYIDU'L-FUḌALĀ. B 40.

A Persian dictionary, in which also Arabic and Turkish words are included. They are alphabetically arranged, according to the first and the last letters. It was composed in 925/1519, by Muḥammad b. Lād of Dihlī, and was based on the most reliable authorities, enumerated in the preface (their titles are given in EIO 2459). See Bl II 980–981, EIO 2459–2464, Br 138, EB 1720, Pr 225–227, R 494, Leyden C. V 149. *Ind. libr.* Bh 244, Madr 149–150, St. No. 10 on p. 132. Cf. also C. Salemann, in Mélanges Asiatiques, IX, p. 522; Blochmann, Contributions, etc., p. 9; Lagarde, Persische Studien, p. 55. Copied towards the end of the Xc. AH. Beg.

محامد متوافر و مدائح متكاثر الخ

Ff. (490), S 240 × 135, 170 × 105, ll 21. Or. pap. Good Ind. nast., different hands. Cond. tol. good.

1416. كشف اللغات و الاصطلاحات

KASHFU'L-LUGHĀT WA'L-IṢṬILĀḤĀT. B 28.

A Persian dictionary, with special reference to religious and Sufic terminology, by ʿAbdu'r-Raḥīm b. Aḥmad Sūr, a native of Bihar, and a pupil of the author of the preceding work, Muḥammad b. Lād. It was composed some time about 950/1543. The dictionary is arranged on the same principles as the two preceding works, Nos. 1414 and 1415. See Bl II 982, EIO 2465–2469, Br 139, EB 1721–1724, Pr 224–225, R 495 sq., Aum 107, Mehren 25, Dresden C. No. 347, etc. Cf. St. No. 7 on p. 131; (GC II 422 and 499). See also C. Salemann, Mélanges Asiatiques, IX, p. 523; Blochmann, Contributions, etc., pp. 9–10; Lagarde, Persische

Studien, pp 50–52. Printed in Calcutta, 1264 AH. Copied in the XIIc. AH. Beg.

الحمد لله ...... اما بعد حمد و صلوة میکوید اضعف العباد الخ

Ff. (712), S 250 × 160, 190 × 105, ll 19. Or. pap. Ind. nast. (different hand in the beg.). Cond. tol. good. Slightly repaired. Scrappy notes of lexicographical contents at the end.

1417.

The same. B 29.

Another copy of the same work, also dating from the XIIc. AH., incomplete at the end. Beg. as in the preceding copy.

Ff. (355), S 270 × 160, 210 × 105, ll 26–25. Or. pap. Good Ind. nast. Cond. good. Occasional glosses on the margins.

1418.

The same. B 30.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in both preceding copies.

S 370 × 210, 250 × 135, ll 23. Or. pap. Good Ind. nast. Cond. good. Bad vignette

1419.

برهان الایمان

BURHĀNU'L-ĪMĀN. B 3.

A concise vocabulary chiefly of Sufic terminology, being apparently only an extract from the preceding work, *Kashfu'l-lughāt*, which is referred to as the chief authority (cf. f. 3). Its full title is *Burhānu'l-īmān fī iṣṭilāḥāṭ ahli'l-ʿirfān* (f. 4v). The name of the compiler and the date of composition are not given. Transcribed in the XIIc. AH. by Muḥammad Ibrāhīm Iṣfahānī. Beg.

لآلئ آبدار که کوشوارهٔ عنوان شاهد سخن الخ

S 235 × 125, 175 × 80, ll 15. Or. and Europ. pap. Ind. shik.-nast. Cond. tol. good. Notes and glosses on the margins and fly-leaves.

1420.

فرهنگ شیر خاني

FARHANG-I-SHĪRKHĀNĪ. B 37.

A dictionary of Persian and Arabic words and phrases in the works of the classical Persian poets, chiefly of Ḥāfiẓ Shīrāzī. It was compiled in the second half of the Xc. AH., or, as stated in some copies, abridged from a larger dictionary by the same author, *Zubdatu'l-fawā'id*. The latter in its turn was an abbreviation of his still larger work, *Fawā'idu'ṣ-ṣanā'i'*. The compiler's name is given as Shīr-Khān, also surnamed Sūr (شیرخان برمزید سور). See EIO 2470–2471, EB 1725–1726, Pr 191, etc. Cf. C. Salemann, Mélanges Asiatiques, vol. IX, p. 556. The dictionary is arranged alphabetically according to the first and the last letters of words. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

حمد بی غایت و ثنای بی نهایت مر خالقی را الخ

S 270 × 125, 185 × 80, ll 15. Or. pap. Ind. good nast. Cond. good.

1421.

فرهنگ جهانگیری

FARHANG-I-JAHĀNGĪRĪ. B 23.

The well known dictionary of purely Persian words, curiously enough arranged in alphabetical order *first* according to the *second* letter of every word, and, in the second place, according to the *first* letter. An introduction, in twelve *āīns*, contains interesting discussions on the subject of the Persian language, its dialects, etc. The author is Jamālu'd-Dīn Ḥusayn Injū b. Fakhri'd-Dīn Ḥasan Shīrāzī. d. *ca.* 1030/1621. He completed his work in 1017/1608–1609, and dedicated it to Jahāngīr. It is based on forty-four works on Persian lexicography, enumerated here on f. 2v, and in their corrected form by C. Salemann, Mélanges Asiatiques, vol. IX, pp. 537–541. See Bl II 984–992, EIO 2481–2493, Br 140–141, RS 168, EB 1734–1746, Pr 192–197 (and 37, No. 7), Ros 298, R 496–498, Aum 105–106, Mehren 24, etc. *Ind. libr.* Bh 246, St. No. 1 on p. 129; (GC II 420), etc. Cf. also Blochmann, Contributions, etc., pp. 12–15; Lagarde, Persische Studien, pp. 45–49; JA, 1871, pp. 106–124, etc. Lith. at Lucknow, 1293 AH. Copied in 1102 AH. Beg. as usual:

آنکه بر لوح زبانها حرف اول نام اوست آن همیکوید الخ

Ff. (448), S 285 × 170, 215 × 115, ll 23. Or. pap. Ind. nast. Cond. not quite good. Injured by repairs. Several lacunas and misplacements of folios. Vignette.

1422.

The same. B 23*a*.

Another copy of the same work, better than the preceding, but a little more recent, dating from the beg. of the XIIc. AH. Beg. as in No. 1421.

Ff. (535), S 300 × 190, 235 × 115, l 19. Or. pap. Ind. nast. Cond. good.

1423.

The same. B 22.

Another copy of the same work, transcribed in 1161 AH. by Muḥammad Qāsim. Beg. as in the preceding copies.

S 225 × 130, 170 × 80, ll 19. Or. pap. Good Ind. nast. Cond. good.

1424. مقدمهٔ فرهنک جهانکیري

MUQADDIMA-I-FARHANG-I-JAHĀNGĪRĪ. M 83.

The *introduction*, in twelve *āīns*, to the preceding work, without its initial part, i.e. its preface. Transcribed in 1133 AH. by Ja'far-Beg Nāmurād. An index of the *āīns* and scrappy notes are prefixed. Beg.

. آئین اول در بیان اطلاق اسم پارس بر ملک ایران الخ

Ff. (31). S 210 × 145, 160 × 100, ll 15. Europ. pap. Ind. nast. Cond. tol. good.

1425. مجمع اللغات خاني

MAJMA'U'L-LUGHĀT-I-KHĀNĪ. B 36.

A Persian dictionary, composed at Dihlī, in the 16th year of Shāhjahān's reign, or 1053 1643, by Ni'matu'l-lah al-Ḥasanī ash-Shīrāzī, with the *takhallus* Waṣlī, and dedicated to Nawwāb Mukarramat (مکرمت) Khān. It is arranged, as usual, in alphabetical order, according to the first and the last letters of the words. The dictionary seems to be rather rare and little known, but apparently contains little that is new. Copied in the XIIc. AH. Beg.

بر ضمائر ارباب دانش و بینش خصوصاً بر دانندکان فن لغت الخ

Ff. 454, S 260 × 160, 190 × 80, ll 18. Or. pap. Ind. nast. Cond. tol. good. Note on the fly-leaf: Capt. S. Boddam, Calcutta, May 1st, 1787.

1426. برهان قاطع

BURHĀN-I-QĀṬI'. B 6.

A well known Persian dictionary, arranged in the European manner. It was composed at the request of 'Abdu'l-lah Quṭb-Shāh (1020–1083/1611–1672), and completed in 1062/1652, by Muḥammad Ḥusayn b. Khalaf at-Tabrīzī, with the *takhallus* Burhān. The work is divided into 29 *guftārs*. See Bl II 999–

1003, EIO 2495–2503, Br 144–145, R 500, Aum 107–108, Dorn C. 435, etc. *Ind. libr.* Bh 247, St. No. 4 on p. 130. Cf. also Mélanges Asiatiques, VI, p. 96; Blochmann, Contributions, etc., pp. 18–20; Lagarde, Persische Studien, pp. 24–26. Published in Calcutta, 1818, by Captain Roebuck, re-edited 1822, 1834. The present copy is one of the oldest extant, being transcribed in 1075 AH. from the author's original, as stated in the colophon, by Mīr Taqī b. Bāqir Māzandarānī. Beg. as usual:

ای راه نما بهر زبان در افواه ، یزدان و کرسطوسي و تانکري و الله ،

Ff. (516), S 355 × 190, 260 × 115, ll 30. Or. pap. Ind. nast. Cond. good. Many glosses on the margins.

1427.

The same. B 8.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Ff. (624), S 345 × 235, 245 × 130, ll 25. Or. pap. Ind. nast. Cond. good.

1428.

The same. B 5.

Another copy of the same work, transcribed by Muḥammad Amīn-Beg b. Murād-Beg Ḥaydarī, in 1211 AH. Beg. as in No. 1426.

S 360 × 220, 250 × 130, ll 35. Or. pap. Good Ind. nast. Cond. hopeless, the paper is entirely perished and falls to pieces at touch. Vignette.

1429.

The same. B 7.

Another copy of the same work, transcribed and collated with its original in 1221 AH. Beg. as usual, see No. 1426.

Ff. 793, S 350 × 225, 260 × 135, ll 19. Eur. pap. Good Ind. nast. Cond. tol. good, but paper is perishing. CFW the 20th September 1815. Notes in English, some dated 1817.

1430.

The same. B 10.

Another copy of the same work, dated 1224 AH. (?). Beg. as in No. 1426.

S 375 × 220, 260 × 130, ll 23. Or. pap. Ind. shikasta-nast. Cond. good. Vignette.

1431. فرهنگ رشيدي

FARHANG-I-RASHĪDĪ. B 24.

A Persian dictionary, being a critically revised and corrected version of the contents of *Farhang-i-Jahāngīrī* (see above, Nos. 1421–1424) and of *Majma'u'l-furs* (see EIO 2478-2480). The author, 'Abdu'r-Rashīd b. 'Abdi'l-Ghafūr al-Ḥusaynī al-Madanī at-Tatawī, completed it in 1064/1654. It is arranged alphabetically according to the European system. See Bl II 1004, EIO 2504–2511, Br 146, EB 1753, Pr 198–199, R 500–501, etc. *Ind. libr.* St. No. 3 on p. 130. Cf. also C. Salemann, Mélanges Asiatiques, vol. IX, p. 546; Blochmann, Contributions etc., pp. 20–24; Lagarde, Persische Studien, p. 49. Published in the Bibiliotheca Indica, 1875. Copied in the 4th year of Aurangzīb's reign, i.e. 1072 AH. Beg. as usual:

ستائشی که آرائش سر نامهٔ هر سخن و پیرائش دیباچه الخ

S 305 × 165, 280 × 135, ll 23. Or pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

1432.

The same. B 25.

Another copy of the same work, transcribed and collated in 1088 AH. It is quite fortuitously divided into two volumes, although there is no division in the text. Beg. as in the preceding copy.

2 vols. Ff. (572), S 210 × 130, 180 × 100, ll 15. Or. pap. Good Ind. nast. Cond. tol. good.

1433. اشهر اللغات

ASHHARU'L-LUGHĀT. B 2.

A large dictionary of Persian and Arabic words explained in Persian, arranged alphabetically, according to the first and the last letters of the words. It is based on the standard works enumerated on ff. 2–2v. The author, Ghulām Aḥmad Bhīk'han (بهیکهن) Ṣiddīqī Hānsawī, completed his work in 1082/1671 (chronogram on f. 3v: عجائب نسخهٔ در و لآلي), and dedicated it to Aurangzīb (f. 2). The work is apparently rare and little known. Transcribed in the 37th year of Aurangzīb's reign, i.e. 1105 AH., by ‘Abdu’r-Rasūl and his sons Aḥmad, Raḥmatu’l-lah, and Gul-Muḥammad. Beg.

حمد بی حد و ثنای بی عد مر خالق الخلقی را که وجود بشررا الخ

S 275 × 190, 195 × 110, ll 21 Or. pap. Good Ind. nast. Cond. still tol. good, but the paper is perishing. Bad vignette.

1434. سراج اللغات

SIRĀJU’L-LUGHĀT. B 16.

The rare vocabulary of the difficult expressions found in the works of the *ancient* poets, by Sirāju’d-Dīn ‘Alī-Khān with the *takhalluṣ* Ārzū, d. 1169/1756, completed in 1147/1734–1735. It is based on many standard works, and forms a commentary on *Burhān-i-qāṭi‘* (see above, Nos. 1426–1430), and *Farhang-i-Rashīdī* (see above, Nos. 1431–1432). It is arranged alphabetically, on the European principle. See EIO 2513, cf. C. Salemann. Mélanges Asiatiques, IX, p. 556; Blochmann, Contributions, etc., pp. 25–28. Copied at ‘Aẓīmābād, in 1227/1812. The scribe’s name is illegible. It is quite fortuitously divided into two volumes, but there is no division in the text. Beg.

بهترین لغات حمد صانعي است که الخ

2 vols. S 430 × 295, 290 × 165, ll 29. Or. pap. Ind. nast. Cond. good.

1435. چراغ هدایت

CHIRĀGH-I-HIDĀYAT. B 13.

A dictionary of rare words and difficult phrases, used by *modern* poets. It belongs to the pen of the same Sirāj-‘Alī-Khān Ārzū, who is the author of the preceding work. It is the *second volume*, or *daftar* of the *Sirāju’l-lughāt*, although is also regarded as an independent work having its own title, and deals chiefly with words not found in the earlier dictionaries. See EIO 2514, Br 147 (1), Pr 190, R 501–502; (GC II 417), etc. Cf. also C. Salemann, Mélanges Asiatiques, IX, p. 556; Blochmann, Contributions, etc., pp. 25–28; Lagarde, Persische Studien, p. 35; etc. Lith. Cawnpore, 1874. Copied towards the end of the XIIc. AH. Beg.

اما بعد حمد واضع جمیع لغات و صلوات الخ

S 205 × 130, 165 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

1436.

The same. B 14.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Ff. (171), S 245 × 150, 165 × 80, ll 17. Or. pap. Ind. nast., different hands. Cond. good. Glosses on the margins.

1437. منتخب بهار عجم

MUNTAKHAB-I-BIHĀR-I-‘AJAM. B 12.

One of the several abridged versions of the famous large Persian dictionary, which was composed in 1162/1749 by Tikchand with the *takhalluṣ* Bahār, see EB 1756, R 502, etc. The present abbreviated edition was completed in 1182/1768. The name of the abbreviator is not explicitly mentioned, but it is not improbable that this version was prepared by the author himself (his name is given on f. 1v, in the preface). The dictionary deals with various rare expressions, found in the works of ancient and modern Persian poets. Transcribed in the end of the XIIc. AH. Beg.

بهار آفرینی که کلبرک زبان انسان را استعداد نکهت سخن الخ

Ff. (617), S 305 × 210, 255 × 150, ll 20. Or. pap. Ind. nast. Cond. good.

1438. مدينة الاصطلاح

MADĪNATU’L-IṢṬILĀḤ. B 38.

A vocabulary of difficult words and phrases found in the works of the modern Persian poets, especially those who wrote in India. It was compiled in 1191/1777 (cf. f. 6), by Najmu’d-Dīn ‘Alī b. Muḥammad Murād Ḥusaynī Riḍawī Mashhadi, of Darbhanga (cf. f. 4). The work has a *muqaddima* and 4 *nāḥiyyas* for introduction. The *nāḥiyyas* deal with: 1, words in general (f. 6); 2, grammar and composition of words (f. 14); 3, pronouns (f. 19); 4, poetical figures (f. 21–25). The dictionary itself is arranged according to the first and the last letters of words. Copied in the XIIc. AH., incomplete at the end. Beg.

اکرچه آنین نهادن بساط مدینهٔ توحید بی پایان الخ

Ff. (181), S 230 × 135, 180 × 90, l 16. Or. pap. Good Ind. nast. Cond. good.

1439. فوائد صبیان

FAWĀ'ID-I-ṢIBYĀN. B 27.

A school vocabulary of common Persian, Arabic and Turkish words, compiled by Awliyā Maḥmūd. It appears to be of recent origin. The dictionary is arranged according to the first and the last letters of the words. See EIO 2516, Pr 199–200, Aum 112. See also C. Salemann, Mélanges Asiatiques, v. IX, p. 561. Copied in 1212 AH. Beg.

ستائش و نیائش خدای را که طوائف طبقات الخ

Ff. (297), S 220 × 160, 160 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1440. فرهنگ شیر و شکر

FARHANG-I-SHĪR-U SHAKAR. B 26.

A school vocabulary of common Persian and Arabic words. It was composed by Gangā Bishan, who does not mention the date of his work. Copied in the beg. of the XIIIc. AH. (it may be an autograph). Beg.

بعد ستائش دارائي که فرهنگ جهان الخ

Ff. (132), S 205 × 140, 180 × 95, ll 16. Or. pap. Ind. nast. Cond. good. Glosses.

1441. (رساله در لغات فارسي)

(RISĀLA DAR LUGHĀT-I-FĀRSĪ). B 45.

A short vocabulary of Persian words. The original title, the name of the author and the date of composition are not given. The copy is quite modern, dating probably from the beg. of the XIIIc. AH. Beg.

بعد حمد خالق کون و مکان و آفرینندۀ زمین و زمان الخ

S 185 × 120, 130 × 75, ll 9. Or. pap. Ind. nast. Cond. hopelessly bad. Ink is faded: worm-eaten.

1442. (رساله در لغات)

(RISĀLA DAR LUGHĀT). B 46.

A dictionary of Persian words, probably of quite recent origin. It is rather fragmentary; there is no proper beginning, or, at least, any note giving some information as to its origin. It is bound in two vols., marked v. II and v. III, and called, on the cover, 'Persian philological (*sic!*) Dictionary, by Moulvi Syed Keramat Ali Motavalli.' The volume, marked III, contains some discussions on Persian grammar, and an alphabetical dictionary dealing with the section ا – ت. The second (marked II) contains the remainder of the dictionary. At the end of III there are, besides, several lists of words arranged under subjects. The copy seems to be the original draft of the work; it is unfinished, with many blank leaves left in the middle, in various sections. Transcribed in the XIIIc. AH.

2 vols. S 320 × 205, 240 × 140, ll 17. Eur. pap. Bad Ind. nast. Cond. tol. good. Slightly worm-eaten. Paper is decaying in some places.

3. *Dictionaries of various Indian languages and Persian.*

1443. معيار الفرس

MI'YĀRU'L-FARAS. M 138.

A very short versified vocabulary explaining various Indian terms, connected with horses, and especially omens based on observations of their skin and coat. The present copy, dating from the XIIc. AH., is incomplete at the end, and it is impossible to say how much is lost. Probably due to this incompleteness there is no mention of the author's name or the date of composition. Beg.

بعد حمد خالق و رزاق و نعت مصطفی ،
سعد و نحس هر فرس را کوش کن ای طالبا ،

Ff. 9, S 205 × 120, 160 × 60, ll 12. Or. pap. Ind. nast. Cond. rather bad.

1444. لغات تلنگي

LUGHĀT-I-TILINGĪ. M 130.

A dictionary of the Tilingī or Telugu language, with Persian equivalents. It is apparently the same work as the one described in EIO 2529. The words are given in Arabic writing. The name of the author and the exact date of composition are not given, but the dictionary must have been compiled before 1116 AH. (the 48th year of Aurangzīb's reign) which is the date of the present copy. Beg. as in EIO 2529:

بعد از حمدی بی منتها و درود مبرا الخ

S 230 × 130, 190 × 75, ll 11. Or. pap. Ind. nast. Cond. good.

1445.

لغات پنجابي

LUGHĀT-I-PANJĀBĪ. B 35.

A dictionary of the Panjābī language, with Hindī and Persian equivalents. The Panjābī words are given in Gurmuk'hī characters and the Hindī ones in the ordinary Nagari (in red ink). A short preface in Hindustani. The author, Kāshī Rāj K'hatrī Lāhūrī, compiled it in 1815 AD. and dedicated to لارد ميرا صاحب. Copied apparently about the same date, i.e. in the beg. of the XIIIc. AH. Beg. of the preface:

بعد از شکر گذاري حضرت باري اور مدح نواب معلى الخ

Pages 756, S 160 × 250 (*biyāḍ*-like form), ll 3. Europ. pap. Ind. nast. Cond. good.

1446.

لغات هندي

LUGHĀT-I-HINDĪ. M 43.

A list of Persian words with their equivalents in Hindī (in ordinary Nagari characters). The arrangement seems to be rather chaotic; the words are probably grouped under subjects. Copied in the XIIIc. AH.

S 275 × 175, 15–18 words on a page. Or. pap. Ind. modern nast. Cond. good.

B. Grammars.

1. *Arabic Grammar.*

1447.

شرح كافيه

SHARḤ-I-KĀFIYYA. C 17.

One of the most popular school-books on Arabic grammar, of which many thousands of MSS. are still in use all over the East. It is a Persian commentary on the Arabic treatise, called *Kāfiyya*, or *Al-kāfiyya fi'n-naḥw*, which was composed by Abū 'Amrw Jamālu'd-Dīn 'Uthmān b. 'Umar b. Abī Bakr b. Yūnus, surnamed Ibnu'l-Ḥājib, d. 646/1249. The name of the commentator is not mentioned, although in some copies the authorship of this work is ascribed to Mīr Sayyid Sharīf Jurjānī, d. 816/1413–1414. See Bl II 930, EIO 2434. Cf. St. No. 2 on p. 125. Copied in the XIIc. AH. It begins, without an introduction, with the initial words of the original treatise:

الكلمة لفظ وضع لمعني مفرد الخ

The commentary begins:

معنيء كلمة در اصل لغت الخ

S 265 × 195, 215 × 130, ll 15. Or. pap Ind. nast. Cond. good. Notes and glosses on the margins.

1448. كفاية المبتدئين

KIFĀYATU'L-MUBTADI'ĪN. C 21.

A Persian commentary on *Kitābu't-taṣrīf*, an Arabic treatise on Arabic grammar. The author of the original work is 'Izzu'd-Dīn Yaḥyā b. Muḥammad (Ibrāhīm) az-Zanjānī (d. 655/1257, see Brockelmann, Gesch. d. Ar. Lit., vol. I, p. 283). The commentator calls himself (f. 2) Abū Yazīd b. 'Imād b. Abī Yazīd Luṭfu'l lah. The date of composition is not given. Cf. Br 175 and 177 (1). Transcribed in 1189 AH. by Ghulām Muḥyī'd-Dīn. Beg.

باسمک نستعين و بحمدک نبتدئ يا من شرفنا بدولة ملازمة الخ

Beg. of the original treatise (f. 2v) :

اعلم ان التصريف في اللغة التغير الخ

Ff. (209), S 215 × 110, 165 × 80, ll 11. Or. pap. Ind. nast. Cond. good.

1449. شرح الفيه

SHARḤ-I-ALFIYYA. C 13.

A Persian commentary on a versified Arabic treatise on Arabic grammar, called *Al-alfiyya*, or *Al-khulāṣat fī'n-naḥw*. This original treatise was composed by Jamālu'd-Dīn Abū 'Abdi'l-lah Muḥammad b. 'Abdi'l-lah aṭ-Ṭāī, surnamed Ibn-Mālik, d. 672/1273–1274. The author of the Persian commentary is Muḥammad 'Alī b. Āqā Bābā-i-Sirkānī. The period in which he wrote remains unknown. See EIO 2436, cf. Br 173, etc. *Ind. libr.* Bh 259. Lith. many times in Persia. The present copy was transcribed in 1115 AH. Beg.

الحمد لله ...... اما بعد بر ضمائر صافية اصحاب سخن الخ

S 210 × 135, 150 × 80, ll 17. Or. pap. Good Ind. nast. Cond. good.

1450. كتاب جدولي

KITĀB-I-JADWALĪ. C 2.

A treatise on Arabic grammar, dealing with various forms of regular and irregular verbs. In different copies it is variously called *Dastūru'l-mubtadā*. *Ṣarf-i-af'āl*, etc. The author's name is not given, and the date of composition is also unknown. According to the commentary, described further on in this Catalogue, No. 1452, the author was called Muḥammad Bīhānī. If the commentary in question has really been dedicated to Fīrūz-Shāh, the original treatise must have been composed before the end of the

VIIIc. AH. See EIO 2425–2427, R 525, etc. Cf. St. No. 9 on p. 125. Copied probably in 1188 AH. as other works included in the same *majmū‘a*. Beg.

الحمد لله ... اعلم ... كه اين كتابيست در بيان صرف افعال الخ

Bd. v. S 320 × 165, 260 × 110, ll 18. Europ. pap. Ind. nast. Cond. good.

1451.

The same. C 3.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy. Fol. 1 contains the end of another treatise.

S 205 × 150, 170 × 110, ll 13. Europ. pap. Ind. nast. Cond. good.

1452. شرح جدولي

SHARḤ-I-JADWALĪ. C 14.

A commentary on the preceding work. As already mentioned in No. 1450, the authorship of the *Jadwalī* is ascribed to Muḥammad Bīhānī (see f. 5). The prince, to whom the commentary is dedicated, may be Fīrūz-Shāh (if this expression is not merely an honorific epithet), as given on f. 5v :

...... شرحى بعبارات ساده و بيان كشاده برداختم و براى مفاخره
و مباهات ديباجهٔ آنرا بالقاب همايون خليفهٔ ربع مسكون موشح و مزين ساخته

(نظم)

آن خسروى كه از بى آسائش انام، ملک جهان بملكش بروردكار كرد،
فيروز شه كه قاعدهٔ ملک سروري، بر نهج سيرت خلفا استوار كرد،

The commentary is arranged in questions and answers. The name of the commentator is not mentioned. Many lacunas, ff. 33v–36v are left blank. Transcribed in the XIIc. AH. Beg.

سپاس و ستائش برامن آسائش مرالهي و پادشاهي را الخ

S 215 × 115, 140 × 65, ll 13. Or. pap. Ind. nast. Cond. good.

1453. صرف مير

ṢARF-I-MĪR. C 18.

A concise treatise on Arabic grammar, by Mīr Sayyid Sharīf Jurjānī, d. 816/1413–1414, a most popular school-book. See Bl II

931 (4), EIO 2406–2411. Br 176 (5), EB 1653–1656, Pr 180, 181, 186, R 522, etc. *Ind. libr.* Bh 260 (2), St. No. 1 on p. 125. Cf. also Notices et Extraits, X, pp. 4–12. Often lithographed in various countries. The present copy was transcribed at 'Azīmābād, probably towards the end of the XIIc. or the beg. of the XIIIc. AH. Copious glosses. Beg.

الحمد لله ...... بدان اسعدک الله تعالی که کلمات لغت عرب بر سه
گونه است الخ

S 235 × 140, 190 × 90, ll 13. Or. pap. Ind. shikasta-nast. Cond. good.

1454.

The same. C 28.

Another copy of the same work. It was written so as to leave place between the lines for a commentary, but only on a few initial pages some interlinear and marginal notes and glosses have been filled in, and the remainder is left empty. The copy itself is incomplete. Transcribed towards the end of the XIIc. AH. Beg. abruptly, without a doxology :

بدانکه کلماتي که در زبان عرب است الخ

Bd. v. Ff. 24v–37, S 185 × 120, 145 × 80. ll 10. Or. pap. Good Persian nast. Cond. good. Note: Purchased in Ispahan, July 25th 1811.

1455.

The same. C 10.

Another copy of apparently the same treatise, dated 1112 AH. It is almost entirely illegible, because on many pages the ink has faded under the influence of dampness, some pages being blank.

Ff. 16, S 160 × 85, 105 × 50, ll 9. Or. pap. Ind. nast. Cond. hopelessly bad.

1456.

شرح صرف میر

SHARḤ-I-ṢARF-I-MĪR. C 16.

A commentary on the preceding work, by Nūr(u'd-Dīn) Muḥammad Fuzūn (or Furūn ?) b. Fatḥi'l-lah Lāhūrī, who flourished in the reign of Aurangzīb, to whom the work is dedicated (cf. f. 3). Copied in the XIIc. AH. Beg.

نحمد يا من بيده الصحة و السقام و ليس في الحقيقة لغيره الخ

Ff. (89), S 215 × 115, 165 × 75, ll 15. Or. pap. Ind. nast. Cond. bad. Injured by repairs.

1457. نحو میر

NAḤW-I-MĪR. C 25.

A short treatise on the usual topics of Arabic grammar. The exact title, the name of the author and the date of composition are not mentioned in the present copy, but it seems to be the same work as the one described in Br 178 (2) and EB 1664 (4), 1668. If this identification is correct, the authorship must be ascribed to the same Mīr Sayyid Sharīf Jurjānī, see Nos. 1453–1456. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

الحمد لله ...... بدانکه ...... این مختصریست مضبوط در نحو الخ

Ff. 13, S 325 × 180, 260 × 130, ll 16. Or. pap. Ind. bad shikasta, in many places without diacritical dots; different hands. Cond. tol. good.

1458. زبدة الصرف

ZUBDATU'Ṣ-ṢARF. C 11.

Another school-book on Arabic grammar, sometimes also called *Zubdat fī 'ilmi'ṣ-ṣarf*, chiefly dealing with the conjugation of the irregular verbs. It was composed by Ẓahīr b. Maḥmūd b. Mas'ūd al-'Alawī. The date of composition is not known. See EIO 2411 (4), 2412 (4), 2413 (3), 2420, Br 176 (4), EB 1657, R 524; cf. St. No. 6 on p. 125, etc. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله الموصوف بالتصریف و المنعوت بالتحقیق الخ

Ff. 6, S 310 × 170, 240 × 115, ll 16. Or. pap. Ind. coarse nast. Cond. good. CFW 1825.

1459.

The same. C 29.

Another copy of the same work, incomplete at the end, dating from the beg. of the XIIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. (57–68), S 180 × 130, 130 × 65, ll 9. Or. pap. Ind. nast. Cond. good.

1460. شرح زبدة التصريف

SHARḤ-I-ZUBDATU'T-TAṢRĪF. C 15.

A commentary on the preceding work, by Muḥammad, or Muḥammad-Naqī (as given in the colophon) Darwīsh-i-Qādirī. See EIO 2422, etc. Copied in 1188 AH. Beg.

الحمد لله الذي هو الرحيم و الرحمن الخ

Ff. (46), S 215 × 115, 140 × 65, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1461. (رساله در نحو)

(RISĀLA DAR NAḤW). C 28.

A short treatise on Arabic grammar, also without any indication of the proper title, author's name, or date of composition. Copied towards the end of the XIIc. AH. Beg.

بدان وفقک الله …… که در علم نحو بحث میکنند الخ

Bd. v. Ff. (1–23). For measurements, etc., see above, No. 1454.

1462. شرح میزان في علم الصرف

SHARḤ-I-MĪZĀN FĪ 'ILMI'Ṣ-ṢARF. Ob 11.

A commentary on a treatise dealing with Arabic conjugation. The names of the author and the commentator are not mentioned, neither the date of composition. Copied towards the middle of the XIIc. AH. In the heading the title is given here as *Kitābu'l-Mīzān.* Beg.

الحمد لله …… حمد رب العالمین گوید این دنیا شود الخ

Bd. v. Ff. 28v–41. For measurements, etc., see No. 1412.

1463. (رساله اوزان و میزان)

(RISĀLA-I-AWZĀN WA MĪZĀN). C 23.

A short treatise on Arabic grammar, dealing chiefly with verbal forms. No indication of the exact title, author's name or the date of composition. Copied in the XIIc. AH. Beg.

الحمد لله … بدان … که جملۀ الفاظ از روی وزن بر دو نوعست الخ

Bd. v. Ff. 20–33v (f. 20 must be placed after f. 30), S 205 × 145, 185 × 115, ll 9. Europ. pap. Ind. nast. Cond. good.

1464. (رساله در صرف)

(RISĀLA DAR ṢARF). Ob 11.

1. (ff. 41–44). A treatise on Arabic grammar, chiefly dealing with the conjugation of verbs. The exact title, the name of the author and the date of composition are not mentioned. The treatise seems to be incomplete at the end. Copied in the XIIc. AH. Beg.

الحمد لله … بدان … که جملۀ افعال اذا وقع الماضي في محل الدعاء الخ

2. (ff. 44v–53). A commentary, apparently on the preceding treatise. No indication as to the name of the author, etc. Beg.

خدائي كه مهربانست بخشنده است و بخشاینده است خلق را الخ

Bd. v. Ff. 41–53. For measurements, etc., see No. 1412.

1465. (نسخهٔ منشعبه)

(NUSKHA-I-MUNSHA‘IBA). C 23.

A treatise on Arabic grammar, apparently identical with that described in EIO 2412 (2), Br 176 (2), etc. The name of the author, etc., are not given. Copied towards the end of the XIIc. AH. Beg.

الحمد لله ...... بدان ...... كه همه افعال بر دو نوعست ثلاثي و رباعي الخ

Bd. v. Ff. 8–20v, S 205 × 145, 180 × 95, ll 20. Or. pap. Ind. coarse nast. Cond. not quite good.

1466. دستور المبتدئ

DASTŪRU’L-MUBTADI’. C 4.

A treatise on Arabic irregular verbs, by Ṣafī b. Naṣr, who compiled it for his son, Abū’l-Makārim Isma‘īl See EIO 2428, Pr 38, R 524, etc. *Ind. libr.* Bh 260 (1). Copied at ‘Aẓīmābād, 1182 AH., by Mīr Madhhab ‘Alī. Beg.

الحمد لله الذي يصرف الاحوال و يخفف الاثقال و يكشف العلل الخ

S 235 × 140, 190 × 90, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1467. (مجموعه)

(MAJMŪ‘A). Oa 18.

Two treatises on Arabic grammar. Transcribed in 1174 AH. by Jamāl Muḥammad, in Ḥaydarābād.

1. *Mukhtaṣar-i-Khāṣiyyatu’l-abwāb* (ff. 1–20v). A short condensed version of a treatise on Arabic grammar, called *Khāṣiyyatu’l-abwāb*. The name of the author of the original work and that of the compiler of this abridged edition, etc., are not mentioned. Beg.

الحمد لله ... بدان رزقك الله تعالى علمًا نافعًا و فهمًا كاملًا كه جملهٔ خاصيت بابها الخ

2. *Kifāyatu'l-mubtadi'* (ff. 21v–52v). A treatise on Arabic grammar. The name of the author and the date of composition are not mentioned. Beg.

الحمد لله ...... بدان ...... كه كفاية المبتدي در علم صرف و در علم
نحو مستثنى است الخ

Ff. 52, S 170 × 115, 120 × 70, ll 11. Or. pap. Ind. nast. Cond. rather bad Injured by dampness.

1468.

(مجموعه)

(MAJMŪ'A). Oa 41.

A collection containing two short treatises on grammar. Transcribed in 1182 AH., at 'Aẓīmābād, by Sayyid Bashārat-'Alī.

1. (*Risāla dar ṣarf*) (ff. 2–5). A short treatise on Arabic grammar, without title and author's name. It begins abruptly:

اما ثلاثي مزيد فيه كه ملحق است برباعي بر دو كونه است الخ

(f. 1v contains some scrappy notes).

2. *'Ajā'ibu'l-lughāt* (ff. 17–25). A treatise on various forms of Arabic verbs and nouns (the title is given in the colophon). The name of the author is not mentioned. Beg.

جه لفظ است قولين اى نامور الخ

Bd. v. S 235 × 135, 185 × 95, ll 13. Or. pap. Bad Ind. nast. Cond. tol. good.

1469.

ميزان في علم الصرف

MĪZĀN FĪ 'ILMI'Ṣ-ṢARF. C 24.

A treatise on the usual topics of Arabic grammar, also briefly called *Mīzān*. The name of the author and the date of composition remain unknown. See Bl II 931 (1), EIO 2415–2417, Br 176 (1), EB 1664 (1), R 524, etc. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

الحمد لله ...... بدان ...... كه جملهٔ افعال متصرفه بر چهار نوع است
ماضي و مضارع الخ

Ff. 26, S 195 × 105, 160 × 75, ll 6. Or. pap. Ind. nast. Cond. good.

1470.

The same. Oa 39.

Another copy of the same work, dating from the beg. of the XIIIc. AH. The beginning slightly differs in wording, but afterwards the text coincides with that of No. 1469. Beg.

الحمد لله ...... بدان ...... كه جملهٔ افعال بر چهار كونه است ماضي
و مستقبل الخ

Bd. v. Ff. 37–48, S 205 × 150, 155 × 100, ll 11. Or. pap. Ind. nast. Cond. tol. good. Copious marginal and interlinear glosses.

2. *Persian Grammar.*

1471.

(رسالهٔ صرف فارسي)

(RISĀLA-I-ṢARF-I-FĀRSĪ). Oa 16.

A treatise on Persian grammar and prosody, apparently the same as the one described in EIO 2522. The exact title, the name of the author, etc., are not known. The work must have been composed before 1154 AH., as the present copy was transcribed in that year (the 24th of Muḥammad Shāh's reign). Beg.

الحمد لله ...... اما بعد چند كلمهٔ فارسي در خير عبارت مي آرد الخ

Bd. v. Ff. 1v–6, S 220 × 135, 185 × 100, ll 14. Or. pap. Ind. nast. Cond. tol. good.

1472.

The same. C 9.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copy.

Ff. 7, S 190 × 110, 160 × 80, ll 11–14. Or. pap. Ind. nast. Cond. bad.

1473.

(رسالهٔ آمدن)

(RISĀLA-I-ĀMADAN). C 23.

The well known list of Persian irregular verbs with their principal forms. Copied in the beg. of the XIIIc. AH. Beg.

سري رام ، آمدن ، آمد ، بيايد الخ

Bd. v. Ff. 1v–5v, S 205 × 145, 185 × 115, ll 9. Europ. pap. Ind. nast. Cond. good.

1474.

The same. Oc 2.

Another copy of the same list, slightly different from the preceding one. Hindustani equivalents added under the lines. Copied towards the end of the XIIc. AH. Beg.

آمدن ، ميايد الخ

Bd. v. Ff. 30v–33v. For measurements, etc., see No. 1351.

1475.

(رسالهٔ آموختن)

(RISĀLA-I-ĀMŪKHTAN). C 1.

Another list of Persian irregular verbs with more details than in the preceding two lists. Hindustani interlinear equivalents (in red ink). Transcribed in 1223 of the Mawlūdī era, by a subject of Ṭīpū, Muḥammad Rustam. Beg.

آموختن ، آموخت ، آموخته بود الخ

S 215 × 150, 150 × 100, ll 7. Europ. pap. Ind. nast. Cond. good.

1476.

(رسالهٔ کردن)

(RISĀLA-I-KARDAN). Oa 39.

A short list of Persian verbs (with interlinear Hindustani equivalents), and a few grammatical notes. Apparently incomplete, of a fragmentary character. Copied in the beg. of the XIIIc AH. Beg.

کردن ، کردني ، کردہ است الخ

Bd. v. Ff. 49–53v. For measurements, etc., see No. 1470.

1477.

قواعد لغات فرس

QAWĀ‘ID-I-LUGHĀT-I-FURS. C 29.

A Persian grammar, based on various standard works, such as the introduction to the *Farhang-i-Rashīdī* (see above, Nos. 1431–1432), etc. The author, ‘Abdu’l-Wāsi‘ Hānsawī, lived towards the end of the XIIc. AH. Cf. R 998, 1096, etc. The present copy dates from the beginning of the XIIIc. AH. Beg.

رب اغفر و ارحم و انت خير الراحمين الخ

Bd. v. Ff. 1–10, S 180 × 130, 130 × 65, ll 9. Or. pap. Ind. nast. Cond. good.

1478.

تکملهٔ وهابي

TAKMILA-I-WAHHĀBĪ. E 77.

A treatise on Persian grammar, composed in 1187/1773–1774, (chronogram in the colophon : بود خوش بدان نام عبد الوهاب), by Ghulām Aḥmad Ṣiddīqī b. ‘Abdi’l-lah b. Ibrāhīm Ujjaynī, who dedicated his work to Nawwāb ‘Abdu’l-Wahhāb-Khān Nuṣrat-

Jang. The treatise is divided into a *muqaddima* and 23 *bābs*. Copied towards the end of the XIIc. AH. Beg.

سپاس و ستائش مر احدی را که وجود الخ

Ff. 47, S 185 × 150, 150 × 100, ll 13. Europ. pap. Vulgar Ind. nast. Cond. good.

1479. تحفة العجم

TUḤFATU'L-'AJAM. I 2

A treatise on Persian grammar, commenced in 1212/1797-1798 and completed in 1213/1798–1799, dedicated to John Herbert Harrington (cf. f. 11v). The author calls himself Ḥusayn Shāh, with the *takhalluṣ* Ḥaqīqat (f. 10v). The work is divided into one *pīshkash*, five *tuḥfas*, and a *khātima*. Copied in 1223 AH. by Muḥammad Muḥsin. The first eight folios are occupied by an index, and the treatise begins on f. 9:

آراستگی سخن بحمد سخن آفرینی ست که رعنا نگار الخ

S 220 × 155, 165 × 85, ll 13. Or. pap. Ind. nast. Cond. good.

1480. تحقیق القونین

TAḤQĪQU'L-QAWĀNĪN. C 1*a*.

A Persian grammar, composed by Muḥammad Faṣīḥu'd-Dīn, with the *takhalluṣ* Faṣāḥat, 1262 1844 (chronogram زبدة الضوابط, etc.), as stated in the concluding lines. It is divided into two *taqrīrs*, and based on various standard works, such as the treatise by 'Abdu'l-Wāsi' (see above, No. 1477), etc. Copied in 1273 AH., by Muḥammad Mūsā. Beg.

الحمد لله ...... اما بعد حمد و صلوة پوشیده مباد که این رساله ایست مسمی بتحقیق القوانین الخ

S 225 × 175, 170 × 95, ll 13. Europ. pap. Modern Ind. nast. Cond. good. Presented by Nawwāb 'Azīz Jang, Ḥaydarābād, 13 Dec. 1915.

C. *Prosody and Poetics.*

1481. انیس الشعراء

ANĪSU'SH-SHU'ARĀ. Oa 22.

Two fragmentary treatises on prosody and the theory of poetical composition. The general style of both seems to be the same; they are copied by the same hand and written on the same kind of paper. Although the first part contains only the *end* of a treatise, and the second half is only the *beginning* of another one, while the catch words do not coincide, it yet seems as if both form one work but are wrongly bound, and that some folios in the middle have been lost. The title, as given above, is found in the colophon of what is the first fragment, on f. 30v. The name of the author is given in its proper place in the beginning of what forms the second fragment, as ‘Abdu’r-Raḥīm b. Ma‘rūf, who divided his book into three *faṣls*, with numerous subdivisions. The date of composition is not given, but the treatise must have been composed before 852/1448 which is given as the date of transcription in the colophon on f. 30v. The work is not mentioned by Ḥājjī Khalīfa. Beg. of the first fragment (f. 1):

...... فاما فاعلن را زحاف مخصوص نباشد الخ

Beg. of the second fragment (f. 32v):

حمد بی حد و ثنای بی عد حضرت پادشاهی را که الخ

Ff. 41, S 195 × 140, 140 × 85, ll 15. Or. pap. Khoras. nast. Cond. bad. Dirty, repaired.

1482.

دستور النظم

DASTŪRU’N-NAẒM.

M 80.

A treatise on Persian prosody and the methods of versification, composed in 1140/1727–1728 by Muḥammad Wālih b. Mīr Muḥammad Bāqir Mūsawī (f. 3). It is divided into a *muqaddima* and *four bābs* (not *three* as in EIO 2119). See EIO 2119, R 859, etc. Copied in 1191 AH. at Jaypūr. Beg.

برجستة مصرعي كه از رنكيني و رسائي چون سرو قامت الخ

Ff. (43), S 170 × 105, 125 × 65, ll 11. Or. pap. Ind. nast. Cond. bad. Paper is decayed and the repairs have rendered many pages illegible.

1483.

(رسالهٔ در عروض فارسي)

(RISĀLA DAR ‘ARŪḌ-I-FĀRSĪ).

C 29.

A short treatise on Persian prosody and the methods of versification, apparently extracted from a larger work on similar subjects. It contains only the *third* (f. 11) and the *fourth* (f. 47) *gulzārs*. The title of that original work is not given. Copied in the beg. of the XIIIc. AH. On ff. 52–56v there are scrappy notes, chiefly on Hindustani grammar. Beg. of the *third gulzār* (f. 11):

کلزار سیوم مشتمل بر دو کل، کل اول در ابتدای شعر و اقسام آن، کل دوم در عروض الخ

Beg. of the *fourth gulzār* (f. 47):

کلزار چهارم متضمن بر سه کل، کل اول در تشبیه، کل دویم در استعاره، کل سیوم در قوافي الخ

Bd. v. Ff. 11–56v. For measurements, etc., see No. 1477.

5. Astronomy, Astrology, Mathematics, etc.

1484. بیست باب

BĪST BĀB. H 4.

The famous treatise on the astrolabe, by Naṣīru'd-Dīn Ṭūsī, see above, Nos. 1182, 1372–1378. It is divided into 20 *bābs*, and its full title is *Bīst bāb dar ma'rifat-i-asṭrulāb*. See EIO 2254 (2), RS 155 (2), EB 1503–1505, Pr 69, R 453, Mehren 9, Gotha C. No. 38, Dorn C. 112, 306, etc. *Ind. libr.* Bh 225. Copied in 1212 AH. by Muḥammad Mīrzā Ṣafawī for the Governor-General سرجان شور برونت, i.e. Sir John Shore Teignmouth (1792–1797). Beg.

اما بعد این مختصریست در معرفت اسطرلاب الخ

Ff. (33), S 135 × 70, 95 × 35, ll 14. Or. pap. Ind. calligr. nast. Cond. good. Slightly worm eaten. Occasional glosses.

1485. زیج جدید سلطاني

ZĪJ-I-JADĪD-I-SULṬĀNĪ. J 24.

The well known edition of the astronomical tables of Ulugh-Beg, the grandson of Tīmūr (852–853/1448–1449). It is the second, or revised version of his original work, and was compiled by him with the assistance of Ṣalāḥu'd-Dīn Mūsā, surnamed Qāḍī-zāda Rūmī, Ghiyāthu'd-Dīn Jamshīd, and 'Alī b. Muḥammad Qūshchī (d. 879/1474–1475). The present edition is divided into four *maqālas* (their headings are given in EIO 2233). See Bl II 785–788, EIO 2233–2236, EB 1515–1518, Pr 358, R 456, etc. *Ind. libr.* Bh 227, Madr 166–167, St. No. 3 on p. 102. Edited by Sédillot, Paris, 1847; translated into French by the same, Paris, 1853. There are also several older printed editions, such as those by J. Greaves, London, 1650; T. Hyde, Oxford, 1665; etc. The present copy is incomplete at the end, and rather badly written. Transcribed in the XIIc. AH. Beg. as usual :

تبارک الذي جعل في السماء بروجًا و جعل فيها سراجًا الخ

Bd. v. Ff. 50v–221v, S 295 × 160, 190 × 100, ll 20. Or. pap. Ind. nast. Cond. rather bad. A few very mediocre paintings illustrating the various constellations.

1486.

The same. J 15.

A revised edition of the same work, here called, in the heading, *Sharḥ-i-Zīj-i-amīr-i-kabīr Ulughbeg.* The editor, Maẓhar b. Muḥammad Qāri' b. Bahāi'd-Dīn 'Alī, mentions in the preface that he revised the work of Ulughbeg at Shīrāz, in 961–968/1554–1561 (f. 2v). Copied in the beg of the XIc. AH. Beg.

ستائش و سپاس بی اندازه و قیاس پادشاهی را الخ

Ff. (284), S 280 × 190, 190 × 130, ll 20. Or. pap. Ind. nast. Cond. not quite good. Injured by dampness.

1487.

شرح زیج جدید سلطاني

SHARḤ-I-ZĪJ-I-JADĪD-I-SULṬĀNĪ. J 18.

A commentary on Ulughbeg's tables, composed in 929/1523 by (Niẓāmu'd-Dīn) 'Abdu'l-'Alī b. Muḥammad b. Ḥusayn al-Birjandī (*not* Barjandī, and *not* Birjindī, as spelt in various catalogues). It contains a commentary on the whole text of the *Zīj* (but not on its tables). See EIO 2237–2239, EB 1520, R 457. etc. Cf. St. No. 4 on p. 103. Cf. also Mélanges Asiatiques, v. V, p. 252. Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

اجناس حمد و سپاس معرا از توهم و تناهی الخ

Ff. (384), S 380 × 235, 245 × 130, ll 17. Or. pap. Good bold Ind. nast. Cond. good. Bad vignette.

1488.

The same. J 19.

Another copy of the same work, transcribed in 1120 AH. (?) (the figures are not clear), by Muḥammad Isma'īl. Beg. as in the preceding copy.

S 230 × 145, 175 × 90, ll 21. Or. pap. Good Ind nast. Cond. tol. good. Slightly worm-eaten.

1489.

رساله در هیئة

RISĀLA DAR HAY'AT. J 11.

The well known treatise on astronomy by the same 'Alī Qūshchī, as mentioned under No. 1485. His full name was 'Alāu'd-Dīn 'Alī b. Muḥammad. The work is divided into a *muqaddima*, two *maqālas* and a *khātima*. See Bl II 789, EIO 2240–2241, EB 1534–1538, Pr 351, R 458, Aum 137, Mehren 9, Dorn C. 303, Krafft 139, etc. Copied in 1225 AH. (? almost illegible, erased). Beg. الحمد لله ...... اما بعد این کتاب مشتمل است بر مقدمه الخ

Ff. (24), S 200 × 155, 150 × 105, ll 21. Europ. pap. Ind. nast. Cond. good.

1490.

رساله در معرفت تقویم

RISĀLA DAR MA'RIFAT-I-TAQWĪM. J 13.

A treatise on eras, the principles of computation of almanacs, etc., by the same Niẓāmu'd-Dīn 'Abdu'l-'Alī b. Muḥammad al-Birjandī, as the one mentioned under No. 1487. It was completed in 883/1478, and divided into 20 *bābs*. See EIO 2246, EB 1539–1540, R 452–453, Aum 138, etc. Copied in 1068 AH. Beg.

اما بعد این مختصریست در معرفت تقویم الخ

Ff. 12, S 200 × 140, 155 × 85, ll 19. Europ. pap. Ind. nast. Cond. good. Slightly worm-eaten.

1491.

خلاصهٔ تقویم

KHULĀṢA-I-TAQWĪM. G 60.

A short fragment of contents similar to those of the preceding treatise, originally divided into 33 *faṣls*. It is fragmentary and the author's name, the date of composition, etc., are not mentioned. Beg.

این مختصریست در معرفت تقویم مشتمل بر ۳۳ فصل، و این کتاب را خلاصهٔ تقویم کویند الخ

Bd. v. Ff. 172v–175. For measurements, etc., see No. 1358.

1492.

(مجموعه)

(MAJMŪ'A). J 24.

A collection of astronomical and astrological treatises of different authors. Copied in 962 AH.

1. (*Risāla dar aḥkām-i-darajāt*) (ff. 1v–20). A treatise on astrology, explaining the methods of foretelling the future of men born under different constellations. The name of the author is mutilated, and only the word Bābulī is clearly legible. The title and the date of composition do not appear. The headings, for which space is reserved, probably intended to be written in red ink, are not filled in. Copied in 962 AH. Beg.

الحمد لله ... چنین کوید مالف (*sic*) این رسالة مالک الحکما ... بابلي الخ

2. (*Risāla dar ṭawāli'*) (ff. 21v–36). A treatise on the influence of the various constellations upon the fates of men. The headings are also not filled in, as in the preceding work. Copied in 962 AH. Beg. abruptly:

... دلیل بود که عزیز النفس و کرامي و نیک بخت و فراخ روزي بود الخ

3. (*Risāla dar burūj*) (ff. 37v–47). Another treatise on predictions of various events from the positions of the constellations, etc. The headings are also left unwritten; no mention of the author's name, date of composition, etc. Beg. also abruptly:

...... و فصل های دوازده برج که طالع سال بر کدام برج الخ

4. (ff. 47v–48). A short note of astronomical contents dealing with the measurement of distances. Beg.

بطایوس (*sic*) حکیم رصد کرده است بارتفاع قطب الخ

5. (f. 49v). An astrological table.

Bd. v. Ff. 1–49v. For measurements, etc., see No. 1485.

1493. جوامع احکام النجوم

JAWĀMI' AḤKĀMI'N-NUJŪM. J 4.

A treatise on astrology, dealing with various heavenly and meteorological omens, compiled, as stated in the preface, from 257 (!) different works. The present copy is incomplete at the beginning, and probably on account of this defect it does not contain the name of the author. According to Ḥājjī Khalīfa, v. II, p. 636, No. 4243, the name of the compiler was Abū'l-Ḥasan 'Alī b. Zayd al-Bayhaqī. The date of composition is not given, but it seems probable that it was 977/1569–1570, which appears at the end as the date of completion of *taḥrīr*. The copy dates in appearance from the XIIc. AH., and therefore the year 977 AH. must be either that of completion of the work itself or the date of the earlier copy from which the present one was transcribed. The work is divided into 10 *faṣls*. The copyist calls himself Maẓharu d-Dīn Muḥammad ash-Sharīf al-Ḥāfiẓ al-Qādirī. Beg. abruptly :

...... و این کتاب را جوامع احکام النجوم نام کردم الخ

Bd. v. S 250 × 145, 210 × 100, 1 27. Or. pap. Ind. nast. Cond. good. A note by H. Beveridge, dated 22-XI-1895, concerning the contents of the book.

1494. (مجموعه)

(MAJMŪ‘A). J 4.

Three short treatises on astronomical matters, by ‘Abdu’r-Raḥīm b. Ṣāliḥ Muḥammad b. Nāṣiri’d-Dīn Ṣiddīqī Fakhrī, who dedicated his treatises to Khalīlu’l-lah Ibrāhīm ‘Ādil-Shāh (987–1035/1579–1626).

1. *Ghāyatu’t-taḥarrī*. A short treatise on the correct methods of the determination of the direction of Mekka (*qibla*). Beg.

حمد مرعلیمی را که در (آیهٔ) کریمه هذا خلق الله الخ

2. *Minhāju’t-taḥqīq*. A short treatise, *in Arabic*, on the astrolabe, with directions as to its use. Beg.

الحمد لله الواحد الصمد بلا نهایة العدد الخ

3. (*Risāla dar asṭrulāb*). A treatise on the astrolabe, again in Persian, also dedicated to the same prince. It is a criticism, with corrections, of a commentary on the well known treatise *Bīst bāb* (see No. 1484). The name of the author of this commentary is not mentioned (the work may be the *Sharḥ* by Niẓāmu’d-Dīn Birjandī, cf. above, No. 1487). Beg.

دانای زمانها و مکانها همه او است بینای عیانها الخ

Bd. v. For measurements, etc., see No. 1493.

1495. تاریخ جدید اکبر شاهي

TA’RĪKH-I-JADĪD-I-AKBAR SHĀHĪ. Oa 3.

An extract from the *second faṣl* of this work. Its authorship is attributed to ‘Abdu’l-Majīd b. Muḥammad Quṭbu’d-Dīn Munajjim-i-Akbar Shāhī. It deals with the constellations which influence every month, the propitious days and hours, etc. Copied in the XIIc. AH. Beg.

هو الفیاض، از فصل دویم من رسالهٔ تاریخ جدید اکبر شاهي تصنیف
عبد المجید بن محمد قطب الدین منجم اکبر شاهي در بیان دانستن آنکه
ماه هر روزی در کدام برج است الخ

Bd. v. Ff. 13v–20v. For measurements, etc., see No. 1157.

1496. (مجموعهٔ حروف ابجد)

(MAJMŪ‘A-I-ḤURŪF-I-ABJAD). J 3.

A large volume, apparently dating from the beg. of the XIc. AH., containing not a single line of connected text (except for a few scrappy notes on the fly-leaves). The pages are uniformly divided into 28×28=784 squares filled with what seem to be permutations of four algebraic signs, here in the order of *abjad*:

ا ب ا ا، ا ب ا ب، ا ب ا ج، ا ب ا د، ا ب ا ه الخ

If so, the total number of folios must have been 392, but the copy is incomplete. It is impossible to suggest any satisfactory explanation as to the purpose of this voluminous production. It may have some mathematical, or perhaps magical object.

S 320 × 245, 235 × 225, ll 28. Or. pap. Ind. nast. Cond. good.

1497. بدائع الفنون

BADĀ’I‘U’L-FUNŪN. K 1.

A treatise on arithmetic, based on the Sanskrit work *Līlāwatī*, composed in 1074/1664 (the third year of Aurangzīb's reign, see f. 3v), at Etawa, by Mīdnīmal (? میدنیمل), son of D’harmdās Narāyan b. Kalyānmal Kāyat’h Sakta (f. 3). See EIO 2259. Copied in the XIIc. AH. Beg.

جهان جهان نیائش واحد القهاری که بیک نکته الخ

Ff. (46), S 205 × 105, 175 × 70, ll 17–18–20. Or. pap. Bad Ind. shikasta. Cond. tol. good.

1498. حکم الریاضی

ḤIKAMU’R-RIYĀḌĪ. J 17.

A large treatise on mathematics and astronomy, commenced in 1120/1708–1709 (the title is a chronogram for this date, see f. 8v), and completed in 1130/1718–1719. It is a commentary on an earlier treatise on astronomy, in Arabic, called *Kitāb-i-Chaghmīnī* or, with its full title, *Al-mulakhkhaṣ fī’l-hay’at* (see f. 26v), and it was composed by Maḥmūd b. Muḥammad b. ‘Umar al-Jaghmīnī al-Khwārazmī (cf. f. 25), d. 618/1221, see Brockelmann, Gesch. d. Arab. Lit., v. I, p. 473. The author of the present, Persian, work calls himself (f. 8) Muḥammad Zamān b. Muḥammad Ṣādiq b. Abī Yazīd Anbālijī Dihlawī. His introduction (ff. 1v–23v) is written in bombastic Arabic, although the bulk of the work is Persian. See on other Persian commentaries of the same work EB 1524. Cf. St. No. 20 on p. 105. Copied in 1133 AH. by Muḥammad Kāẓim b. Muḥammad Qāsim. Beg.

احسن العيدة التي تصورها الناطقة عرائس الكلام الخ

Ff. (457). S 420 × 300, 300 × 205, ll 9. Or. pap. Ind. nast. Cond. good. Bad vignette. Note: Boddam, Calcutta, May 1st 1787.

1499. جدول اختيارات

JADWAL-I-IKHTIYĀRĀT. J 2.

Astrological tables, showing the position of the moon, the influences of various constellations at every day, hour, etc. There is no introduction; the exact title, the name of the author, etc., are not mentioned. Cf. St. No. 7 on p. 103. The work seems to be fragmentary. Copied apparently in the XIIc. AH. It opens with the first table, which has the heading:

جدول اختيارات قمر در بروج دوازده‌گانه ‘

Ff. 17, S 245 × 155, 210 × 135, ll 21. Or. pap. Ind. nast. Cond. good.

1500. (مجموعه)

(MAJMŪ‘A). Oh 3.

A collection of astronomical and astrological treatises, copied apparently towards the end of the XIIc. AH.

1. *Kifāyatu't-ta‘līm* (?) (ff. 1v–45). A treatise on astronomy, very incomplete. The beginning was transcribed from a defective original, and space was left, probably with an intention to fill in the lacunas afterwards. It ends abruptly, and it is difficult to say how much is lost. The title, as above, is given just in the beginning. The author's name is also defective: Abū'l-Maḥāmid (probably to be read Abū'l-Ḥāmid) Muḥammad b. Mas‘ūd........nawī. The work is divided into numerous sections, each differently called *jins*, *nau‘*, *ṣinf*, *faṣl*, etc. Beg.

بدانکه علم این کتاب علم نجوم ...... کفایة التعلیم وقت التنجیم الخ

2. *‘Aql-i-dūyum dar asṭrulāb* (ff. 47v–56v). A portion of a treatise on various astronomical, mathematical and other subjects, with the title *‘Uqūl-i-‘ashara*, composed in 1084/1673 by Muḥammad Barārī Ummī, son of Muḥammad Jamshīd b. Jabbārī-Khān

b. Majnūn-Khān Qāqshāl, the same as the author of the *Mujmal-i-mufaṣṣal*, a work on history, described above, No. 43 in this Catalogue. See EB 1495, Pr 168, Fl I 43. *Ind. libr.* Bh 222; (GC I 667). This extract contains only the second *‘aql*, on the astrolabe, beg.

دانا (و) آگاه باش که اسطرلاب نام یوناني است الخ

3. *Risālat fī'l-‘amal bi'r-rub‘* (ff. 57–62). A very short treatise, *in Arabic*, on the handling of the quadrant. Cf. R 827. Divided into 10 very short *bābs*. Beg.

الحمد لله ... فهذه رسالة في العمل بالربع الخ

4. *Ṣad bāb dar asṭrulāb* (ff. 63v–132v). A treatise on the astrolabe and the methods of its proper use, in 100 *bābs*. The name of the author, the exact title of the work and the date of its composition are not given. Beg.

الحمد لله ... اما بعد این مختصریست مشتمل برصد باب، باب اول
در بیان معنيِ اسطرلاب و اسامِيِ اجزاء آن و این باب دو فصل است الخ

Ff. 132, S 165 × 95, 130 × 55, ll 18. Or. pap. Ind. nast. Cond. not good. Paper is decaying, especially where the folios are joined together, so that many of them have become loose.

1501. (رساله در طوالع)

(RISĀLA DAR ṬAWĀLI‘). G 60.

A very short treatise on foretelling the future in connection with the position of the constellations at the hour of birth, etc. The author's name and the exact title of the work are not mentioned. Copied in the XIIc. AH. Beg.

بعد از حمد خدا و صلوات بر نبي ...... این کتابیست در بیان حقیقت
حال هر کس از مرد و زن و طالع ایشان الخ

Many marginal notes, of astrological and medical contents. At the end there are lists of secret scripts, amulets, prayers for successful journeys, *in Arabic*, with Persian explanations, and other scrappy matters.

Bd. v. Ff. 175v–193v. For measurements, etc., see No. 1358.

1502. (مجموعهٔ طالعنامه)

(MAJMŪ‘A-I-ṬĀLI‘-NĀMA). J 10.

A collection of horoscopes, copied towards the end of the XIIc. or the beg. of the XIIIc. AH.

1. (ff. 1v–4v and 17v–22). Several horoscopes of different persons, containing dates of 1186, 1187, 1190 AH., etc. Beg.

از نسخهٔ تحویل و شرح انتهای سال سي و پنجم الخ

2. (ff. 7v–16v; ff. 5–6v are left blank). A detailed horoscope of ʿAbdu'l-lah b. Ḥasan ʿAlī Iṣfahānī, born in 1153 AH. at Iṣfahān. There are many additional notes and tables. Beg.

الحمد لله الذي لم يلد و لم يولد الخ

Ff. 22, S 205 × 150, 160 × 100, ll 16. Europ. pap. Ind. nast. Cond. good.

1503. (مجموعهٔ طالعنامه)

(MAJMŪʿA-I-ṬĀLIʿ-NĀMA). J 7.

Another collection of horoscopes, similar to the preceding No., dating also from the beg. of the XIIIc. AH.

1. (ff. 1v–16). The same horoscope as (2) in the preceding copy.

2. (ff. 19v–37). Another version of the same, much more detailed, with further additions. Beg.

الحمد لله و الصلوة على محمد و آله الخ

Ff 37, S 205 × 150, 135 × 95, ll 17. Europ. pap. Ind. shik.-nast. Cond. good. Ff. 16v–19 are left blank.

1504. رساله در تحقیق سنه

RISĀLA DAR TAḤQĪQ-I-SANA. M 89.

A short treatise on eras, solar and lunar, calculations of dates, etc. It was composed in the beg. of the XIIIc. AH., by Muḥammad Najmu'd-Dīn, surnamed Qāḍī'l-quḍāt, cf. above, No. 1061. The copy bears his seal, containing the date 1202 AH., and is dated itself 1210/1796, or 1202 of the Bangāla era, or 1203 of the Faṣlī era. It was transcribed by one Faṣīḥu'd-Dīn, at Calcutta, for the same Governor-General Sir John Shore (شور) Teignmouth (cf. above, No. 1484). Beg.

حامدًا و مصليًا و مسلمًا، اما بعد ميكويد بندهٔ كمترين الخ

Bd. v. Ff. 1v–10v, S 240 × 150, 170 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

1505. (فهرست ثمر سال)

(FIHRIST-I-THAMAR-I-SĀL). J 6.

A treatise on foretelling the crops of various fruits, etc., from the positions of the constellations in the beginning of the year

1225 of the Mawlūdī era. Many additional entries, notes, etc., on magic subjects, on the phases of the moon, etc. The compiler's name is not mentioned. Copied in the beg. of the XIIIc. AH. (probably in the same 1225 of the Mawlūdī era). Beg.

حمد حق نعت نبي وصف حيدر را كنم ...... فهرست ثمر سال ساز الخ

Ff. 49, S 190 × 120, 150 × 90, ll 11. Europ. pap. Ind. nast. Cond. good.

1506. زبرجد

ZABARJAD. J 14.

A treatise, in prose and verse, divided into 45 *qisms*, dealing chiefly with different astrological matters, but also giving a large number of various magical formulas, etc. It was composed for Ṭīpū, nawwāb of Mysore, by Zaynu'l-'Ābidīn Shustarī, the author of *Fatḥu'l-mujāhidīn*, etc. Copied in the beg. of XIIIc. AH. Beg.

حمد حق نعت نبي و وصف حيدر را كنم ...... اما بعد بر راى دانش
آراى الخ

Ff. (128), S 210 × 150, 160 × 100, ll 12. Or. coloured paper. Vulgar Ind. nast. Cond. tol. good.

1507. قوامد شناختن بروج

QAWĀ'ID-I-SHINĀKHTAN-I-BURŪJ. J 12.

A fragment of a treatise dealing with the methods of finding the constellations and planets. The name of the author is not given. Copied towards the beg. of the XIIIc. AH. Beg.

قاعدهٔ شناختن بروج و منازل الخ

Ff. 7, S 150 × 100, 120 × 70, ll 10. Europ. pap. Ind. nast. Cond. good. CFW 1825.

6. Magic, interpretation of dreams, methods of divination, etc.

1. *Interpretation of dreams.*

1508. كامل التعبير

KĀMILU'T-TA'BĪR. M 131.

A large work on the interpretation of dreams, which may be of great interest for the study of the folklore of the Muhammadan peoples. The author, Abū'l-Faḍl Ḥusayn b. Ibrāhīm b. Muḥammad Tiflīsī, dedicated his work to a local prince in Asia Minor, Qlich-Arslān b. Mas‘ūd, 569–588/1173–1192. See EIO 2276, EB 1571(3), Mehren 45, etc. Cf. St. No. 12 on p. 98; (GC II 201). Cf. also Bland's paper on the Science of Ta‘bīr, JRAS, vol. XVI, pp. 124, 155. The authorities, on which the work is based, are enumerated in EIO 2276. The treatise is divided into 16 *faṣls*; for the list of their headings see EIO ibid. Copied in 1177 AH. A detailed index in prefixed, on ff. 1v–21v (ff. 22–24 are blank). The introduction, with the first 15 *faṣls*, occupies ff. 25v–56v, and the chief portion of the book, ff. 56v–444v, consists of an alphabetical list of subjects of dreams together with their detailed explanations. Beg. abruptly:

...... و نام این کتاب کامل التعبیر نهادم زیرا که درین علم الخ

Ff. 444, S 240 × 135, 180 × 90, ll 13. Or. pap. Ind. nast. Cond. good.

1509.

تعبير سلطاني

TA‘BĪR-I-SULṬĀNĪ. M 46.

Another large work on the interpretation of dreams, based on many standard works, amongst them the one described under the preceding No. It was composed in 763/1362 by Isma‘īl b. Niẓāmi'l-Mulk, Qāḍī of Abarqūh (near Iṣfahān), who dedicated it to Shāh Shujā‘ Muẓaffarī (760–786/1359–1384). Sulṭān Uways Jalāir (757–776/1356–1374) is also referred to. The work is divided into 10 *faṣls*, which form the introduction. The book itself is arranged alphabetically, as the preceding work. See EIO 2277, EB 1571, etc. Cf. St. No. 10 on p. 97. The present copy dates from the Xc. AH., and is slightly incomplete at the end. Beg.

الحمد لله الذي خص خواص الانام بمبشرات الاحلام الخ

Ff. (333), S 245 × 155, 175 × 95, ll 21. Or. pap. Pers. nast. Cond. good.

1510.

The same. M 45.

Another copy of the same work, dated 1177 AH. Beg. as in the preceding copy.

S 365 × 215, 275 × 140, ll 22. Or. pap. Ind. nast. Cond. good.

1511.

(كتاب الرؤياء)

(KITĀBU'R-RU'YĀ). M 94.

A treatise on the theory of the 'art of dreaming,' i.e. to see, in dreams what is required. The author's name, the exact title etc., are not mentioned. In the beginning the compiler states only that he composed this work for the instruction of his son Nūr. Copied in the XIIc. AH. Beg.

كتاب الرؤياء، در اصل مصدر است بمعنيِ رؤيت الخ

S 215 × 120, 160 × 70, ll 16. Or. pap. Ind. nast. Cond. good. CFW 1832.

2. *Divination by ‘ fāl ’ and ‘ istikhāra.’*

1512.

فالنامه

FĀL-NĀMA.

E 15.

A treatise on divination by the Coran. The author's name is not mentioned. The treatise must have been composed not later than the XIc. AH., because the copy dates from that time. It contains instructions as to the secret meanings of the Arabic letters, and methods to predict the future by them. Beg. (f. 47v):

فال نامهٔ قرآن مجيد كلام شيخ ابو سعيد ابو الخير كفته كه الخ

On ff. 38v–46v there are many notes and poetical quotations, some of them rendered almost illegible by dampness. Fol. 55v contains the beginning of a *Fāl-nāma*, probably a version of the present work. On ff. 56v–57v there is a very short extract in Arabic, with the heading نقل من فتاوئ تاتار خاني.

Bd. v. Ff. 38v–57v. For measurements, etc., see No. 1246.

1513.

(مجموعه)

(MAJMŪ‘A).

M 112.

Two treatises on divination, transcribed in the XIIc. AH.

1. *Fāl-nāma* (ff. 1v–32). A treatise on the mystical meanings of some Arabic letters and their combinations, for the purpose of fortune-telling. The authorship is ascribed to Ja‘far Ṣādiq and Alexander the Great, cf. EIO 2264, etc. Beg.

الحمد لله ...... بدانكه اين نامه را توكل جمع كردهٔ عاقلان و حكمان (sic)
و پيران الخ

2. *Fāl-i-angusht nihādan* (ff. 33v–52v). On divination by putting fingers upon a special magical tablet on which the names of the prophets have been written. The author gives instructions as to the details of the act, and also explains the influence of various prophets on the future. Beg.

فال انكشت نهادن، هركه خواهد كه شرح حال خود بداند بايد كه الخ

Ff. 52, S 205 × 130, 135 × 65, ll 12. Or. pap. Ind. nast. Cond. tol. good. Slightly repaired.

1514. (فال قرآن)

(FĀL-I-QUR'ĀN). M 112*a*.

Another treatise on divination by the Coran, also ascribed to the authorship of Imām Ja'far Ṣādiq, and said to have been sent by one of the Abbaside Khalifs to Maḥmūd of Ghazna (f. 2). It consists of various tables, lists of special verses, prayers ascribed to the authorship of different Shi'ite Imāms, etc., all explained in Persian. Some passages are in cipher. Copied in the XIIc. AH. Beg.

الحمد لله ...... بدانکه این فال قرآن بغایت مجرب است و معتمد الخ

Ff. 23, S 220 × 120, 170 × 80, ll 17. Or. pap. Ind. nast. Cond. tol. good.

1515. (مجموعه)

(MAJMŪ'A). Oc 4.

Some treatises on divination, contained in this scrap-book, dating from the end of the XIIc., or the beg. of the XIIIc. AH.

1. (*Fāl-nāma*) (ff. 1v–11). A treatise, in prose and verse, on the magical meanings of the Arabic letters in the Coran, from the point of view of their allusions to the future, by Munawwar Maḥmūd Adīb. Beg.

چنین آمده است در اخبار که چون مردم را مهمی پیش آید الخ

2. Fol. 11v–12 are blank. On f. 12v a note and a poetical quotation.

3. *Khāṣiyyat-i-sūra-i-idh jā'a naṣru'l-lahi* (ff. 13–14v). A short note on the interpretation of a Coranic verse (CX, 1), a few poetical quotations, etc.

Bd. Ff. 1v–14v, S 240 × 130, 165 × 85, ll 13. Or. pap. Ind. nast. Cond. tol. good.

3. *Divination by 'raml.'*

1516. کشف الشجره

KASHFU'SH-SHAJARA. J 20.

A treatise on divination by the figures of *raml*, composed in 913/1507 (chronogram کشف شجری, see f. 3), by Maḥmūd b. Isma'īl, with the *takhalluṣ* Kautharī. It is dedicated to Muḥammad Shaybānī (906–916/1500–1510). The treatise is divided into a *muqaddima*, four *bābs* and a *khātima*, and is based on an earlier work, *Shajara-i-raml* of Muḥammad b. 'Abdi'l-lah b. 'Uthmān

Zinātī Maghribī, as stated in the preface. Cf. St. No. 13 on p. 98. Copied in 1114 AH. Beg.

الحمد لخالق الخلائق و الشکر لکاشف الدقائق الخ

Ff. (53), S 225 × 125, 165 × 80, ll 21. Or. pap. Ind. nast. Cond. good.

1517.

شجرۀ پر ثمره

SHAJARA-I-PUR THAMARA. J 16.

Another treatise on divination by *raml*, based on the apocryphic book of Daniel. The copy is incomplete at the beginning, and probably only on account of this defect the author's name and the exact date of composition are not found. Copied in the end of the Xc. AH. Beg.

...... تا صندوقچه لغزان بقفل بمفاتیح امر حقيقي الخ

Ff. (157), S 230 × 130, 175 × 100, ll 15. Or. pap. Ind. nast. Cond. tol. good Slightly injured by dampness.

1518.

(مجموعۀ رسائل رمل)

(MAJMŪ'A-I-RASĀ'IL-I-RAML). J 9.

Two treatises on *raml*. The first transcribed in 1114 AH. The second was apparently also copied about that time.

1. *Risāla-i-Surkhāb dar 'ilm-i-raml* (ff. 1v–34v). A treatise on *raml*, based on the book of Daniel. The author calls himself merely Surkhāb. It is apparently the same work as the one described in EIO 2268, although it seems to be shorter than the latter. Cf. St. No. 14 on p. 98. At the end there are several notes and tables of a magical nature. Beg. (as in EIO 2268):

حمد اکمل و شکر اجمل بعدد ذرات رمل الخ

2. *Kanzu'l-ghayb* (ff. 35v–44v). Another short treatise on *raml*, also based on the book of Daniel (and several other authorities). The author calls himself Sa'du'd-Dīn Mas'ūd b. Aḥmad Nīshāpūrī. It contains many tables. Copied by 'Abdu'l-Qādir b. Jamāli'd-Dīn Muḥammad. Beg.

تبارک اسمک یا مصور الصور و الاشکال الخ

Ff. 44, S 230 × 120, 165 × 80, ll 21. Or. pap. Ind. nast. Cond. good.

1519. (مجموعۀ رسائل رمل)

(MAJMŪ'A-I-RASĀ'IL-I-RAML). J 8.

Two treatises, one on the science of *raml* and the other on propitious days, copied in 1163 AH., or the third (*sic*) year of Aḥmad Shāh.

1. *Risāla dar 'ilm-i-nuqāṭ bi-dā'ira-i-abdaḥ* (ff. 1v–16v). A treatise on divination by *raml*, based on 'reliable books.' The name of the compiler is not given. Beg.

الحمد لله ...... این رساله ایست در علم رمل که از اکثر کتب معتبره الخ

2. *Miṣbāḥu'l-anfās* (ff. 17v–28). A short treatise on lucky hours, days, etc. The author's name is not given. Beg.

حمد و ثنای بیحد بدان آفریدکاری که ذرات ممکنات الخ

Bd. v. Ff. 1–28, S 250 × 145, 210 × 95, ll 19. Or. pap. Bad Ind. shikasta. Cond. good.

4. *Physiognomy* (*qiyāfa*).

1520. (رساله در قیافه)

(RISĀLA DAR QIYĀFA). M 99.

A treatise on physiognomy, the authorship of which is attributed to Imām Ja'far Ṣādiq. The present copy is dated 1124 AH., but this date is rather suspicious, and the transcript seems to be of more recent origin. Beg.

الحمد لله ...... اما بعد این رسالۀ قیافه منقول از امام جعفر الخ

Ff. 8, S 200 × 150, 160 × 105, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1521. (رساله در قیافه)

(RISĀLA DAR QIYĀFA). M 100.

Another short treatise on the same matters, different from the preceding one, incomplete at the end. The name of the author, etc., are not given here. Copied in the XIIc. AH. Beg.

عالم این علم را عالم الغیب نتوان کفت الخ

Ff. 4, S 200 × 120, 155 × 75, ll 13. Or. pap. Ind. shikasta-nast. Cond. tol. good.

1522. (رساله در قیافه)

(RISĀLA DAR QIYĀFA). Oa 11.

Again a short treatise on the same *qiyāfa*, also without any indication of the name of the author, the date of composition, etc. Copied towards the end of the XIIc. AH. Beg.

علم فراست که آن عبارت است از معرفت اخلاق درونی الخ

Bd. v. Ff. 10v–17. For measurements, etc., see No. 908.

1523. رساله در احکام اختلاجات اعضا

RISĀLA DAR AḤKĀM-I-IKHTILĀJĀT-I-A'ḌĀ. M 46.

A short versified exposition of the methods of fortune telling by the observation of various spontaneous movements of different parts of the human body, such as the pulsation (جستن) of the arteries, etc. It is the same work as the one described in Aum 136, where it is called *Ikhtilāj-nāma*. The name of the author does not appear; he states that this treatise was originally in prose, and that he has given it its versified form. At the end of the work he gives an absurdly early date of composition, 385/995 (perhaps for 685/1286 ?):

سیصد (ششصد ؟) و پنج بود با هشتاد ، که ز طبع من این سخن‌ها زاد ،

(The date may, however, belong to the original treatise). It is noteworthy that both copies, the present and the next one, are appended to the copies of *Ta'bīr-i-Sulṭānī* (see above, Nos. 1509 and 1510). There is, however, no apparent connection between the two works. In the case of this particular copy it appears that it was transcribed by a more modern hand than the text of the *Ta'bīr* (No. 1509) in the same volume in which it is included. Copied towards the beg. of the XIIc. AH. Beg.

حمد و شکر و سپاس یزدانرا ، آفریننده تن و جانرا ،

Bd. v. For measurement, etc., see No. 1509.

1524.

The same. M 45.

Another copy of the same work, dating from the end of the XIIc. AH. It does not have the heading as in the preceding copy. Transcribed by a different hand and on different paper, more modern than those of the text of the *Ta'bīr*, to which it is appended. Beg. as in the preceding copy.

Bd. v. For measurements, etc., see No. 1510.

5. *Alchemy, sorcery, amulets, incantations, etc.*

1525. سحر العيون

SIḤRU'L-'UYŪN. M 96.

A treatise on alchemy and magic, partly written in special magical script (some of these passages, in the beginning of the book, are deciphered in interlinear glosses). The work, as stated in the preface, is an amplified translation of the Arabic treatise with the same title, of Abū 'Abdi'l-lah al-Maghribī (f. 1v), also known as the *Lubāb* of Ibnu'l-Ḥājj, with additions from the *'Uyūnu'l-ḥaqā'iq wa īḍāḥu'ṭ-ṭarā'iq* by Abū'l-Qāsim Aḥmad as-Sīmawī (of the VIc. AH., see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 497), etc. The present work was undertaken at the request of Amīr Sayyid Qāsim, much eulogised here. The author's name and the date of composition are not given. The present transcript is incomplete at the end, but in another copy, in the Imperial Library (see Bh 238), the date of composition is given as 907/1501. Transcribed in the XIIIc. AH. Beg.

حضرت قاسم العطيات عالم الخفيات له الحمد الخ

S 310 × 175, 230 × 125, ll 21. Europ. pap. Ind. nast. Cond. good.

1526. (مجموعه)

(MAJMŪ'A). G 35.

Short fragments of a legendary character dealing with demonology and magical practices. Copied in 45, may be 1045 AH., in Ḥaydarābād.

1. *Pand-i-Luqmān* (ff. 43–56v). Wise sayings of the legendary sage Luqmān, dealing with various magical practices, the recognition of propitious hours, etc. Cf. EIO 2217, EB 1241 (44), etc. Beg.

الحمد لله ... اين چند پند دلبندست كه لقمان حكيم الخ

2. *Ṭāli'-nāma-i-mardān wa zanān wa dīw-nāma* (ff. 57–60v). A legend about King Solomon who made a sort of census of all *dīws*, and assigned them to various luminaries and constellations; explanations of their influences upon the fate of persons born under their signs, etc. Beg.

الحمد لله ...... مهتر سليمان پيغمبر دختری داشت الخ

Bd. v. Ff. 43–60v, S 320 × 195, 240 × 125, ll 23. Or. pap. Ind. nast. Cond. good.

1527. تحفة الغرائب

TUḤFATU'L-GHARĀ'IB. Oa 30.

A treatise on various magical practices as well as on the methods to paralyse the effects of sorcery, the evil eye, witchcraft, haunting spirits, etc. The author calls himself Muḥammad b. Aḥmad ad-Da'usī (here الدوی) az-Zawwārī (not clearly written, may be also as-Sabzawārī or as-Sarwārī ?), who based it on an early book, also in Persian, by Aḥmad b. Muḥammad b. Ibrāhīm Tamīmī (found by him, as he narrates, in the house of an Arab while performing the pilgrimage to Mekka). Another copy in Bh 241 (3). The work described in R 871 under the same title seems to be different from the present one. Divided into 12 *bābs*. Copied in the XIIc. AH., by one Amānu'l-lah. Beg.

حمد بیحد و سپاس بی عدد نثار بارگاه ملک احد الخ

Bd. v. Ff. 126v–143v. For measurements, etc., see No. 1261.

1528. (مجموعهٔ ادعیه)

(MAJMŪ'A-I-AD'IYA). M 82.

A collection of prayers, amulets, incantations, etc., with various explanations in Sufic and Shi'itic strain, in Persian and Hindustani. Towards the end there is a *Rūz-nāma* in Hindustani, also of magical contents. The name of the compiler does not appear. Copied in the beg. of the XIIIc. AH. Beg.

اسناد دعای عجائب الاستغفار، در خبر چنین آمده است که رسول الخ

S 205 × 150, 170 × 95, ll 13. Europ. pap. Ind. nast. Cond. good.

7. Medicine and cognate disciplines.

1529. نور العیون

NŪRU'L-'UYŪN. G 63.

A rare and early work on the maladies of eye, composed in 480/1088 by Abū Rūḥ Muḥammad b. Manṣūr b. Abī 'Abdi'l-lah b. Manṣūr al-Jurjānī, surnamed Zarrīn-Dast. He dedicated his work to the Saljuqide prince Sulṭān Malik-Shāh (465–485/1072–1092). The treatise is divided into 10 *maqālas*, subdivided in their turn into numerous sub-sections, in the form of questions and answers. The full title is *Nūru'l-'uyūn fī amrāḍi'l-'ayn wa asbābihā wa 'ilājātihā*. It is chiefly based on the works of the early Arab writer Ḥunayn ibn Isḥāq, d. 260/873 (see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 205), but there are occasionally references to other early authors. In the present copy the language still preserves many archaisms, although apparently some modernising has taken place, and it does not, therefore, represent exactly the original Pārsī Darī, i.e. the language in which the author wrote his book, as he mentions in the introduction. See GIPh 367, EB 1575, etc. Transcribed probably in the beg. of the XIc. AH. The date is injured and only ...... سنة اربع remains. Beg.

الحمد لله ...... چنين ...... (damaged) محمد بن منصور بن ابي
عبد الله الجرجاني الخ

Ff. (284), S 245 × 165, 175 × 115, ll 15. Or. pap. Indo-Khorasani nast., different hands. Cond. tol. good.

1530. ذخيرهٔ خوارزم شاهي

DHAKHĪRA-I-KHWĀRIZM-SHĀHĪ. G 20.

The famous compendium of medical science in all its branches, by Zaynu'd-Dīn Abū Ibrāhīm Isma'īl b. Ḥasan (or Ḥusayn) b. Muḥammad b. Aḥmad al-Ḥusaynī al-Jurjānī, d. 531 or 535/1137–1141. It was composed in 504/1110–1111, and dedicated to the first Khwārizm-Shāh, Quṭbu'd-Dīn Muḥammad (490–522/1097–1128), who is here called Arslān Tegīn (written تمكين *sic !*) Abū'l-Fatḥ Muḥammad. The work is divided into nine *bakhshs*, to which afterwards a *tatimma* was added. The present copy contains only nine books: 1, on f. 1v; 2, on f. 67v; 3, on f. 126v; 4, on f. 254; 5, on f. 283v; 6, on f. 350v; 7, (there is probably a lacuna at its beginning); 8, on f. 692v; 9, on f. 703v. For details concerning the work and its author see Br. Lit. Hist., II, 299, 346; GIPh 367; Wüstenfeld, Arabische Aerzte, p. 95, No. 165; Leclerc, Histoire de la Médecine Arabe, II, p. 18; Bl II 820–827, 880 (2), EIO 2280–2284, Br 127, EB 1576–1578, Pr 574–576, R 466–467, De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 228, note 2, Krafft 147, etc. Cf. St. No. 1 on p. 106; (GC II 297 and 298). Transcribed by different copyists towards the end of the XIIc. or beg. of the XIIIc. AH. One of them, in the colophon of the 7th book, calls himself 'Ubaydu'l-lah Khwāja Ibrāhīm b. Abī Ṭālib Ḥusaynī; he wrote it in Calcutta in 1225 AH. The copy is apparently slightly incomplete at the end. Beg.

اما بعد چون تقدير ايزد تعالى چنان بود كه الخ

Ff. (880), S 330 × 235, 225 × 145, ll 21. Or. pap. Ind. nast. Cond. good. Several lacunas in the middle of the book.

1531.

The same. G 21.

The first book of the same work, transcribed in the XIIc. AH. Beg.

الحمد لله حمد الشاكرين و الصلوة على سيد المرسلين و آله الخ

Ff. (114), S 250 × 155, 200 × 115, ll 20. Or. pap. Good Ind. nast., different hands. Cond. good.

1532. خف علائي

KHUFF-I-‘ALĀĪ. G 16.

A much condensed version of the preceding work, prepared for the purpose of being carried as a pocket-book (in one's riding boots). It was compiled by the author of the original treatise, Isma‘īl Jurjānī, and dedicated to Bahāu'd-Dīn Muḥammad ‘Alāu'd-Dīn . . . . Qizil Arslān Waliyyu'l-‘ahd Abū'l-Muẓaffar (Atsiz, as added in other copies) b. Muḥammad b. Khwārizm Shāh Ḥisām Amīru'l-mu'minīn. This Atsiz reigned in 522–551/1128–1156. The work is divided into two *bakhshs*, subdivided into many *bābs*. See Bl II 828, R 475; cf. St. No. 2 on p. 106. Transcribed in the XIIc. AH. Beg.

الحمد لله ...... چنين (گويد) مصنف اين كتاب اسمعيل بن حسن
الحسيني الخ

Ff. (64), S 240 × 135, 180 × 95, ll 17. Or. pap. Ind. nast. Cond. good. CFW 1825. Scrappy notes on the fly-leaves.

1533. يادگار

YĀDGĀR. G 64.

Another medical treatise of a similar condensed type, by the same Isma‘īl Jurjānī, divided into 5 *bakhshs*. Cf. R 467, etc. St. No. 3 on p. 107. Copied towards the end of the XIc. or the beg. of the XIIc. AH. This transcript is incomplete at the end. Beg.

الحمد لله ...... اما ببايد دانست كه عنايت همه آنست الخ

Ff. (29), S 315 × 195, 235 × 125, ll 23. Or. pap. Ind. nast. Cond. good. In the second half of the copy the headings are omitted, although space has been reserved for them.

1534.

The same. G 65.

Another copy of the same work, dating from the end of the XIIc. AH., slightly incomplete in the middle. Beg. differs slightly from that in the preceding copy :

الحمد لله ...... سید امام اسمعیل بن حسن الخ

S 230 × 135, 170 × 80, ll 19. Or. pap. Ind. nast., different hands. Cond. tol. good. Scrappy notes on the fly-leaves.

1535. راحة الانسان

RĀḤATU'L-INSĀN. G 22.

A rare work on medicine, composed in 778/1376 by 'Abdu'l-Qawī (?) b. Shihāb(i'd-Dīn), surnamed Ḍiyā. He dedicated it to Fīrūz-Shāh, the Toghluqide (752–790/1351–1388). The work is divided into 3 *bābs* which altogether contain 74 *faṣls*. The book is very interesting for the student of the folk-lore and the life of mediæval Muhammadan India, because, in addition to the usual medical counsels and prescriptions, it gives a great number of magical formulas, amulets, incantations, and often mentions the influence of supernatural beings, etc. Cf. St. No. 7 on p. 107. Copied in the end of the XIc. or the beg. of the XIIc. AH. Slightly incomplete at the end, where the order of folios is mixed up. Beg. نامیات هر ختم انبیا که طبیب حاذق مریضان الخ

Bd. v. Ff. 1v–89v, S 265 × 145, 195 × 90, ll 17. Or. pap. Good Ind. nast. Cond. good.

1536. کفایهٔ منصوري

KIFĀYA-I-MANṢŪRĪ. G 45.

A compendium of medical science, by Manṣūr b. Muḥammad b. Aḥmad b. Yūsuf b. Faqīh Ilyās, who dedicated it to Sulṭān Zaynu'l-'Ābidīn of Kashmīr (826–877/1423–1472). It is divided into two *fanns*, the first being divided into two *qisms* and the second into two *maqālas* (the headings are given in EIO 2297). This work is also known under the title of *Kifāya-i-mujāhidiyya*. See Bl II 848–851, EIO 2297–2301, EB 1587, R 470, Leyden C. III 276, etc. Cf. St. No. 4 on p. 107; (GC I 831). Lith. Lucknow, 1290 AH. Transcribed in 1134 AH. Beg.

شکر و سپاس مر خالقی را که در خلقت انسان الخ

At the end there is a short appendix of medical contents, with the heading: در باب مرضهای مذکور سر تا قدم ،

Bd. v. S 260 × 160, 185 × 105, ll 15. Or. pap. Good Ind. nast. Cond. good.

1537.

The same. G 67.

Another copy of the same work, slightly incomplete at the beginning and the end, dating from the beg. of the XIIc. AH. Beg. abruptly: ... رب العالمين و تحف تحيات و صلاة صلوات الخ

Ff. 408, S 250 × 150, 150 × 85, ll 11. Or. pap. Ind. nast. Cond. good.

1538.

The same. G 46.

Another copy of the same work, dating from the beg. of the XIIc. AH. Beg. as in No. 1536, but instead of شکر و سپاس the first words are حمد و سپاس.

S 240 × 155, 180 × 95, ll 15. Or. pap. Good Ind. nast. Cond. good.

1539. تحفهٔ خاني

TUḤFA-I-KHĀNĪ. G 11.

An exposition of medical science, by Maḥmūd b. Muḥammad ʻAbdi'l-lah b. ʻAbdi'l-lah b. Maḥmūd (Nūri'l-lah). He studied medicine under eminent doctors at Shīrāz where he arrived in 902/1496–1497. He dedicated his book to Sulṭān Saʻīd Bahādur-Khān, whom H. Ethé thinks to be identical with the ruler of Kāshghar with the same name, 920–939/1514–1533. See EIO 2303; cf. R 165, and St. No. 8 on p. 108. The book is divided into four *bābs* and one *faṣl* (the headings are given in EIO 2303). The present copy, dating from the end of the XIIc. AH., is incomplete and contains only one-half of the whole work, namely the first *bāb*, complete, and the second *bāb*, slightly defective at the end. Beg.

الحمد لله الذي خلق الانسان في احسن تقويم الخ

S 295 × 210, 230 × 120, ll 21. Europ. and Or. pap. Ind. nast. Cond. good.

1540. معدن الشفای سکندر شاهي

MA‘DANU’SH-SHIFĀ-I-SIKANDAR-SHĀHĪ. G 55.

An exposition of medical science, chiefly based on Indian works, composed in 918/1512–1513 by Būwa (or Būd’h ?, or, as in other copies, Bhūwa) b. Khawāṣṣ-Khān. He dedicated his work to Sikandar-Shāh b. Bahlūl-Shāh Lūdī (894–923/1489–1517). It is divided into a *muqaddima* and three *bābs*, subdivided into numerous *faṣls*, and it is often called *Ṭibb-i-Sikandarī*. See EIO 2305, Br 129, EB 1592, R 471–472, Mehren 10, etc. Cf. St. No. 9 on p. 108; (GC II 288). Cf. also Dietz, Analecta Medica, p. 171; Haas, ZDMG, vol. 30, pp. 630–642 (some extracts published in Persian with a translation). Copied in 1167 AH. Beg.

حمد مر خدای را که بحکمت بالغه و قدرت کامله الخ

Ff. (636), S 235 × 170, 225 × 135, ll 22. Or. pap. Vulgar Ind. nast., different hands. Cond. good. Notes on the fly-leaves at the beginning and end of the volume. An index and a scrappy list of drugs at the end.

1541. رسالهٔ ينبوع في علم الطب

RISĀLA-I-YANBŪ‘ FĪ ‘ILMI’Ṭ-ṬIBB. G 25.

A treatise on medicine, identical in its contents, arrangement and initial lines with the work described in EIO 2314 and R 474. In this copy, however, the name of the author, the title and the date of composition are not given. According to the notes in the catalogues mentioned above, the compiler was ‘Imādu’d-Dīn Muḥammad b. Mas‘ūd Shīrāzī, who flourished about the middle of the Xc. AH. The work is divided into 19 *faṣls*, of which the first 18 deal with the general principles of medicine and the nature of the diseases of various parts of the human body. The 19th *faṣl* is divided into two *qisms*, subdivided into a great number of smaller sections, and contains, firstly, a description of the properties of different kinds of food stuffs, and, secondly, a detailed description of drugs, with their curative properties. The present copy dates apparently from the XIc. AH. Beg.

الحمد لله ..... بدانکه آدمي مرکبست ازین جسد محسوس الخ

S 320 × 195, 235 × 120, ll 23. Or. pap. Good Indo-Khorasani nast. (apparently the same hand as in Nos. 1533, 1581, 1583, etc.). Cond. good.

1542. (رسالهٔ چوب چيني)

(RISĀLA-I-CHŪB-I-CHĪNĪ). Na 99.

A short extract from the treatise on the properties and curative powers of china-root, composed in 934/1528, by the same

'Imādu'd-Dīn Maḥmūd b. Mas'ūd Shīrāzī who is the author of the preceding work. See Bl II 882 (8), EIO 2313, EB 1597, R 844, Mehren 44, Leipzig C. 513, etc. The present copy, dating from the end of the XIc. AH., is slightly damaged at the beginning and opens abruptly with :

... بشرف تحقیق الخ ... اما بعد چنین کوید محرر این رساله الخ

Bd. v. Ff. 364–365. For measurements, etc., see No. 924.

1543. (رسائل یوسفی)

(RASĀ'IL-I-YŪSUFĪ). Oa 65.

Six medical treatises, some in prose and others versified, by Yūsuf b. Muḥammad b. Yūsuf aṭ-Ṭabīb Harātī, with the *takhalluṣ* Yūsufī. He flourished in the first half of the Xc. AH. and was employed in the service of the Timurides Bābur and Humāyūn (932–963/1526–1556). This Yūsufī has already been referred to as the author of the *Badā'i'u'l-inshā* (see No. 349). Copied in the XIIc. AH.

1. *Fawā'idu'l-akhyār* (ff. 1v–20v). A versified treatise on hygiene and therapeutics, giving various medical counsels in the form of *qiṭ'as*. Composed in 913/1508 (chronogram فوائد اخیار). See Rosen No. 126 (1). Beg.

بدان چونکه کفتی سپاس و درود، که در فن طب است این قطعها،

Between ff. 7 and 8 three folios are inserted by mistake, occupied by scrappy notes.

2. *Risāla-i-ma'kūl wa mashrūb* (ff. 21–26). A short treatise, also versified, giving various rules concerning food. It was composed in 906/1500 (chronogram خوش). Beg.

زبان را چو در اول این کلام، ز حمد و تحیت رساندی بکام،

3. *Sitta-i-ḍurūriyya* (ff. 26–33v). A short treatise, in prose, on the principles of hygiene. Composed in 944/1537–1538. Beg.

الحمد لله المنعم الحیوة (sic) النفوس و صحة الاجسام الخ

4. *Dalā'ilu'n-nabḍ* (ff. 34–42). A treatise on diagnosis by the pulse, composed in 942/1535–1536. This date is expressed in a versified chronogram :

تا شود نبض سال تاریخش، ده ز صد کم کن و برو افزای،

Beg. of the treatise :

الحمد لله النافع الحکیم العلام و الصلوة الخ

5. *Dalā'ilu'l-baul* (ff. 42v–51v). A similar treatise on the diagnosis of diseases from the observation of the properties of the urine. Composed in the same year 942/1535–1536 (chronogram قارورہ و چہار صد و سي فزا بران). Beg.

بعد از سپاس حکیم مطلق جل ذکره الخ

6. *Jāmi'u'l-fawā'id* (ff. 52–123v). A somewhat larger, although still rather condensed, treatise on the diseases of all parts of the human body. It was composed as an amplified version of the earlier work of the same author, *'Ilāju'l-amrāḍ* (versified), at Herat in 917/1511–1512 (some copies give 910/1504–1505). See EIO 2304, EB 1591, R 475, 1089, Krafft 148, Fleischer, Leipzig C. 511, Leyden C. III 279–280. Cf. also Mélanges Asiatiques, v. V, p. 261. Beg.

حمد نا محدود حکیمی را که بقانون حکمت الخ

Ff. 123, S 205 × 145, 160 × 95, ll 14. Or. pap. Ind. nast. Cond. tol. good. Copious marginal notes and glosses. Scrappy notes on the fly-leaves.

1544. ستة ضروريه

SITTA-I-ḌURŪRIYYA. G 22.

Another copy of the same short treatise with this title in the preceding volume (3). Transcribed in the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 164v–167v. For measurements, etc., see No. 1535. Scrappy notes at the end.

1545. مقدمهٔ دستور العلاج

MUQADDIMA-I-DASTŪRU'L-'ILĀJ. G 57.

The introduction to the well known compendium of medical science, *Dastūru'l-'ilāj*, by Sulṭān 'Alī Ṭabīb Khurāsānī. The work is dedicated to the Shaybanide prince Abū Sa'īd b. Kūchkūnjī-Khān (936-940/1530–1533). It was written after the completion of the main part of the *Dastūru'l-'ilāj*, which was dedicated to the father of Abū Sa'īd, Kūchkūnjī (916–936/1510–1530). The *muqaddima* deals chiefly with the general principles of medicine and hygiene, and is divided into 16 *bābs*. See Bl II 881 (1), 886, 887 (3), EIO 2307, EB 1593, Pr 580–581, R 473, Leyden C. III 277, etc. Cf. St. No. 5 on p. 107. Lith. in Dihlī. Transcribed in the XIIc. AH. Beg.

جواهر حمد و ثنا خدايرا عز و جل كه حكيم حاذقست الخ

Ff. (77), S 230 × 150, 180 × 100, ll 17. Or. pap. Ind. nast. Cond. very good. An index is prefixed.

1546.

The same. G 58.

Another copy of the same work, dating from the end of the XIIc. or the beg. of the XIIIc. AH. Beg. as in the preceding copy.

Bd. v. S 300 × 200, 205 × 115, ll 21. Europ. pap. Ind. nast. Cond. good.

1547.

قرابادین شفائي

QARĀBĀDĪN-I-SHIFĀĪ. G 41.

A well known and detailed pharmacopœia, by Muẓaffar b. Muḥammad al-Ḥusaynī ash-Shifāī of Kāshān, d. 963/1556. The work contains an alphabetical list of various drugs, with a detailed description of their curative properties. It is also known under the titles of *Ṭibb-i-Shifāī*, or *Qarābādīn dar ṭibb*. See Bl II 854, 882 (9), EIO 2310-2312, EB 1594, R 474, Aumer 135, Mehren 15, De Jong, Cat. Codd. Or. Acad. Reg., p. 232. There is a very old (1681) Latin translation of it, by Father Ange de St. Joseph of Toulouse. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

الحمد لله الحكيم العليم و الصلوة و السلام الخ

S 230 × 140, 140 × 95, ll 13. Or. pap. Vulgar and bad Ind. nast. Cond. tol. good.

1548.

The same. G 42.

Another copy of the same work, also dating from the end of the XIIc., or the beg. of the XIIIc. AH. Beg. as in the preceding copy. At the end there is an appendix on weights, which may be the same as the one mentioned in EIO 2310. The latter is based on the treatise by Mīr Muḥammad Mu'min Astrābādī, a Persian poet who flourished some time about 987/1579 (Spr 42). Beg. of this additional treatise (on ff. 177–178), rather abrupt:

بدانستی اوزان چند مشهور است مثلا مطابق رسالهٔ اوزان میر محمد مؤمن استرابادي الخ

Ff. (178), S 220 × 170, 155 × 85, ll 14. Europ. pap. Ind. nast. Cond. good. Marginal notes and glosses.

1549. خلاصهٔ بنیائي

KHULĀṢA-I-BANYĀĪ. G 10.

A treatise on medicine, based on Indian works, composed in 996/1588, by Banyā (? not quite legible) b. Ḥasan Ḥakīm Ḥasanī. The work was originally divided into 78 *faṣls*, but in the present copy only 74 of them are given. Transcribed (on the margins of the *Tuḥfatu'l-mu'minīn*, see No. 1565) in 1146 AH. at Ḥasnāpūr (حسناپور), by Misr (مصر) Siyām Prashād, son of Misr Bindarban. Beg.

اما بعد چنین کوید خادم اهل طب بنیا ابن حسن حکیم حسني الخ

Bd. v. S 225 × 140, 160 × 75, ll 17 and marginal column. Or. pap. Ind. shik.-nast. Cond. good.

1550. مفردات نامي

MUFRIDĀT-I-NĀMĪ. G 56.

A concise treatise on the treatment of various diseases, by Muḥammad Ma'ṣūm b. Sayyid Ṣafāī al-Ḥusaynī at-Tirmīdhī Bhakarī (here البهکهري), with the *takhalluṣ* Nāmī, the author of a work on the history of Sind (see above, No. 185 on p. 58 in this Catalogue). He died in 1015/1607. The work is also called *Mufridāt-i-Ma'ṣūmī*, and is divided into 25 *bābs*. See the references given under No. 185; cf. also St. No. 13 on p. 109. Transcribed in 1182 AH. Beg.

حمد خداوند کو کس (?) بدر کبریا هست برابر هم شاه و فقیرو کدا الخ

On the last six folios (ff. 36–41) there are some medical prescriptions, etc., beginning abruptly, without any introduction. The names of the drugs, described here, which it was apparently the intention to write in red ink, are omitted.

Ff. (41), S 230 × 165, 155 × 105, ll 21. Or. pap. Small Ind. nast. Cond. good.

1551. میزان الطبائع قطب شاهي

MĪZĀNU'Ṭ-ṬABĀ'I'-I-QUṬB-SHĀHĪ. Oa 69.

An extract from a treatise on the general principles of medicine, the four temperaments, the rules of hygiene, etc., originally divided into four sections called *ṣughrā*, *kubrā*, *natīja* and *lāzima* (here only the first of them is given). The author calls himself Taqiyyu'd-Dīn Muḥammad b. Ṣadri'd-Dīn 'Alī; he dedicated his work to Muḥammad Quṭb-Shāh (989–1020/1581–1611). Cf. St. No. 29 on p. 111. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH., included in a *majmū‘a*. Beg.

زیب دیباچهٔ هر رساله بستایش صانعی حکیم رواست الخ

Bd v. Ff. 275v–298, S 295 × 200, 220 × 135, ll 16. Or. pap. Bad Ind. nast. Cond. tol. good.

1552. ترجمهٔ برء الساعة

TARJUMA-I-BUR’U’S-SĀ‘AT. G 35.

A Persian version of the famous Arabic treatise on medicine, of Abū Bakr Muḥammad b. Zakariyā ar-Rāzī, d. 311 or 320/923 or 932, see Brockelmann, Gesch. d. Arab. Lit., vol. I, pp. 233–234. Cf. Bl II 884 (2). The translator, who does not mention his own name, states that he has undertaken his work by the order of Muḥammad Quṭb-Shāh, i.e. the same prince as referred to under the preceding No. The present copy contains only an insignificant portion of the whole work. Transcribed in the XIc. AH. Beg.

حمد بیحد و ثنای بیعد در حق قدیمی که نکته دان الخ

Bd. v. Ff. 60v–63, S 320 × 195, 240 × 125, ll 23. Or. pap. Indo-Khorasani nast. (the same hand as in Nos. 1533, 1541, 1583). Cond. good.

1553. اختیارات قاسمی

IKHTIYĀRĀT-I-QĀSIMĪ. G 2.

A detailed work on the treatment of various diseases, based on Indian sources. The author is the well known historian Firishta (see above, Nos. 135–139 in this Catalogue), with his full name Muḥammad Qāsim Hindū-Shāh Astrābādī, d. shortly after 1033/1624. The present treatise is sometimes also called *Dastūru’l-uṭabbā*, and is divided into a *muqaddima* and 3 *maqālas*, giving the usual general principles of medicine, and descriptions of diseases, simple drugs and compound medicaments. See EIO 2318--2324, RS 160, EB 1601, Pr 580, Mehren 11, etc. Transcribed in the XIIc. AH. Beg.

حمد مر خدایرا که بر حکم و ما ارسلناک الا رحمةً للعالمین الخ

S 215 × 140, 150 × 75, ll 15. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

1554. ام العلاج

UMMU’L-‘ILĀJ. G 4.

A treatise on purgatives, composed in 1036/1627 (see f. 3v) by Amānu’l-lah b. Fīrūz-Jang b. Mahābat-Khān Sipahsālār b.

Ghayūr-Beg, surnamed Khāna-zād-Khān (f. 3v), who dedicated it to Jahāngīr. The work is divided into six *bābs*. See Bl II, 887 (6), R 794. Transcribed towards the end of the XIIc. AH. Beg.

جان داروی که مزاج تجردي را از فساد نقصان الخ

Ff. (53), S 305 × 185, 220 × 120, ll 15. Or. pap. Ind. shikasta-nast. Cond. good. An index is appended.

1555. الفاظ الادوية

ALFĀẒU'L-ADWIYA. G 3.

A detailed description of different drugs, of which the names are arranged in alphabetical order. The author, Nūru'd-Dīn Muḥammad b. ‘Abdi'l-lah b. ‘Ayni'l-Mulk Shīrāzī, composed it in 1038/1628–1629, and dedicated it to Shāhjahān. As an introduction there is prefixed a dictionary of drugs in four *fāidas*, and at the end a *khātima* is added on the six most useful medicines. See EIO 2325–2327, EB 1603–1604, etc. Lith. in Dehli and Madras, 1265 AH. The present copy, dated 1213 AH., is incomplete at the beginning and opens abruptly:

...... كاف م طلق ط ب تنميق الكاف الخ

S 250 × 170, 195 × 105, ll 19. Or. pap. Ind. nast. Cond. good.

1556. طب دارا شكوهي

ṬIBB-I-DĀRĀ-SHIKŪHĪ. G 33.

A treatise on the general principles of medicine and the treatment of different diseases by the same Nūru'd-Dīn Muḥammad who is the author of the preceding work. It is dedicated to prince Dārā-Shikūh, son of Shāhjahān, d. 1069/1659. The work has also another title *‘Ilājāt-i-Dārā-Shikūhī*. The present copy, dating from the XIIc. AH., contains only the *second* volume of the work, comprising the 8th *guftār*. See Bl II 857–859. It begins with:

كفتار هشتم علاجات دارا شكوهي در استحمام و فصد و حجامت الخ

The colophon contains interesting details:

تمام شد ...... وقتی که حضرت خلافت پناهي ظل الهي شاه جهان
پادشاه صاحبقران ثاني فتح ديار بدخشان فرمود مظفر و منصور شدند، در
همون (*sic*) اثنای تأليف اين طب مرتب و طيار شده بود الخ

Ff. (409), S 330 × 200, 260 × 130, ll 27. Or. pap. Ind. nast. Cond. good. A detailed index is prefixed.

1557. قرابادين معصومي

QARĀBĀDĪN-I-MA'ṢŪMĪ. G 58.

A pharmacopœia, composed in 1059/1649 by Ma'ṣūm b. Mu'īni'd-Dīn ash-Shūshtarī ash-Shīrāzī. It is divided into a *muqaddima*, containing a general introduction. and nine *maqālas*, giving descriptions of drugs. Copied in 1129 AH. Beg.

تمحيدى كه لسان مدركان مسبحان صوامع افلاك الخ

At the end there is an appendix on venereal diseases, with the title *Nuskha-i-kūft wa aqsām-i-ātishak*. The name of the author is not mentioned; he is perhaps the same as the author of the preceding work. Beg.

الحمد لله المحمود في كل فعاله و الصلوة الخ

Bd. v. For measurements, etc., see above, No. 1546.

1558. فوائد الفؤاد

FAWĀ'IDU'L-FU'ĀD. G 39.

A treatise on the methods of treatment of different diseases, composed in 1066/1656 by Shaykh Ṭāhir, who gives no particulars about himself. It is divided into 49 *faṣls*. The present copy, dating from the XIIc. AH., is incomplete at the end. Beg.

حمد نا محدود حكيمى را كه بقانون حكمت الخ

Ff. (197), S 180 × 130, 145 × 80, ll 11. Or. pap. Vulg. Ind. nast. Cond. not quite good. Injured by repairs. Many marginal glosses and notes.

1559. ترجمهٔ حيوة الحيوان

TARJUMA-I-ḤAYĀTU'L-ḤAYWĀN. D 159.

A Persian version of the Arabic treatise on the curative properties of the flesh, etc., of different animals, by Kamālu'd-Dīn Muḥammad b. Mūsā Damīrī (d. 808/1405–1406, see Brockelmann, Gesch. d. Arab. Litt., v. II, p. 138). The translator gives his own name as Muḥammad Taqī b. Khwāja Muḥammad Tabrīzī. He dedicated his work to Muḥammad Ibrāhīm b. Ṣadri'd-Dīn Muḥammad, in the reign of the Safawide prince 'Abbās the Second (1052–1077/1642–1666). It gives an alphabetical list of the names of animals together with notes on the medical properties of parts of their bodies. See EIO 2796, EB 1862, R 842, etc. Transcribed in 1079 AH. Beg.

حمد بیحد و ثنای بیعد خداوندی را سزاست الخ

S 250 × 135, 165 × 80, ll 15. Or. pap. Ind. nast. Cond. tol. good. Copious notes, in Arabic and Persian, scrappy poetical quotation, etc., at the end.

1560.

رياض عالمكيري

RIYĀḌ-I-‘ĀLAMGĪRĪ. G 29.

A detailed treatise on the general principles of hygiene and medicine, as well as on the methods of treatment of different diseases. The author, who calls himself (f. 3v) Muḥammad Riḍā b. Abī'l-Faḍl Sulaymān Shīrāzī, composed the first *riyāḍ* between 1080/1670 and 1090/1679 (the *second riyāḍ* was completed in 1096/1685), and dedicated it to Aurangzīb. The present copy contains only the *first* part (*riyāḍ*), which is divided into four *chamans* See EIO 2337–2338, etc. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

خداوند حمد شافیست جل شأنه که بآیات جلیل الخ

S 240 × 155, 190 × 110, ll 13. Europ. pap. Ind. nast. Cond. tol. good.

1561.

The same. G 30.

The *second riyāḍ* of the same work, incomplete at the end. It is divided into 12 *manẓars,* the headings of which are given in EIO 2338. Transcribed in the XIIc. AH. Beg.

الهم لا نصر غیرک في كل الارادات الخ

Ff. (84), S 220 × 110, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by repairs.

1562.

تحفة المؤمنين

TUḤFATU'L-MU'MINĪN. G 9.

The well known work on the methods of treatment of diseases and containing the description of different drugs, based on many standard Arabic and Indian medical treatises. The author, Muḥammad Mu'min b. Mīr Muḥammad Zamān Tankābunī Daylamī, dedicated it to the Safawide prince Sulaymān-Shāh (1077–1105/1666–1694). The work is divided into two parts (the headings are given in EIO 2328). See Bl II 861–863, EIO 2328–2335, EB 1605–1608, Pr 584--587, R 477, Aumer 134--135, Mehren 13, Leyden C. III 280, etc. Cf. St. No. 10 on p. 108; (GC I 155 and II 295--296). Lith. in Persia. Copied by Muḥammad Ṣāliḥ in 1130 AH. Beg.

سبحانک اللهم یا قدوس و یا طبیب النفوس الخ

Ff. (402), S 235 × 140, 175 × 105, ll 20. Or. pap. Persian nast. Cond. not quite good Some folios injured by repairs.

1563.

The same. G 8.

Another copy of the same work, transcribed in 1134 AH. by Muḥammad b. Faṣīḥ Muḥammad. Beg. as in the preceding copy.

S 260 × 175, 205 × 115, ll 27. Or. pap. Ind. nast. Cond. not good. Marginal notes·

1564.

The same. G 7.

Another copy of the same work, transcribed in 1214 AH. Beg. as in No. 1562.

S 345 × 210, 260 × 145, ll 20. Or. pap. Ind. nast. Cond. good.

1565.

The same. G 10.

The *second* part of the same work, transcribed in the XIIc. AH. Beg. قسم اول از دستورات جامع موسوم بتحفة المؤمنين الخ

Bd. v. S 225 × 140, 160 × 75, ll 17. Or. pap. Ind. shikasta-nast. Cond. good.

1566.

The same. Oa 33.

A short extract from the same work, included in a *majmūʻa*, dated 1182 AH. Beg. تشخیص رابع در مداوای سموم الخ

Bd. v. Ff. 35v–58, S 205 × 115, 145 × 70, ll 17. Or. pap. Ind. nast. Cond. tol. good.

1567.

طب اکبری

ṬIBB-I-AKBARĪ. G 32.

The well known work on the treatment of diseases, being an amplified Persian version of the Arabic work with the title *Sharḥ-i-*

asbāb wa 'ilāmāt (or *Mamzūju'l-asbāb wa'l-'ilāmāt*). The latter was composed in 827/1424, and dedicated to prince Ulughbeg (cf. above, No. 1485), by Nafīs b. 'Iwaḍ Kirmānī, and forms a commentary on a still earlier work, also in Arabic, called *Asbāb wa 'ilāmāt*, composed by Najību'd-Dīn Abū Ḥāmid Muḥammad b. 'Alī Samarqandī, d. 619/1222. This Arabic treatise was translated into Persian and considerably amplified from various standard works on the subject in 1112/1700–1701, by the prolific writer Muḥammad Akbar b. Mīr Ḥājjī Muḥammad Muqīm Arzānī, and dedicated by him to Aurangzīb. The work is often also styled *Ṭibb-i-akbar*, or even *Ṭibbu'l-akbar*. It is divided into 27 *bābs* and a *khātima* (their headings are given in EIO 2339). See EIO 2339–2340, Pr 576–578, R 478, Fleisher, Dresden Cat. No. 345. Cf. St. No 18 on p. 110. Printed and lithographed many times in India, and also in Persia (Tehran, 1275 AH.). Transcribed in 1159 AH., in Sūrat. Beg. as usual:

صحیحترین کلامی که مشام ناطقهٔ دانش آئین را الخ

Ff. (566), S 270 × 160, 215 × 115, ll 17. Or. pap. Ind. nast. Cond. not good. Injured by dampness. In the beginning the upper corners of the leaves are torn away.

1568.

The same. G 32*a*.

Another copy of the same work, dating from the beginning of the XIIIc. AH. Beg. as in the preceding copy.

Ff. 486, S 220 × 170, 170 × 120, ll 17. Europ. pap. Ind. nast. Cond. rather bad. Presented to the collection by the Nawwāb 'Azīz Jang of Ḥaydarābād, 13th December 1915.

1569. خیر التجارب

KHAYRU'T-TAJĀRIB. G 18.

A condensed version of the preceding work, with some new additions, compiled by the author himself and arranged in 22 *bābs*. See EIO 2341, 2345 (2), Pr 579, Mehren Nos. 27 (2), 28. Transcribed in the XIIc. AH. Beg.

خیر التجارب مشتملبر (*sic*) بیست و دو باب، باب اول در امراض سر الخ

On ff. 134v–148v there is an appendix (cf. EIO 2341), which in some copies constitutes the 23rd and 24th *bābs*. It has the heading:

در منافع حسب الشفاء و حفظ الصحة (here الصیحة) از خلاصهٔ خیر التجارب،

Ff. 148, S 205 × 145, 170 × 120, ll 15. Or. pap Bad and vulgar Ind nast. Cond. rather bad. Injured by worms, dampness and repairs.

1570.

The same. G 19.

Another copy of the same work, dated 1215 AH. Beg. abruptly:

باب اول در امراض سر و دماغ الخ

S 220 × 175, 180 × 120, ll 15. Or. pap. Vulgar Ind. nast., different hands. Cond. tol. good. Copious notes at the end.

1571. مجربات اکبری

MUJARRABĀT-I-AKBARĪ. G 49.

A detailed description of compound medicines with instructions as to their use, by the same Muḥammad Akbar Arzānī, who is the author of the preceding works (Nos. 1567–1570). It is divided into a *muqaddima* and numerous short *bābs*. See EIO 2342–2343, R 480, Mehren 11. Lith. Bombay, 1276 AH.; Lucknow, 1280 AH. Collated (probably immediately after completion of the transcription) in 1139 AH. Beg.

الحمد لله الذي هدانا الى الصراط المستقيم الخ

Ff. (99), S 230 × 150, 180 × 105, ll 18. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Index. Many notes on the margins and on the fly-leaves.

1572.

The same. G 48.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding copy.

S 235 × 175, 195 × 135, ll 16. Europ. pap. Bad Ind. shikasta-nast., different hands. Cond. bad. The paper is perished. Notes on the margins and at the end.

1573. قرابادین قادری

QARĀBĀḌĪN-I-QĀDIRĪ. G 43.

Another treatise, extremely popular in the East, by the same Muḥammad Akbar Arzānī. Like the preceding work, this one also contains the description of the properties of various compound drugs and advice as to their use in the treatment of different diseases. The work was composed between 1126/1714 and 1130/1718, and is divided into 22 *bābs*. See EIO 2344, R 480, etc.

Ind. libr. Madr 168, cf. St. No. 20 on p. 110; (GC II 290). Lith. several times in India. Copied in 1184 AH. Beg.

ثنائی که شایان جناب مستطاب حضرت الهي تعالی سب الخ

S 295 × 200, 230 × 140, ll 23. Europ. pap. Ind. nast. Cond. good. CFW 1825.

1574. ميزان الطب

MĪZĀNU'Ṭ-ṬIBB. G 59.

A short treatise on the theoretical principles of medicine, again by the same Muḥammad Akbar Arzānī (cf. Nos. 1567–1573). See EB 1612, R 479, etc. Cf. St. No. 29 on p. 111. The present copy, which is incomplete at the end, dates from the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

الحمد لله …… اما بعد الجاني محمد اكبر ميگويد كه الخ

S 200 × 140, 145 × 90, ll 13. Europ. pap. Ind. nast. Cond. tol. good. Worm-eaten.

1575. صحة الامراض

ṢIḤḤATU'L-AMRĀḌ. G 31.

A treatise on the methods of treatment of different diseases, composed in 1139/1727, or the seventh year of the reign of Muḥammad Shāh, by an inhabitant of Gujrāt, Pīr Muḥammad. The work is divided into seven *bakhshs*, each subdivided into many smaller sections (a detailed index is given on ff. 3–23). Transcribed in 1173 AH. Beg.

ابتدا میکنم بنام حکیمی که حکمت بالغه اش آب را الخ

Ff. (309), S 205 × 145, 150 × 70, ll 15. Europ. pap. Ind. nast. Cond. tol. good. Slightly injured by dampness and repairs. Notes on the fly-leaves.

1576. قرابادين سكندريه

QARĀBĀDĪN-I-SIKANDARIYYA. G 40.

A detailed pharmacopœia, composed by a Greek from Constantinople, Ḥakīm Sikandar b. Ḥakīm Isma'īl, the author of several medical treatises in Persian. He completed it in 1162/1749 and dedicated it to Aḥmad Shāh of Dehli (1161–1167/1748–1754), cf. f. 2. It is also called *Qarābādīn-i-Suryānī*. Concerning the author and his other works cf. EIO 2358, EB 1613, etc. Transcribed in 1181 AH. Beg.

تركيب كلاني كه در تأثير نفوس محبوب نقاط و اقراص حروف الخ

Bd. v. S 305 × 205, 235 × 160, ll 21. Europ. pap. Vulgar Ind. nast., different hands. Cond. not good. Injured by dampness.

1577.

(رسالهٔ در طب)

(RISĀLA DAR ṬIBB).

M 28.

A collection of recipes, medical counsels, descriptions of various kinds of *ma'jūns*, etc. The *ma'jūns* frequently bear the name of some nobleman for whom they were invented, and this circumstance allows us to determine approximately the period in which the book was compiled. Amongst numerous other persons, mention is made of Muḥammad Shāh and 'Abdu'r-Razzāq-Khān (or Shāh-nawāz-Khān), who died in 1171 1757, with the epithet *marḥūm*. This proves that the work could not have been composed earlier than the end of the XIIc. AH. (from which time the present copy dates). The name of the author and the exact title do not appear here. Beg.

فصل در بیان درد سر الخ

Bd. v. Ff. (120–134). For measurements, etc., see No. 537.

1578.

(ترجمهٔ روز نامهٔ)

(TARJUMA-I-RŪZ-NĀMA).

G 12.

A translation of a diary of the prescription of various medicines for different diseases, kept in a hospital under European management, in the times of the East India Company. The Persian version is rather a free paraphrase. The exact dates of the original as well as of the translation are not mentioned. The name of the compiler also is not given. Transcribed in the beg. of the XIIIc. AH. Beg.

این ترجمهٔ کتاب فرنک است که آنجه درو نوشته شده اینجا هم مرقوم میکردد الخ

S 215 × 145, 160 × 105 ll 9. Europ. pap. Modern Ind. nast. Cond. good. CFW 1825.

1579.

بحر المنافع

BAḤRU'L-MANĀFI'.

G 5.

A huge treatise on the methods of treatment of diseases, composed in 1209 of the Mawlūdī era, and dedicated to Ṭīpū of Mysore, by Ḍiyā b. Khwājagī, as he is called in the colophon. It is divided into 5 *qisms*. The work is an interesting and typical specimen of the spirit of obscurantism and superstition, prevalent at the court of Ṭīpū. The work offers as cures chiefly magical formulas, amulets, magic prayers, etc. Transcribed in the beg. of the XIIIc. AH. Beg.

حمد صانعي كه بني نوع بشر را از سائر كائنات الخ

Ff. (466), S 300 × 205, 210 × 140, ll 21. Or. pap. Ind. nast. Cond. good.

Treatises of uncertain date and collections of short extracts from different medical works.

1580. جاماس نامه

JĀMĀS-NĀMA. G 61.

A treatise on the general principles of hygiene, the treatment of diseases, and simple and compound medicaments, ascribed to the authorship of the legendary sage, Ḥakīm Jāmās. It is one of the numerous versions of what probably was an early treatise on medicine, which under No. 1582 is said to be an Arabic version, by Avicenna, of Aristoteles' tract on medical science, called *Kitābu'l-asbāb* (cf. also above, No. 1567). The work is divided into four *maqālas*, the *first* in 17 *bābs*, on the general principles of medicine, در علم نظر; the *second*, in 59 *bābs*, on different classes of diseases (f. 20); the *third* (f. 44v) on simple drugs; and the *fourth* (f. 55v), on compound medicines. This division is exactly repeated in the next two versions, so that even the number of *bābs* in each *maqāla* is the same. This treatise has nothing to do with the work with the same title, described in R 461 (which deals with astrology). Transcribed towards the end of the XIIc. AH. The copy is incomplete in the beginning and in the middle (several lacunas). Beg.

حمد و سپاس مالک الملکی را که عون عنایتش الخ ...... بعده کوید

مؤلف این نسخه جاماس حکیم هرکس را که ازین علم الخ

Bd. v. Ff. (1v–67), S 235 × 145, 170 × 85, ll 13. Or. pap. Ind. nast. Cond. not good. Slightly injured by worms and repairs.

1581. غیاثیه

GHIYĀTHIYYA. G 35.

Another version of apparently the same work, as the preceding one (see No. 1580), with exactly the same arrangement of the matter. It is, however, different in wording, and its author calls himself Muḥammad Ilyās. In the colophon his full name is given as Najmu'd-Dīn Maḥmūd b. Ilyās ash-Shīrāzī. There is no indication as to the date of composition. See Bl II 860, 884 (1), 888 (1).

The present copy is dated the '45th year,' which may be 1045 AH., judging from the general appearance of the book. Beg.

الحمد لله ... اما بعد چنین کوید اضعف خلق و انجف انسان محمد الیاس الخ

Bd. v. Ff. 1–42v, S 320 × 195, 240 × 125, ll 23. Or. pap. Ind. nast. with traces of Khorasani influence. Cond. good. The handwriting, the size and the paper of this MS. is the same as that of Nos. 1533, 1541 and 1583, so that it is not impossible that they originally formed one *majmū'a*, which afterwards was split up into different portions, bound separately.

1582. (مختصر در طب)

(MUKHTAṢAR DAR ṬIBB). G 45.

Another version of the same work. It differs from the preceding version only in the wording. As mentioned above (see No. 1580) the authorship of its original is attributed to Aristoteles and his treatise is said to have been translated into Arabic by Avicenna. The author, who is most probably identical with the compiler of the preceding work, calls himself Maḥmūd b. Ilyās. No indications as to the date of composition. Transcribed probably in 1134 AH., as the other entries in the same *majmū'a*, written by the same hand. Beg.

سپاس بیحد خداوندی را که ذات او بهیچ ذات نماند ...... اما بعد درین مدت که دعا کوی مخلص محمود بن الیاس کتابی به پارسي ترکیب کرده از انتخابات و مجربات شرح اسباب ارسطاطالیس که شیخ الرئیس از لغت یوناني بلغت تازي تصنیف فرموده بود و این داعي ضعیف بلغت فارسي تألیف نموده الخ

Bd. v. S 260 × 160, 185 × 105, ll 15. Or. pap. Calligraphical Ind. nast. Cond. good.

1583. مجرب الشفاء

MUJARRABU'SH-SHIFĀ. G 50.

An exposition of medical science, based on Indian sources. It was originally written in Hindī by Aḥmad b. Muḥammad Multānī, an inhabitant of Gujrat, as stated in the introduction, but afterwards translated into Persian by someone, who does not mention his name. The work is divided into 41 *bābs*. Transcribed probably in the XIc. AH. (cf. No. 1581). Beg.

الحمد لله ...... اما بعد این طب صحیح لطیف از تألیف احمد بن
محمد ملتانی ساکن گجرات بزبان هندی لغت جمع کرده اند الخ

Ff. 27, S 320 × 190, 230 × 125, ll 23. Or. pap. Ind. nast. with traces of Khorasani influence. Cond. good.

1584. فرهنگ طب

FARHANG-I-ṬIBB. G 22.

An alphabetical list of drugs, with their Persian and Arabic names. Hindustani equivalents are also added in interlinear glosses. There is no introduction, and there are no details as to the author, or the date of composition. The copy apparently dates from the end of the XIc. or the beg. of the XIIc. AH. Beg. abruptly:

باب الف، اترج شقنقول الخ

Bd. v. Ff. 151v–155v, 158–163v. For measurements, etc., see No. 1535.

1585. (مجموعه)

(MAJMŪʻA). G 60.

A collection of fragmentary extracts, chiefly dealing with description of various drugs, simple and compound, aphrodisiacs, etc. It was probably a note-book which someone filled with these notes, sometime in the end of the XIc. or the beg. of the XIIc. AH. Several larger extracts, possessing independent interest, have already been described under Nos. 1358, 1491, 1501.

1. Short notes of astrological and medical contents (ff. 1v–3).
2. An extract from a medico-magical treatise, dealing chiefly with aphrodisiacs and various ointments (*marham*) (ff. 5v–18). Beg.

الحمد لله ...... اما بعد این مجمع از فوائد اشیا و قوت باه وغیره الخ

3. A short note on the influence of the constellations of the Zodiac upon the fates of those born under each of them. It is a part of the *Dīw-nāma* of King Solomon (who chained different dīws to each constellation). At the end a note on the preparation of some drugs (ff. 18–24). Beg.

بب، در دیو نامهٔ حضرت سلیمان که مسلمانان ازین نوشته شفا یابند الخ

4. *Muntakhab az kitāb-i-nawāmīs* (ff. 24v–30). An extract from a medico-magical treatise, giving various prescriptions. Beg.

بعد از حمد باري تعالى ...... اين منتخب از كتاب نواميس كه مشتمل برسائل است الخ

5. *Ṭālīnūs-i-firdaus* (ff. 30v–35v). A short extract of cabbalistic contents. The authorship is ascribed to Aristoteles. Incomplete at the end. Beg.

الحمد لله ... اما بعد بدانكه اين كتاب را طاليئوس فردوس خوانند الخ

6. A fragmentary collection of prescriptions for the preparation of different chemicals, the manufacture of imitations of precious stones, etc. (ff. 198–216).

Bd. v. S 200 × 125, 150 × 90, ll 16 (approximately). Or. pap. Ind. nast. Cond. tol. good

1586. (مجموعه)

(MAJMŪ'A). G 45.

A collection of short medical treatises and extracts, transcribed in 1134 AH., because some other entries in the volume are so dated, and the volume is written all through by the same hand.

1. (*Risāla-i-fāzahr*). A short note on the bezoar stone. The authorship is ascribed to Muḥammad Bāqir. Beg.

نقله من بطليموس مرتبت جاليئوس الزماني حكيم محمد باقر الخ

2. *Fakhara-i-ākhir az ṭibbu'r-Riḍā.* A short extract from a work attributed to the authorship of the Shi'ite Imām 'Alī b. Mūsā ar-Riḍā. Beg.

فخرهٔ آخر از طب الرضى است صلوة الله عليه و آله الخ

3. *Dar bāb-i-'ilāj-i-maraḍhā-i-madhkūr wa sar tā qadam.* A short collection of medical counsels. The authorship is also ascribed to Imām Riḍā. At the end a note of medical content, one page long. Beg. of the treatise :

در باب امراض سر مطلق صداع خواه سببش خلطي الخ

Bd. v. S 260 × 160, 185 × 105, ll 15. Or. pap. Calligr. Ind. nast. Cond. good.

1587. جامع القوانين طب هندي

JĀMI'U'L-QAWĀNĪN-I-ṬIBB-I-HINDĪ. G 66.

A compendium of Indian medicine, arranged in a *muqaddima*, two *fanns*, and a *khātima*. There is no indication as to the date of composition, or the name of the author. The copy itself is dated 639 AH., but this is an impudent fraud, because obviously it cannot have been written earlier than the XIIc. AH. Beg.

دل را شکر کذاري دارندهٔ منفعتهاى الخ

Ff. (246), S 250 × 160, 180 × 110, ll 23. Or. pap. Ind. nast. Cond. rather bad. Injured by dampness and especially by repairs. Marginal glosses and notes.

1588. (رساله در طب)

(RISĀLA DAR ṬIBB). G 23.

A treatise on the treatment of diseases together with a detailed explanation of the curative properties of different drugs, arranged in four *maqālas*. The author who calls himself Uways al-Laṭīfī al-Ardabīlī, does not give the date of composition of his work or its exact title. Only very early works appear as his authorities and therefore it is difficult to determine the date of the treatise. See EIO 2359 (where the headings of the *maqālas* are given). Like the India Office copy, the present one contains an appendix at the end, dealing with some special medicines. Transcribed in the XIIc. AH. Beg.

حمد و سپاس خالقى را كه بقدرت كامله ابدان انسانرا الخ

Ff. (112), S 230 × 145, 185 × 90, ll 19. Or. pap. Ind. peculiar nast. Cond. tol. good.

1589. (منتخب كتاب طب)

(MUNTAKHAB-I-KITĀB-I-ṬIBB). G 24.

A fragment of a large treatise on medicine, dealing with the description of simple and compound drugs, in their effect on various diseases. There is no indication as to the exact title of the original work, and as to the name of the author. Transcribed in the XIIc. AH. The copy is incomplete both in the beginning and end.

S 305 × 170, 205 × 100, ll 19. Or. pap. Ind. nast. Cond. good.

1590. معالجات اسکندریه

MU'ĀLIJĀT-I-ISKANDARIYYA. G 40.

A treatise on drugs described in alphabetical order. Its contents are much alike to those of the work described in EIO 2363. But the latter pharmacopœia belongs to the authorship of Dilīr Jang, and was composed in 1194/1780. The present one must have been completed before 1181 AH., in which year it was transcribed by Ghulām Ḥusayn Sharīf. Beg.

ایج جانوری است بشکل کرم پردار الخ

Bd. v. For measurements, etc., see above, No. 1576. Notes and glosses on the margins and fly-leaves.

1591. (مجموعة)

(MAJMŪ‘A). Oa 33.

A collection of extracts from different medical works. Copied in 1182 AH. Many marginal notes and glosses.

1. *Zubdatu'l-ḥikam* (ff. 1–26v). A short treatise on the principles of hygiene, the methods of treatment of diseases, etc., arranged in four *maqālas*, by Shamsu'd-Dīn b. Nūri'd-Dīn Ṭabīb. Beg.

سپاس بیقیاس حضرت پروردکاریرا جل جلاله الخ

2. (*Risāla dar khawāṣṣ-i-ḥaywān*) (ff. 28v–34v). A short treatise dealing with the curative properties of the flesh, etc., of various animals. The work, divided into 43 *bābs* (here only 41 are found), is said in the preface to have been originally composed by Galen, and to have been translated in 324/936 by the order of Naṣīr (i.e. Naṣr II) b. Aḥmad, the Samanide prince (301-331/914–943). Beg.

این رسالهٔ جالینوس حکیم بجهت والي خراسان نصیربن سلطان احمد الخ

Bd. v. Ff. 1–34v, S 205 × 115, 145 × 70, ll 17. Or. pap. Ind. nast. Cond. tol. good.

1592. (مجموعة)

(MAJMŪ‘A). M 33.

A collection of scrappy notes, chiefly of medical contents. Some parts were transcribed in 1187 AH.

1. Medical prescriptions, notes on some drugs, etc. (ff. 1–19v).

2. Another series of medical counsels, some effective prayers, etc. Some of these entries are in Hindustani (ff. 20–31v).

3. *Bihār-i-dānish* (ff. 53–61v). The beginning of the well known collection of moral anecdotes, compiled in 1061/1651 by ‘Ināyatu'l-lah Kanbū, see above, Nos. 302–303. Beg. as in No. 302.

Bd. v. S 105 × 215 (*biyāḍ*), Europ. pap. Vulgar Ind. nast. Cond. tol. good. Almost half of this note-book is left blank.

1593. (فرهنگ ادویه)

(FARHANG-I-ADWIYA). G 34.

A list of plants, fruits, minerals, etc., alphabetically arranged, describing their curative properties. The name of the author and the exact title are not mentioned. Transcribed in the XIIc. AH. Beg. abruptly:

در ذکر توابل و ابازیر و اشجار و اثمار الخ

S 240 × 155, 170 × 105, ll 13. Or. pap. Ind. nast. Cond. good.

1594. (تقویم الادویه)

(TAQWĪMU'L-ADWIYA). G 13.

Descriptions of the properties of drugs, the diseases for which they are to be used, etc., in tabular form. The work is incomplete at the beginning and end. Probably owing to this the exact title, the name of the author and the date of composition are not to be found. Transcribed in the XIIc. AH.

Ff. (197), S 315 × 230, 245 × 170. Or. pap. Ind. nast. Cond. good.

1595. (رساله در طب)

(RISĀLA DAR ṬIBB). G 38.

A fragment of the *second fann* of a book on medicine (on the fly-leaf ascribed to the authorship of Ḥakīm 'Alī Yār-Khān). This second *fann* was originally divided into 22 *bābs*, but the fragment contains only 11 of them. Transcribed in the XIIc. AH. Beg.

فن دوم در امراض مختصه بعضو الخ

S 240 × 140, 190 × 90, ll 21. Or. pap. Ind. nast. Cond. good.

1596. آئینهٔ سکندری

ĀĪNA-I-SIKANDARĪ. G 1.

A large treatise on various classes of diseases, their cures, etc., by Sikandar Āmulī, who does not make any allusion as to the time in which he wrote (the work seems to be of modern origin). It is divided into a *muqaddima*, 30 *āīnas*, and a *khātima*. Cf. EIO 2363. Transcribed towards the end of the XIIc. AH. Beg.

شکر بسزای نعمای و ازای الای و الای بی منتهای الخ

Ff. (352), S 265 × 180, 235 × 130, ll 24. Or. pap. Vulgar Ind. nast., different hands. Cond. good. Glosses and notes on the margins.

1597. (مجموعه)

(MAJMŪ‘A). Oa 69.

A collection of fragments and extracts from various medical and pharmacological works. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH.

1. A collection of notes on drugs (the latter chiefly of Indian origin) (ff. 1v–19). Their names, however, are not given in title headings although space is reserved for them. Beg abruptly :

... خاصیتش نزد حکماء هند هر کرا الخ

2. Extracts from a large work on Indian drugs, simple and compound (ff. 19v–118). It was originally divided into several, or at least two, *ganjwars* (کنجور), each subdivided into several *naqds*, which, in their turn, were subdivided into *‘aqds*. Here are given : (part of) the *third naqd* of the *first ganjwar* (f. 63), and *naqds* 2–4 (incomplete) of the *second ganjwar*. The second *naqd* deals with Indian medicines (f. 19v) ; the third *naqd* (f. 42) deals with mercury (در قتل و اکل سیماب) ; the fourth *naqd* (only a part) (f. 60) with potions. Beg. (f. 19v) :

و درین نقد پنج عقد است ، عقد اول از نقد دوم کنجور دوم در خواص بعضی دوای هندی الخ

On ff. 63v–64 there are notes of medical contents, not belonging to the work under discussion, but the treatise on precious stones, etc., on ff. 64v–118, apparently belongs to it, although there are no headings.

3. *Sirru'l-asrār* (ff. 118–128). A short treatise on hygiene, written by no one less than Aristoteles himself, by order of Alexander. Beg.

خاتمهٔ ختامیه مرکبات السیاسة الخ

4. (*Asrāru'n-nikāḥ*) (ff. 128v–150). A treatise on sexual hygiene and aphrodisiacs, in 10 *faṣls*, by ‘Alī b. al-Ḥusayn al-‘Aṭṭār, surnamed Ḥājjī Zayn Sharbat-dār. The date of composition is not given. Beg.

امداد حمد و ثنای بیغایت و اعداد الخ

5. A short extract from a work of which the title is not clearly written, containing only the 28th *bāb*, dealing with explanations of some medical terms, names of medicines, etc. (ff. 150v–152).

6. Some medical prescriptions and notes on the action of various drugs. It is probably a collection of extracts from different works (ff. 152v–193). Beg.

الحمد لله ...... طریق جلاب دادن صفرا الخ

7. A short note on weights (cf. above, No. 1548), in three *faṣls*, without indication as to the name of the author (ff. 193v–195).

8. *Miftāḥu'l-khazā'in* (ff. 195v–260) (here written مقتفاح). The *second maqāla* of this treatise, dealing with various medical and pharmacological matters. Beg.

الحمد لله ...... بدانکه این مقالهٔ دویم است از مفتاح الخزائن الخ

9. (ff. 261v–275v). Scrappy notes of religious and magical contents, dealing with the efficient methods of reciting the *Fātiḥa*, various drugs, a discussion of the 'people of the unseen' (*rijāl-i-ghayb*) (f. 273), etc.

Bd v. Ff. 1–275v, S 295 × 200, 220 × 135, ll 16. Or. pap. Bad Ind. nast. Cond. tol. good.

1598. (رساله در خواص جدوار و فازهر)

(RISĀLA DAR KHAWĀṢṢ-I-JADWĀR WA FĀZAHR). G 61.

A treatise on the different varieties of the bezoar stone, on aphrodisiacs, cures for barrenness of women, etc. The name of the author and the date of composition are not mentioned. Transcribed in the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

باب در خواص جدوار و فاوزهر وغیره ، جدوار را به پارسي زروار کویند الخ

Bd. v. Ff. 67–90, S 235 × 145, 170 × 85, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1599. کثیر المنافع

KATHĪRU'L-MANĀFI'. G 28.

A treatise on various drugs, the names of which, originally intended to be written in red, are omitted. The author calls himself Mīr Muḥammad Samī'. He does not mention the date of composition. The work is divided into several *bābs*, unnumbered, mentioning the different diseases for which the drugs are to be used. Transcribed in the beg. of the XIIIc. AH., apparently incomplete at the end. Beg.

اما بعد حمد جل شأنه که لا احصی ثناء علیک الخ

Bd. v. S 210 × 135, 170 × 90, ll 17. Europ. pap. Ind. nast. Cond. tol. good. CFW 1825.

1600. (مجموعه)

(MAJMŪ'A). M 37.

A scrap-book containing chiefly medical and alchemical prescriptions and counsels, notes on different kinds of aphrodisiacs, etc. On ff. 38v-43v there is an extract, *in Arabic*, from *Bur'u's-sāʿat*, cf. above, No. 1552, by Muḥammad b. Zakariyā ar-Rāzī, d. 311 or 320/923–932. Transcribed apparently in the XIIIc. AH. Beg.

Ff. (53), S 105 × 205 (*biyāḍ*). Europ. pap Bad vulgar Ind. shikasta-nast. Cond. rather bad.

1601. (مجموعه)

(MAJMŪʿA). Ob 2.

A scrap-book, containing various notes, chiefly on medical and religious subjects. Transcribed in the XIIIc. AH.

1. (ff. 1–5v). Notes of different contents.
2. (ff. 6–13). Medical prescriptions, chiefly of aphrodisiacs.
3. (ff. 14–21v). A few notes of Sufic contents, and prayers, *in Arabic*.

Ff. 21, S 260 × 140, 200 × 100. Or. pap. Ind. nast. and shikasta, different hands. Cond. not good.

Treatises on the diseases of animals.

1602. فرس نامه

FARAS-NĀMA. G 26.

A work on the methods of treatment of the diseases of horses, based on Indian sources, chiefly on *Salihotra*. It was composed in 926/1520 (f. 4) by Zaynu'l-ʿĀlimīn b. Sayyid Abī'l-Ḥasan al-Karbalāī al-Ḥusaynī al-Hāshimī (f. 4), who dedicated it to the Muẓaffaride prince Muẓaffar-Shāh (II) of Gujrāt (917–932/1511–1525) (see f. 2). It is apparently the same work as described in EIO 2980, cf. also EB 1864–1866, R 482, Mehren 16, etc. The present copy, dating from the XIIc. AH., contains many glosses and notes. Beg.

اسپ فکرت چو زین کند دانا ، به که کوید نخست حمد خدا ،

Ff. 46, S 220 × 125, 175 × 85, ll 19. Or. pap. Ind. shikasta-nast. Cond. good. Sanskrit verses in Arabic transcription, with Persian explanations, on the fly-leaves.

1603.

The same. G 37.

Another copy of the same work, dated 1209 AH., Aurangābād. Beg. as in the preceding copy.

S 215 × 120, 150 × 75, ll 14. Or. pap. Ind. nast. Cond. good.

1604. تحفۀ کان علاج اسپ

TUHFA-I-KĀN-I-‘ILĀJ-I-ASP. G 44.

A treatise on the diseases of horses, based on the *Salihotra*, and arranged in 59 *bābs*. The translator, Muḥammad Qāsim b. Sharīf-Khān completed his work either before or in 1076/1665. This year is rather ambiguously mentioned in the colophon, which is damaged and may refer either to the date of completion of the work itself or only to its copying. Beg.

شکر و سپاس بیقیاس و عجز و نیاز صدق اساس الخ

S 265 × 160, 190 × 115, ll 19. Or. pap. Ind. nast. Cond. tol. good. Copious marginal glosses and notes.

1605. مضمار دانش

MIḌMĀR-I-DĀNISH. M 2.

A portion of a work on the treatment of the diseases of horses, by Niẓāmu’d-Dīn Aḥmad, who dedicated it to the Safawide prince ‘Abbās II (1052–1077/1642–1667). See Pr 591, Ros 319, R 482. Copied towards the end of the XIIc. AH., included in a *majmū‘a*. Beg.

سپاس بی قیاس خداوند جهانرا که الخ

Bd. v. Ff. 365–368v. For measurements, etc., see No. 926.

1606. (رسالۀ رنگ اسپها)

(RISĀLA-I-RANG-I-ASPHĀ). M 91.

A short note on the colours of the hair of horses and the terms used for every variety. The name of the author is not given. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg. abruptly, without introduction :

اسپ سرخ و بال دم سیاه باشد آنرا اسپ طرقی می نویسانند الخ

Ff. 4, S 210 × 135, 175 × 100, ll 11. Europ. pap. Ind. nast. Cond. tol. good

1607. (مجموعه)

(MAJMŪ‘A). Oa 55.

A collection of treatises on the diseases of birds used in hunting. Transcribed as stated in the colophon on f. 90, in 1087 AH., in the reign of the Quṭb-Shāh Ḥasan (1083–1098/1672–1687), by Dūst-Muḥammad Sabāī.

1. *Bāz-nāma* (or, as in the heading, *Shahbāz-nāma*) (ff. 1v–90). A treatise on falconry, apparently the same as the one described in EIO 2793 and R 485, because the initial words and the division into 61 short *bābs* coincide in both. The author's name is not given, but according to EIO 2793 he was called Muḥibb-'Alī-Khān Khāṣṣ-Mahallī b. Niẓāmi'd-Dīn 'Alī Murghilānī. He died as a governor of Dihlī in 989/1581. The work was apparently dedicated to Akbar (f. 6v) but this name has been erased and replaced by that of the great patron of similar misappropriations, Ṭīpū of Mysore. Beg.

بسم الله الرحمن الرحيم ، طائر فرخندهٔ وحي قديم ،
خطبهٔ ذي بال همايون خطاب ، خال و خط عارض ام الكتاب ،

2. (*Ṭibb-i-ṭuyūr*) (ff. 91v–126). Another treatise on the diseases of falcons. No particulars as to the author or the date of composition. It is incomplete at the end. The present copy opens abruptly, without introduction :

علاج براى يازده موافق مرقوم بگيرد الخ

3. *Ṭibb-i-Fīrūz-Shāhī* (ff. 127v–143v). A short treatise on the same subject of the diseases of falcons. The author, who does not mention his own name, states (f. 128v) that he composed this treatise in the time of Sulṭān Fīrūz-Shāh in 680/1280. There was no reigning prince with that name in the year in question. As this Sulṭān Fīrūz is here profusely eulogised and there is apparently no forgery as to his name, it is very probable that there is a mistake in the date. The Fīrūz-Shāh in question may be the well known patron of literature, Fīrūz-Shāh III (752–790/1351–1388), and the year of composition should perhaps be read as 780/1382. The work is divided into 29 short *bābs*. It was transcribed in XIIc. AH. (the handwriting and the paper are different from those of the rest of the volume). Beg.

بعد از حمد بسيار و ثناى بى شمار مر خالق الليل و النهار الخ

4. *Bāz-nāma* (ff. 144–151v). Another short treatise on the same subject. The name of the author and the date of composition are not given. It is incomplete at the end. Beg.

علاج سيه چشم و كلال چشم ، براى كرسنگى شاهين الخ

Ff. 151, S 230 × 125, 170 × 85, ll 15 (on ff. 127v–143v the lines are diagonal) Or. pap. Ind. nast., different hands. Cond. tol. good.

8. Arts, technical and practical pursuits, etc.

1. *Art of War.*

1608. آداب الحرب و الشجاعة

ĀDĀBU'L-ḤARB WA'SH-SHUJĀ'AT. M 160.

A treatise on the customs and rules connected with war, the customary laws regarding the division of loot, the government of newly acquired territories, as well as notes on the technical side of drilling troops and their organisation. The author of this highly interesting work, rich in general information concerning the mediæval life of the Muhammadan countries, calls himself (f. 9) Muḥammad (b.) Manṣūr (b.) Sa'īd Abī'l-Faraj (b.) Khalīl Aḥmad Abī Naṣr Qurayshī, surnamed Mubārak-Shāh or Fakhr Mudabbir. He dedicated his work to the Mamlukide prince of Dihlī, Shamsu'd-Dīn Īltutmish (607–633/1210–1236) (see f. 9v). Two other copies of this rare work are described in EIO 2767 and R 487–488. The treatise is also called *Ādābu'l-mulūk wa kifāyatu'l-mamlūk* (as in the India Office copy), and is divided (as in R 487–488) into 34 *bābs*, not 40 (as in EIO 2767). For their headings see EIO 2767. A good old copy, dating from the end of the Xc. or the beg. of the XIc. AH., slightly incomplete at the beginning. It opens abruptly with: ...... و آخر در رسالت در وجود آورد تا عالمرا الخ

Ff. 211, S 220 × 140, 125 × 75, ll 15. Or. pap. Khorasani nast. Cond. very good. The end was transcribed from a defective original, and therefore blank space is reserved on many folios.

2. *Archery.*

1609. (رسالهٔ تیر اندازي)

(RISĀLA-I-TĪR-ANDĀZĪ). E 215.

A treatise on archery, apparently identical with those described in EIO 2773 (there called *Qaus-nāma*), and R 797 or EB 1887 (there called *Risāla-i-tīr-u kamān*); cf. also EIO 2770 (1). The author is Mīr Muḥammad Nīshāpūrī, but the date of composition is not given. Copied in the XIIc. AH. At the end a short poetical fragment in Sufic strain is added. Beg. of the treatise itself: الحمد لله ...... قال النبي ...... من ترک رمي الخ

Bd. v. Ff. 49–55. For measurements, etc., see No. 1223.

1610. (رسالهٔ تیر اندازي)

(RISĀLA-I-TĪR-ANDĀZĪ). Oa 39.

Another treatise on archery, without the name of the author, date of composition and exact title. Transcribed in the XIIIc. AH. Beg. الحمد لله ...... بعد حمد و ثنای خالقی را الخ

Bd. v. Ff. 1–36, S 205 × 150, 155 × 100, ll 11. Or. pap. Bad Ind. shikasta-nast. Cond. tol. good.

3. *Hunting.*

1611. لذة الهوام

LIDHDHATU'L-HAWWĀM. Ac 43.

A rare treatise on hunting, describing the classes of animals whose flesh is allowed as food by Muhammadan law, as well as their habits, the curative properties of their flesh, etc. The author, Ḥusayn Ḥusaynī Ṭayyibī, surnamed Ṣadr-i-Jahān, dedicated his work to one of the Quṭb-Shāhs, whom he calls ابو المظفر همایون قطب شاه, apparently omitting his real name. In the versified glorifications, however, which accompany this reference, the name Jamshīd is mentioned as an epithet. It is therefore probable that the prince in question was *not* Jamshīd b. Sulṭān-Qulī (940–957 1533–1550), but one of his descendants, and so the work must have been written in the period 957–1098 1550–1687. The treatise is divided into a *muqaddima*, 10 *bābs*, and a *khātima*. The latter contains an alphabetical list of animals, with parallel names given in Persian, Arabic and various Indian dialects (chiefly Dak'hani); it occupies half of the whole work.

مقدمه (f. 10) در بیان تحقیق لفظ و معنیٔ کلمهٔ صید الخ
باب ۱ (f. 11) شروط صیاد و ذابح ،
,, ۲ (f. 13) آلات اصطیاد و ذبح ،
,, ۳ (f. 19v) ذکر تسمیه و کیفیت کفتن آن ،
,, ۴ (f. 21v) ذکر حیوانات و طیوری که بدان شکار میکنند و شرائط معلم ساختن ایشان و احکام آن ،
,, ۵ (f. 29v) ذکر صید کردن به تیر و شمشیر و نیزه و باقي آلات تیز جراحت کننده ،
,, ۶ (f. 36) ذکر صید کردن ماهي و طریق تزکیهٔ آن که کدام جنس از ماهي حرام است و کدام حلال ،
,, ۷ (f. 39v) صید و شکار به چه نوع ملک صیاد میکردد ،
,, ۸ (f. 44v) مسائل ذبح و نحر کردن حیوانات و طیور ،
,, ۹ (f. 53v) حلت و حرمت حیوانات ،

باب ۱۰ (f. 61) در احکام سور و عرق و لعاب دهن حیوانات ،

خاتمه (f. 63) اسامي و احکام حلیت و حرمت و کراهیت حیوانات و طیور و حشرات و بعضی از خواص و غرائب حکایات که از ایشان نقل کرده اند ،

Transcribed in the XIIIc. AH., by Muḥammad Afḍal Qurayshī. An index is prefixed on ff. 1v–5v. Beg. (f. 6v):

سپاس بیقیاس و شکر محمدت اساس پادشاهی را سزاست الخ

Ff. 121, S 200 × 125, 140 × 85, ll 11. Or. pap. Ind. shikasta-nast. Cond. good.

4. *Agriculture.*

1612. ارشاد الزراعة

IRSHĀDU'Z-ZARĀ'AT. K 6.

A treatise on agriculture, and horticulture, composed in 921/1515 (see f. 23v), as expressed in the verse:

در نهصد و بیست و یک (*sic*) هجرت بود ، کین نسخهٔ دلپذیر کردم قلمی ،

The author calls himself Qāsim Yūsuf b. Abī Naṣr Ṭabbasī, a descendant of 'Abdu'l-lah Anṣārī (see above, No. 234). The work which is called also *Chaman-afrūz* (as in the colophon), is divided into a lengthy *muqaddima* (written in bombastic style, and dealing with vague general talk in Sufic strain) and 8 short *rauḍas*. Transcribed in 1205 AH. by Muldas Rāy Kāyat'h at Barwāsāgar. Beg.

حمد مر قادریرا که در عرضهٔ چهارباغ جهان الخ

Ff. (59), S 240 × 160, 200 × 145, ll 14. Or. pap. Bad vulgar Ind. shikasta-nast. Cond. good.

1613. (رساله در فلاحت)

(RISĀLA DAR FALĀḤAT). M 97.

A treatise on the cultivation of plants, and especially on horticulture. It is apparently an extract from a larger work the title of which is not given. Another copy of the same extract is described in EIO 2791. Transcribed in the XIIIc. AH. Beg. (as in EIO 2791):

عمل یازدهم در فلاحت زمین صالح و زمین بد الخ

Ff. 35, S 200 × 120, 170 × 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.

1614. (رساله در زراعت)

(RISĀLA DAR ZARĀ‘AT). M 95.

A treatise on the agricultural seasons, the yearly calendar of a cultivator, and various counsels concerning the technical side of cultivation. The name of the author and the date of composition are not given, but the work must be of modern origin, because in the section discussing the solar and lunar eras, the names of the months of the Christian era are given in their English form. The copy is dated 1217 AH. (this date may be that of the completion of the work itself). Beg.

از حکمت رباني وز فيض خور و باران الخ

S 230 × 150, 170 × 95, ll 13. Or. pap. Ind. nast. Cond. tol. good.

5. *Mineralogy, Metallurgy, etc.*

1615. تنکسوق نامه

TANGSŪQ-NĀMA. Na 99.

A treatise on precious stones and minerals. The author, who calls himself only Niẓāmī, states that he, together with other persons, received orders from a prince, whose name is not mentioned but who must have been one of the Īlkhānīs, to compile a book on minerals. Although he was not a specialist in these matters, he wrote this short treatise, having collected materials for it from various works on physics and medicine. The title may also be *Tangsūq-i-Īlkhānī*, with reference to the following statement:

و اين کتابرا تنکسوق نامه نام نهاد باسم ايلخاني اکر اکنون پسنديده آيد
بندهٔ کمينه را سعادتي تمام باشد الخ

The work is different from the one with the same title, described in RS 157, composed by Naṣīru'd-Dīn Ṭūsī (cf. above, Nos. 1182, 1372). A *Tansūq-nāma* is announced as about to appear in the Gibb Memorial Series. The present treatise is divided into **4** *bābs*, dealing with:

۱ (f. 407) در جواهر و ديکر سنک پارهاء کاني و معلول که بآن ماند
(43 minerals)

۲ (f. 410v) (On ebony, various precious compound drugs, etc.)

۳ (f. 411v) در عطرها (8 aromatic drugs)

۴ (f. 413) در کوهرهاى کداختني
(11 precious and ordinary useful metals).

The copy is incomplete and breaks off at the description of the second metal (silver). Transcribed towards the end of the XIc. AH., being included in a large *majmūʻa*. Beg. without a doxology:

سبب تحریر این کتاب آنست که پادشاه جهان بعد از آنکه بندهٔ کمینه
نظامي را در سلک دیگر بندگان درگاه جهان پناه آورده بود فرمان رسید که در
شرح جواهر و معدن و خاصیت هریک و دیگر تنکسوقها و چیزهای غریب
آنچه ترا معلوم است و دیده و شنیده باشي یا در کتابها خواندهٔ بنویسي
تا در پیش ما عرضه دارند الخ

Bd. v. Ff. 407–413. For measurements, etc., see No. 924.

1616. خواص الاحجار

KHAWĀṢṢU'L-AḤJĀR. M 77.

A Persian version of an Arabic treatise on precious stones, called *Az'hāru'l-afkār fī jawāhiri'l-aḥjār.* The latter was composed in 640/1242 by Shihābu'd-Dīn Abū'l-ʻAbbās Aḥmad b. Yūsuf at-Tīfāshī, d. 651/1253 (see Brockelmann, Gesch. d. Ar. Lit., vol. I, p. 495). The name of the Persian translator and the date of completion of his work are not given. The treatise is divided into 30 *bābs*. Cf. St. No. 3 on p. 96. Transcribed in the beg. of the XIIIc. AH. An index is appended. Beg.

الحمد لله فاطر الارض و السماء و موجد الخواص و الاثار الخ

Ff. 28, S 185 × 110, 130 × 75, ll 9. Or. pap. Ind. nast. Cond. good.

1617. منتخب جواهر نامه

MUNTAKHAB-I-JAWĀHIR-NĀMA. G 14.

A short treatise on precious stones, in 12 *bābs*, being an abbreviated version of a larger work on the same subject. The names of the author and the abbreviator are not given. As H. Ethé states in EIO 2780, where another copy of apparently the same work is described, the compiler's name was Aḥmad b. ʻAbdi'l-ʻAzīz Jauharī. See also EB 1879, R 789–790, etc. Transcribed towards the end of the XIIc. AH. Beg.

الحمد لله ... اما بعد این نامه منتخبی است در بیان معرفت الخ

Ff. 24, S 225 × 150, 160 × 85, ll 11. Europ. pap. (watermarks J. Ruse 1801). Ind. nast. Cond. good. CFW 1825.

1618.

The same. G 15.

Another copy of the same work, also dating from the end of the XIIc. AH. Incomplete at the end, contains only 10 *bābs*. Beg. as in the preceding copy.

Ff. 13, S 185 × 140, 150 × 85, ll 17. Europ. pap. Ind. nast. Cond. good. CFW 1825.

1619.

The same. F 57.

Another copy of the same work, transcribed in 1175 AH. It differs slightly in wording from both preceding copies. Beg.

الحمد لله ... اين منتخب است از جواهر نامهٔ اصلي الخ

Bd. v. Ff. 82–91v. For measurements, etc., see No. 373.

1620. قاعدهٔ شناختن شمشير

QĀ‘IDA-I-SHINĀKHTAN-I-SHAMSHĪR. E 215.

A short note, *in duplicate*, on the quality of sword-blades. It may be an extract from a larger work on these matters, but there is no indication as to its title, the name of the author, etc. Transcribed in the XIIIc. AH. Beg.

طريق آنست كه اول طول آنرا بچوبي يا بريسمان الخ

Bd. v. Ff. 47v–48. For measurements, etc., see No. 1223.

6. *Polytechnics.*

1621. مجمع الصنائع

MAJMA‘U’Ṣ-ṢANĀ’I‘. G 51.

A treatise on various branches of chemistry and alchemy, treated from the point of view of their practical application, such as the preparation of paints, inks, glass, artificial precious stones, etc. The work, which sometimes is also called *Majmū‘a-tu’ṣ-ṣanā’i‘*, is divided into 41 *bābs* (their headings are arranged in a manner slightly differing from that given in EIO 2783). In all known copies an explicit mention of the name of the author and the date of composition is lacking. The author, as stated in EIO 2781, may be either one Mīr Yaḥyā, or one Ḥakīm Fīlsūf-i-Maghribī (the latter is not a name but merely an honorific title).

The date of composition cannot be later than 1033/1624, which is the year of transcription of a copy in the Bodleian library (EB 1870). See EIO 2781–2783, EB 1869–1870, R 489–490, etc. Cf. St. No. 1 on p. 97. Transcribed in the XIIIc. AH. Beg.

حمد و سپاس بدیع الاساس مر حضرت صانع را الخ

Ff. 56, S 300 × 195, 205 × 145, ll 13. Or. and Europ. pap. Vulgar Ind. nast. Cond. rather bad. Many notes of medical contents on the fly-leaves.

7. *Architecture.*

1622. (رسالهٔ روضهٔ تاج محل)

(RISĀLA-I-RAUḌA-I-TĀJ-MAḤALL). D 17.

A brief description, with the principal measurements, of the famous mausoleum of Shāhjahān and his wife, the Tāj-Maḥall at Agra. A short biographical note on Shāhjahān's wife Mumtāz-Maḥall, and a few other persons is prefixed in the beginning. The name of the author and the exact date of composition are not given. The work seems to be identical with the one described in R 430. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. by one Qāsim ʻAlī. Beg. abruptly:

مسمی بانو بیگم خطاب ممتاز محل الخ

S 275 × 160, 180 × 95, ll 7. Or. pap. Ind. nast. Cond. good.

8. *Calligraphy.*

1623. (مجموعه)

(MAJMŪʻA). M 98.

A collection of short treatises and fragments dealing with the principles of calligraphy. Some entries, written by the same hand as that of the others, were copied at Ḥaydarābād, 1107 AH. (cf. the colophon on f. 55).

1. *Khaṭṭ-u sawād* (ff. 1v–28). A short treatise on calligraphy, by Majnūn b. Maḥmūd (or Muḥammad, as in EIO 2931) Rafīqī (cf. f. 4), who is usually identified with the famous calligrapher Mīr ʻAlī Kātib, d. *ca.* 945/1539. The work is divided into six *bābs*, but here only five of them are actually given. See EIO 2931 (where the headings of the *bābs* are reproduced). This work was composed after the one mentioned next, and therefore after 940/1534. Beg.

حمد و سپاس استادیرا که کاتب لوح و قلم الخ

2. *Rasmu'l-khaṭṭ* (ff. 28–55v). A versified treatise on exactly the same matters as those dealt with in the preceding work, by

the same Majnūn. It was composed in 940/1534 (the title is a chronogram. see f. 31v). At the end there is a short note in prose on the best calligraphists. Beg. of the versified portion:

بیا ای خامه انشائی رقم کن ، بنام کاتب لوح و قلم کن ،

3. *Al-mukhtaṣaru'l-mufīd fī ta'līm qawā'idi'l-khaṭṭ* (ff. 57v–62). A compilation on calligraphical matters, consisting of short extracts from different authors, especially from Jamālu'd-Dīn Abū Dharr Yāqūt al-Musta'ṣimī (d. 698/1298, see Brockelmann, Gesch. d. Ar. Lit., vol. I, p. 353). The name of the compiler and the date of completion are not given. Beg.

الحمد لله ..... كتاب الفقير المستغفر من ذنبه المفتقر الى رحمة ربه الخ

4. (*Mukhtaṣar dar khaṭṭ*) (ff. 65–72v). A short extract from a work on calligraphy, chiefly based on Ṣayrafī. See Pr 341. Beg.

شکر و سپاس فراوان و ثنا و ستائش بی پایان الخ

5. (*Risāla dar khaṭṭ*) (ff. 73–86). A short treatise on calligraphy, by Bābā-Shāh who used the *takhalluṣ* Ḥālī (cf. f. 75). It was written later than 940/1534, because the *Rasmu'l-khaṭṭ* by Majnūn (described just above) is referred to in it. It is divided into a *muqaddima*, two *bābs* and a *khātima*. Beg.

شکر و سپاس خداوندی را که مفردات و مرکبات الخ

6. (ff. 89–94v). Another copy of the same work as (3) above. At the end there occurs what apparently is a fragment of note (4).

7. (ff. 94v–102v). Several fragments in Arabic, apparently copied as an exercise in calligraphy. In the beginning there are some extracts from the Coran, and, after this there are notes of historical contents, dealing with the migrations of the descendants of some Shi'ite Imāms.

Ff. 102, S 180 × 125, 130 × 70, ll 11. Or. pap. Ind. coarse nast. Cond. good.

1624. خط و سواد

KHAṬṬ-U SAWĀD. M 12*a*.

Another copy of the same treatise as No. 1623 (1). Transcribed towards the end of the XIIc. AH., included in a scrapbook. It is complete and contains all six *bābs*. Beg. as in the preceding copy.

Bd. v. Ff. 1–18. For measurements, etc., see No. 420.

1625. (رساله در خط)

(RISĀLA DAR KHAṬṬ). F 5.

A short note on the rules of calligraphy. Frequent references to earlier authorities, but the name of the compiler is not given. Transcribed in the beg. of the XIIc. AH. Beg.

بدانکه قبلة الکتاب جمال الدین یاقوت کفته است الخ

Bd. v. Ff. 120v–124. For measurements, etc., see No. 356.

1626. خط طرز محمدی

KHAṬṬ-I-ṬARZ-I-MUḤAMMADĪ. M 87.

A treatise on the rules of calligraphy, composed in 1224 of the Mawlūdī era, and dedicated to Ṭīpū of Mysore. The name of the compiler is not given. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله ...... اما بعد بررای صواب نمای دانایان روزکار الخ

Ff. 16, S 220 × 115, 175 × 75, ll 8. Or. pap. Ind. nast. Cond. good. Notes on the fly-leaves.

1627.

The same. M 145.

Another copy of the same treatise, dating from the XIIIc. AH. It is exceptionally badly injured by 'repairs' with 'transparent' paper, so that it is now quite spoiled. Beg. as in the preceding copy.

Ff. 10, S 195 × 120, 160 × 100, ll 18. Or. pap. Vulgar and bad Ind. nast. Cond. hopeless.

9. *Indian Cookery.*

1628. (مجموعه)

(MAJMŪ'A). M 17.

Two treatises on the methods of preparation of different Indian foods, transcribed in the XIIc. AH.

1. *Khwān-i-shawwāq* (ff. 17–84). A book on cooking, giving instructions as to how to prepare various dishes. It is originally divided into 45 *bābs* but here only 40 *bābs* are given. The preface (which may have contained the author's name), and the end, are lost. It opens with the first *bāb*:

باب اول ، در ساختن نان و کلیچه و ساختن خمیر مایهٔ نان الخ

2. *Risāla-i-k'hichrī* (ff. 98v–114; ff. 85–98 are left blank). A treatise on the methods of preparation of various Indian sweetmeats. The exact title, the name of the author and the date of composition are not mentioned. It appears to be identical with the work described in EIO 2776. The contents are arranged in 14 *bābs*. Beg.

باب اول در بیان اقسام کهچری الخ

Bd. v. Ff. 17–98. For measurements, etc., see No. 931. Scrappy notes at the end.

10. *Indian Music.*

1629. مصباح السرور

MIṢBĀḤU'S-SURŪR. M 136.

A treatise on Indian music, composed in 1074/1664 (cf. f. 6v) in the reign of Aurangzīb, by Ḥasan b. Khwāja Ṭāhir b. Muḥammad, a qāḍī of Antūr, a place in Daulatābād (f. 2). The work is divided into 4 *bābs* and in the colophon is also called *Miftāḥu'ssurūr*. Transcribed in the XIIc. AH. Beg.

سپاس بیحد و ستائش بیعد مر خالقی را سزد الخ

Ff. 24, S 210 × 120, 180 × 85, ll 16. Or. pap. Ind. shikasta-nast. Cond. tol. good. An index is appended.

1630. تحفة الهند

TUḤFATU'L-HIND. M 42.

Another treatise on Indian music, different fine arts, physiognomy, sexual matters, etc., all according to the views and practices of the Hindus. It was composed by Mīrzā-Khān (Muḥammad) b. Fakhri'd-Dīn Muḥammad, at the request of Kokiltāsh-Khān, for the instruction of the youthful prince Jahāndār-Shāh, son of Aurangzīb, born in 1071/1661. C. Rieu is inclined to think (see R 62) that the work was completed before 1086/1675. The treatise is divided into a *muqaddima*, seven *bābs* and a *khātima* (their headings are given in EIO 2011). See EIO 2011–2013, EB 1763, Pr 83, 1019–1020, R 62, etc. (GC I 156). Transcribed in the XIIc. AH. Beg.

الحمد لله ...... اما بعد چنین کوید مست بادهٔ هذیان الخ

Ff. (312), S 290 × 175, 210 × 105, ll 17. Or. pap. Ind. nast., different hands. Cond. tol. good.

X. VARIA.

1. *Historical dates and chronograms.*

1631. مخزن الاعراس

MAKHZANU'L-A'RĀS. D 279.

A collection of dates of the deaths of various eminent Sufic shaykhs, arranged under the days of the month in which each particular shaykh died. Wherever possible the year is also given, especially in connection with the saints of the more modern periods. The author, Muḥammad Najīb Qādirī Nāgūrī Ajmīrī, states in the introduction that he compiled this work in 1155/1742 (it was not completed before 1156/1743, as this year is several times mentioned in the text), from the best known authorities (he gives their titles on f. 2). He took as the basis of his work an earlier compilation of Sharafu'd-Dīn b. Qāḍī Shaykh Muḥammad Nahrwālī, which he amplified and brought up to date. The work is very valuable for the historical study of modern Indian Sufism. The present copy, dating from the end of the XIIc. or the beg. of the XIIIc. AH., is slightly incomplete at the end. It begins with the 1st of Rabī'u'l-awwal and breaks off at the 12th of Ṣafar. Beg.

الحمد لله ...... اما بعد این رسالهٔ مختصر است از تذکرهٔ اعراس انبیا
و صحابه و ائمة الهدی و سائر مشائخ کرام رضي الله تعالی عنهم الخ

Ff. (260), S 210×150, 150×105, ll 18–20. Europ. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

1632.

The same. D 281.

Another copy of the same work, dating from the beg. of the XIIIc. AH. It is complete, ends with the 30th of Ṣafar and contains at the end brief notes on the four earliest khalifs. Copied by Sayyid 'Alī Riḍā. Beg. as in the preceding copy.

S 225×165, 180×115, ll 13. Europ. pap. Ind. shikasta-nast. Cond. good.

1633. (رسالهٔ اعراس)

(RISĀLA-I-A'RĀS). D 280.

Another similar compilation. At the beginning there is a copy of the introduction of the preceding work, but the bulk of the treatise is differently arranged, contains no dates (years) and the months do not follow in their proper order. The copy, dating from the XIIIc. AH. (the introduction is of more modern origin, written by a different hand), is incomplete at the end. Beg. of the work itself:

غرۂ ربیع الاول ، حضرت رسالت پناہ صلی اللہ علیہ و سلم الخ

S 180 × 120, 140 × 80, ll 15. Europ. pap. Ind. nast., different hands. Cond. tol. good.

1634. صحیفة الاعراس

ṢAḤĪFATU'L-A'RĀS. M 20.

A collection of historical dates, arranged under every day of the Muhammadan year, the same as the one described in EIO 2733. It was compiled by Muḥammad Sharīf (as stated on the fly-leaf of the India Office copy), for Ṭīpū of Mysore. The dates begin with the first of Rabī'u'l-awwal and end with the last day of Ṣafar. On the last two pages there are several *'urs*, added apparently after the compilation had been completed, giving the dates of the deaths of some nawwābs and divines. Copied in the beg. of the XIIIc. AH. Beg.

الحمد للہ ...... اما بعد این رسالہ حسب الامرجہان مطاع الخ

Ff. (47), S 125 × 200 (*biyāḍ*). Europ. pap. Ind. shikasta-nast. Cond. good.

2. *Works of the Christian missionaries.*

1635. تاریخ حضرت عیسی

TA'RĪKH-I-ḤAḌRAT-I-'ĪSĀ. D 329.

A biography of Jesus Christ, based on the New Testament, written by G. Xavier (d. 1617), at the request of Akbar. It is divided into four *bābs*. A good copy, transcribed by Muḥammad Shafī' Qandahārī in 1013 AH. and bearing the seal of Akbar (also giving the date 1013 AH). Beg.

پس از ستائش آفرید کار جہان الخ

S 220 × 150, 170 × 90, 3 columns of diagonal lines. Good Ind. nast. Cond. tol. good. Vignette.

1636. داستان احوال حواریان

DĀSTĀN-I-AḤWĀL-I-ḤAWĀRIYĀN. D 160.

A Persian translation of the Acts of the Apostles, by the same G. Xavier, dedicated to Akbar. According to a note (on the fly-leaf) by H. Blochmann, it was compiled in 1608. Cf. also the Proceedings of the A.S.B., 1871. The full title of the work is *Dāstān-i-aḥwāl-i-Ḥawāriyān-i-Ḥaḍrat-i-ʻĪsā wa dhikr-i-manāqib-i-īshān.* Transcribed in 1871 by Muḥammad Amjad. Beg.

المنة (المنت (here لله كه اعضاى ظاهري و قوابي باطني الخ

Ff. (158), S 255×195, 215×110, ll 21. Europ. pap. Modern Ind. nast. Cond. good.

3. *Taxation.*

1637.

رسالهٔ دیوان پسند

RISĀLA-I-DĪWĀN-PUSAND. M 81.

A treatise on the principles of taxation, composed by Chhitar-Mal, son of Rāy Prān Chand Munshī. The work is of modern origin. It is divided into 4 *dastūrs*. See R 990. Transcribed in 1235 AH. Beg.

تخم ريزيِ حمد و ثنا در زمين عجز و نياز الخ

Ff. 101, S 235×150, 180×95, ll 16. Or. pap. Ind. modern nast. Cond. good. Note: 'presented by Cheetur Mull' (probably the author himself) 'on the 4th April 1820.'

4. *Residuals.*

1638.

ترجمهٔ مقامات حريري

TARJUMA-I-MAQĀMĀT-I-ḤARĪRĪ. Pa 1.

A Persian paraphrase of the famous *Maqāmāt* of Abū Muḥammad al-Qāsim b. ʻAlī b. Muḥammad al-Ḥarīrī, d. 515–516/1122, see Brockelmann, Gesch. d. Ar. Lit., vol. I, pp. 276–278. The name of the translator is not given, and there is no indication as to the date of compilation. Transcribed in the end of the XIIc. AH. A note by H. Blochmann on the fly-leaf, dated 1870. Beg.

اى بار خدا بدرستي كه ما مي ستائيم ترا الخ

Ff. (316), S 240×155, 165×95, ll 11. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

1639.

قانون النساء

QĀNŪNU'N-NISĀ. Na 108.

The well known parody of the system of *fiqh*, satirising the life of Persian womanhood. The author and the date of composition are unknown. A detailed description of the work is given by Rosen, pp. 295–297. The treatise is very popular in Persia and has been lithographed several times. Transcribed in 1215 AH., by Zaynu'l-'Ābidīn 'Irāqī (عرقي). Beg.

اما بعد این رسالهٔ است (رسائیست here) در باب آداب و اطوار زنان الخ

Bd. v. For measurements, etc., see No. 641.

5. *Documents connected with the military and civil organisation of the government of Ṭīpū, the nawwāb of Mysore.*

1. *Decorations, flags, etc.*

1640. (رسالهٔ پدکها)

(RISĀLA-I-PADAK'HĀ). M 51.

A guide book to the great variety of differently shaped medals, decorations, etc., introduced by Ṭīpū, undoubtedly in imitation of the insignia of the Europeans. There are also descriptions of a great number of flag-tops, seals, brands, etc., with drawings illustrating their forms. At the end there is an appendix on special flags carried on elephants. The present copy, as well as the subsequent ones, belonged to Ṭīpū's archives. Cf. W. Kirkpatrick, Select Letters of Tippoo Sultan, London, 1811. Transcribed in the beg. of the XIIIc. AH. Beg.

ضابطهٔ پدکهای مرصع و نیم مرصع و ساده طلائي الخ

S 200 × 140, 160 × 100, ll 11. Europ. pap. Ind. nast. Cond. good.

1641.

The same. M 60.

Another copy of the same work, dating from the same time as that of the preceding one. Beg. as in No. 1640.

S 195 × 135, 155 × 95, ll 12. Europ. pap. Ind. nast. Cond. good.

1642. (منتخب ضوابط سلطاني)

(MUNTAKHAB-I-ḌAWĀBIṬ-I-SULṬĀNĪ). M 63.

An extract from a larger work on decorations, etc., similar in its contents to the preceding collections, probably identical with the one described in EIO 2762. Written in 1211 AH. (or 1224 of the Mawlūdī era). Beg. كتاب علامات قرص عهدهٔ میر میران الخ

S 200 × 150, 170 × 120, ll 8. Europ. pap. Ind. nast. Cond. good.

1643. (رسالهٔ کچهري)

(RISĀLA-I-KACHHIRĪ). M 54.

A list of judges in receipt of decorations of different degrees. Written in 1226 of the Mawlūdī era, by one Ḥusayn. Beg.

تفصیل آصف کچهریجات ملکي الخ

Ff. (41), S 195 × 135, 170 × 100, ll 15. Europ. pap. Ind. nast. Cond. good.

1644. (مجموعه)

(MAJMŪ'A). M 74.

A short note book dating from the early XIIIc. AH. It contains three separate items :

1. (ff. 1–4). Verses used as texts for the tunes of horn-signals, etc.
2. (ff. 5–23v). Another short collection of descriptions of various decorations, written in the 1224 of the Mawlūdī era.
3. (ff. 24–37). Miscellaneous military regulations.

Ff. 37, S 110 × 75, 90 × 60, ll 8. Europ. pap. Ind. nast. Cond. good.

2. *Organisation of the Army.*

1645. ضابطهٔ امثال راه رفتن سواري

ḌĀBIṬA-I-IMTHĀL-I-RĀH-RAFTAN-I-SUWĀRĪ. M 24.

Instructions concerning the composition of cavalry units in drill and on the march. Written in 1217 of the Muḥammadī era.

Bd. v. Ff. 37v–39v. For measurements, etc., see No. 949.

1646. (حکم نامه)

(ḤUKM-NĀMA). M 67.

Instructions to some officials, such as Ghulām-'Alī-Khān Quṭbu'l-Mulk, 'Alī-Riḍā, etc., concerning certain movements of troops. Beg.

حکم نامه بنام غلام علیخان الخ

S 295 × 200, 240 × 130, ll 14. Europ. pap. Bad Ind. shikasta-nast. Cond. good.

1647.

The same. M 62.

Another copy of the same instructions, written in 1217 of the Mawlūdī era. Beg. as in the preceding copy.

Ff. (33), S 200 × 140, 160 × 105, ll 12. Europ. pap. Bad Ind. nast. Cond. good.

1648. (حکم نامه)

(ḤUKM-NĀMA). M 70.

Instructions to the commanders of garrisons of various fortifications. Not dated. Beg.

حکمنامه موسومه قلعدار و هر چهار منشوران الخ

S 290 × 200, 230 × 130, ll 12. Europ. pap. Ind. nast. Cond. good.

1649. (حکم نامه)

(ḤUKM-NĀMA). M 53.

Various minor instructions to different military officials. A translation into Hindī (in Nagarī characters) is added. Written in 1199 AH.

S 200 × 140, 160 × 110, ll 12. Europ. pap. Bad Ind. nast. Cond. good.

1650. فتح المجاهدین

FATḤU'L-MUJĀHIDĪN. M 147.

The well known work, written by order and under the direction of Ṭīpū of Mysore, and used as a military encyclopædia in his army. It deals with the religious aspect of war against unbelievers, gives some information as to the most reliable methods of divination, teaches a few rules of arithmetic, accounts, etc., but chiefly deals with the organisation, drill and employment in action of the different branches of the army. It was composed by Zaynu'l-'Ābidīn b. Raḍī Shūshtarī (cf. above, Nos. 882-883) in 1197/1783. There are apparently two slightly different versions of the same work. The present one seems to be the earliest one, firstly, because this particular transcript is dated 1198 AH., and secondly, because although it contains the same topics as the later version, arranged in the same sequence, every particular matter is treated rather concisely. The preface does not contain the index of the 8 *bābs* (but this preface itself is, apparently, precisely the same as the one in the later edition), and the chapters are variously styled *kitāb*, *'inwān*, etc., not uniformly *bāb*, as they were probably called afterwards. Transcribed in 1198 AH. by Ghulām Murtaḍā-'Alī. Beg. as usual :

فتح ملک سخنوري و تسخیر اقلیم معني الخ

S 205 × 140, 150 × 105, ll 9. Europ. pap. Bad Ind. nast., different hands. Cond. tol. good.

1651.

The same. M 149.

Another copy of the same work. The same age. It is rather fragmentary, incomplete at the beginning and end.

S 210 × 145, 160 × 110, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1652.

The same. M 125.

Another copy of the same work. The same age. Scrappy notes at the end.

S 190 × 145, 150 × 90, ll 12. Europ. pap. Ind. nast. Cond. good.

1653.

The same. M 152.

Another copy of the same work. The same age.

S 210 × 145, 160 × 110, ll 9. Europ. pap. Ind. nast. Cond. tol. good.

1654.

The same. M 153.

Another copy of the same work. The same age. At the end an appendix on various additional military regulations (*ḍābiṭa*).

S 200 × 135, 170 × 100, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1655.

The same. M 154.

Another copy of the same work. The same age. Scrappy notes at the beginning and the end.

Ff. (84), S 200 × 135, 165 × 105, ll 12. Europ. pap. Ind. shikasta-nast. Cond. good.

1656.

The same. M 157.

Another copy of the same work. The same age.

Ff. (106), S 200 × 145, 155 × 95, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1657.

The same. M 113.

What may be the second or final version of the same work, identical with the one described in EIO 2738–2760, RS 406, EB 1903, Pr 134–135, etc. Cf. St. No. 34 on p. 93. This version is considerably amplified and the sections on the organisation and management of the troops are more detailed than in the preceding first edition. It is divided into eight *bābs* (the headings are given in EIO 2738), and their index is placed at the end of the preface. Beg. the same as in the earlier version, see No. 1650. Transcribed, as all copies described here, in Ṭīpū's time.

S 220 × 150, 180 × 105, ll 15. Europ. pap. Ind. nast. Cond. good.

1658.

The same. M 114.

Another copy of the same work, of the same age.

Ff. (135), S 220 × 150, 160 × 100, ll 9. Europ. pap. Bad Ind. nast. Cond. good.

1659.

The same. M 115.

Another copy of the same work, of the same age.

S 230 × 160, 160 × 100, ll 9. Europ. pap. Ind. shikasta-nast. Cond. good.

1660.

The same. M 116.

Another copy of the same work, of the same age. Medical instructions concerning the treatment of wounds at the end.

S 215 × 150, 160 × 90, ll 9. Europ. pap. Ind. nast. Cond. good.

1661.

The same. M 117.

Another copy of the same work. The same age. An appendix, containing Hindustani verses, apparently for the tunes of horn signals.

Ff. (63), S 195 × 145, 160 × 100, ll 19. Europ. pap. Ind. shikasta-nast. Cond. good.

1662.

The same. M 118.

Another copy of the same work. The same age. The same appendix. Scrappy notes at the end.

Ff. (59), S 190 × 140, 160 × 110, ll 9. Europ. pap. Ind. shikasta-nast. Cond. good.

1663.

The same. M 119.

Another copy of the same work. The same age. Medical instructions, etc., at the end, similar to those mentioned in No. 1660.

S 220 × 155, 160 × 110, ll 9. Europ. pap. Ind. nast. Cond. good.

1664.

The same. M 120.

Another copy of the same work. The same age, the same Hindustani verses, etc. Scrappy notes and poetical quotations at the end.

S 200 × 140, 160 × 90, ll 12. Europ. pap. Ind. nast. Cond. tol. good.

1665.

The same. M 121.

Another copy of the same work. The same age. At the beginning and the end of the volume there are numerous notes containing prayers and quotations from the *ḥadīths* on *jihād*, military orders (some of them dated 1224 of the Mawlūdī era), etc.

S 205 × 140, 160 × 100, ll 11. Europ. pap. Ind. nast Cond. tol. good.

1666.

The same. M 122.

Another copy of the same work. The same age.

S 210 × 145, 160 × 100, ll 9. Europ. pap. Ind. nast. Cond. good.

1667.

The same. M 123.

Another copy of the same work. The same age. The same medical instructions concerning the treatment of wounds, etc., as in Nos. 1660, etc.

S 210 × 150, 160 × 105, ll 14. Europ. pap. Ind. nast. Cond. good.

1668.

The same. M 124.

Another copy of the same work. The same age. The same medical appendix as in the preceding copy.

S 200 × 145, 170 × 100, ll 9. Europ. pap. Ind. shikasta-nast. Cond. tol. good.

1669.

The same. M 126.

Another copy of the same work. Dated 1217 of the Mawlūdī era, Salāmābād. Prayers, *in Arabic*, at the beginning.

S 205 × 105, 180 × 115, ll 12. Europ. pap. Ind. nast. Cond. tol. good.

1670.

The same. M 150.

Another copy of the same work. The same age.

Ff. (139), S 195 × 145, 160 × 110, ll 9. Europ. pap. Ind. nast. Cond. good.

1671.

The same. M 151.

Another copy of the same work. The same age. Again the same medical prescriptions as in No. 1660.

S 200 × 140, 160 × 100, ll 9. Europ. pap. Ind. nast. Cond. good.

1672.

The same. M 155.

Another copy of the same work. The same age.

Ff. (139), S 195 × 145, 155 × 100, ll 9. Europ. pap. Ind. nast. Cond. good.

1673.

The same. M 156.

Another copy of the same work. The same age. Scrappy notes in the beginning.

Ff. (137), S 190 × 135, 165 × 105, ll 13. Europ. pap. Ind. nast. Cond. good.

1674.

The same. M 158.

Another copy of the same work. The same age. Again the same medical instructions as in No. 1660.

S 200 × 140, 165 × 105, ll 9. Europ. pap. Ind. nast. Cond. good.

1675.

The same. M 159.

Another copy of the same work. The same age. Apparently incomplete in the middle and at the end.

S 205 × 145, 155 × 100, ll 9. Europ. pap. Ind. nast. Cond. good.

3. *Diplomatic.*

1676.

(حکم نامه)

(ḤUKM-NĀMA). M 22.

Instructions to Muḥammad-Darwīsh-Khān, Akbar 'Alī-Khān and Muḥammad 'Uthmān, sent on some diplomatic mission. Dated 1200 AH. To this instruction another is added (f. 3) concerning negotiations with the French Government (راجه فرانسیس), and at the end the scales of pay to the personnel of the mission are given (f. 15v). Beg. of the first instruction:

حکم نامه ، باسم محمد درویش خان و اکبر علیخان الخ

Ff. 22, S 125 × 205, (*biyāḍ*), Europ. pap. Ind. shikasta-nast. Cond. tol. good.

1677.

(مجموعه)

(MAJMŪ'A). M 58.

Copies of instructions to various diplomatic officials, dated 1200 AH. It is apparently the same collection as the one described in St. No. 39 on p. 92.

1. (f. 1v). A short appeal to intending pilgrims for donations to the State Treasury.

2. (*Ḥukm-nāma*) (ff. 2v–13v). An instruction to Sayyid Ghulām ʻAlī-Khān and others, despatched on a diplomatic mission to the Western countries. Beg.

باید که اول شماها بنکر رفته و از آنجا سامان تجارت الخ

There are three appendices dealing with various details concerning the organisation of the mission.

3. (*Ḥukm-nāma*) (ff. 14v–17). An instruction concerning the negotiations with the government of Turkey. Beg.

برای سوال و جواب نمودن با خوندکار روم الخ

4. (*Ḥukm-nāma*) (ff. 22v–30). A similar instruction for negotiations with the French government, the same as above, No. 1676. Beg.

برای سوال و جواب نمودن راجه فرانسس الخ

5. (*Ḥukm-nāma*) (ff. 33v–35). A similar instruction concerning negotiations with the British Government, detailing complaints about the actions of the East India Company in the Carnatic, etc. Beg.

برای سوال و جواب نمودن راجه انکریز الخ

6. (*Ḥukm-nāma*) (ff. 50v–59). An instruction to Muḥammad Ḥanīf (?), Murād-Khān, etc., concerning the purchase of some articles. Beg.

باید که شما چهار چهار یکی فخر المراکب الخ

7. (*Ḥukm-nāma*) (ff. 60v–64). Another instruction on the same matters as those of the preceding item given to Muḥammad Darwīsh-Khān and others. Beg.

شماها همه مردم مفصله و پل و خلاع الخ

Ff. 82 (only the folios mentioned above contain any text; the others are left blank). S 200 × 150, 175 × 120, ll 13. Europ. pap. Bad Ind. shikasta-nast. Cond. good.

1678. وقائع منازل روم

WAQĀ'Iʻ-I-MANĀZIL-I-RŪM. M 32.

A diary of Ghulām ʻAlī-Khān, an envoy of Ṭīpū, who travelled with his mission in 1200–1201 AH. as far as Constantinople. See St. No. 30 on p. 92. It contains an account of the places visited, and may therefore be interesting in other connections than those directly concerned with Ṭīpū's politics. It was completed on the 19th Rabī'u'l-awwal, 1201 AH. Beg.

الحمد لله ...... اما بعد بدانکه این رسالهٔ ایست مسمی الخ

At the end there is a copy of a petition (*'arḍa-dāsht*), dated 1203 AH.

Ff. 123, S 125 × 205 (*biyāḍ*). Europ. pap. Ind. shikasta-nast. Cond. tol. good.

1679.

(حکم نامه)

(ḤUKM-NĀMA). M 69.

Instructions to Quṭbu'l-Mulk and 'Alī-Riḍā, envoys of Ṭīpū to the Niẓām of Ḥaydarābād, with numerous lists of presents, accounts of allowances, etc., connected with the journey, and other details. Dated 1217 of the Mawlūdī era. Cf. St. No. 31 on p. 93. Beg.

حکم نامه، بنام قطب الملک و علي رضا برای روانگي حیدراباد الخ

S 300 × 200, 260 × 150, different number of lines. Europ. pap. Ind. nast. Cond. good.

1680.

(روز نامهٔ وکلای حیدراباد)

(RŪZ-NĀMA-I-WUKALĀ-I-ḤAYDARĀBĀD). M 71.

A report by Ṭīpū's envoys to Ḥaydarābād, mentioned in the preceding No., dated 1217 of the Mawlūdī era. The entries, arranged in the form of a diary, deal chiefly with the expenses incurred on the journey. See St. No. 32 on p. 93. The title as above, is given on the fly-leaf, apparently in the same handwriting as that of the bulk of the book. In the beginning there are four pages of a text, probably belonging to the same work. Beg. of the *Rūz-nāma :*

بتأریخ ۱۵ حیدري پادشاهي الخ

S 295 × 200, different number of lines. Europ. pap. Bad Ind. shikasta-nast. Cond. tol. good.

4. *Administrative.*

1681.

(حکم نامه)

(ḤUKM-NĀMA). M 72.

Instructions to the secret police to watch the movements of some people, dated 1223 of the Mawlūdī era. An appendix, in

Canarese characters, apparently a translation of the same. Cf. St. No. 35 on p. 93. Beg.

حکم نامه، باسم عاقبت محمود داروغهٔ هرکاره و قادر علي داروغه الخ

Ff. 8, S 150 × 95, 115 × 70, ll 8. Europ. pap. Ind. nast. Cond. tol. good.

1682. (مجموعهٔ سندها و کفالت نامها)

(MAJMŪ'A-I-SANAD'HĀ WA KAFĀLAT-NĀMAHĀ). M 68.

A collection of documents relating to the landed property, etc., of different persons. Dates vary between 1181 and 1209 AH.

S 300 × 215, 250 × 160, ll 12. Europ. pap. Ind. shikasta-nast. Cond. good.

1683. فرمان

FIRMĀN. M 49.

A *firmān* of Ṭīpū addressed to one 'Alī Rāja and some other people who had violated some of the prescriptions of Islam (the copy is almost illegible, because the ink has destroyed the paper and many lines have entirely fallen out). On f. 5v–7 there is an appendix, also badly damaged, dealing with the same matters, signed by several people, dated 1217 of the Mawlūdī era. At the end four pages are occupied by a text in unidentified characters. Beg. of the *firmān* :

فرمان قضا جریان موسومه امارت و ایالت مرتبت الخ

Ff. 10, S 230 × 150. Europ. pap. Ind. nast. Cond. hopelessly bad.

5. *Miscellaneous Instructions.*

1684. نقل حکم نامهٔ اتالیق شاه زاده

NAQL-I-ḤUKM-NĀMA-I-ATĀLĪQ-I-SHĀH-ZĀDA. M 55.

Instructions to the tutors of Ṭīpū's own sons. No date. Cf. St. No. 36 on p. 93. Beg. باسم محمد جعفر و مهدي عليخان الخ

Bd. v. Ff. 1v–3v, S 190 × 135, 165 × 110, ll 10. Europ. pap. Ind. nast., different hands. Cond. good.

1685. (حکم نامه)

(ḤUKM-NĀMA). M 50.

Instructions concerning various financial matters, appealing to the necessity of understanding elementary honesty in dealing with government money. Dated 1223 of the Mawlūdī era. Beg.

باسم هر سه داروغهای تعلقهٔ خزانه الخ

Ff. 13, S 200 × 140, 160 × 105, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1686.

(حکم نامه)

(ḤUKM-NĀMA). M 64.

Instructions to various officials in charge of supply stores and government property. Undated. A paper in the Canarese language, apparently a translation of the same instructions, is added. Beg. باسم داروغه و متصدیان حال و استقبال مودیخانه آلخ

Ff. (59), S 200 × 150. Europ. pap. Ind. nast. Cond. good.

1687.

(حکم نامه)

(ḤUKM-NĀMA). M 73.

Instructions to officials in charge of clothing depots. Dated 1224 of the Mawlūdī era. Transcribed by one Asadu'l-lah. Beg.

باسم داروغهای جامدار خانه الخ

Ff. 8, S 150 × 105, 120 × 75, ll 8. Europ. pap. Ind. nast. Cond. good.

1688.

(حکم نامه)

(ḤUKM-NĀMA). M 61.

Several instructions to the officials in charge of remount depots concerning the purchase and disposal of horses. Dated 1224 and 1225 of the Mawlūdī era. Beg.

حکم نامه، موسومه کاروان باشي مغه متصدي الخ

S 180 × 105, 150 × 75, ll 13. Europ. pap. Ind. nast. Cond. good.

1689.

(حکم نامه)

(ḤUKM-NĀMA). M 52.

Instructions to the officials in charge of a hospital. Dated 1223 of the Mawlūdī era. Transcribed by Muḥammad Ḥasību'l-lah (?). Beg.

حکم نامه، موسومه حکیم اهل اسلام و داروغه متعلقه دار الشفا الخ

Ff. 8, S 200 × 140, 165 × 105, ll 11. Europ. pap. Ind. vulgar nast. Cond. good.

1690. (حکم نامه)

(ḤUKM-NĀMA). M 59.

Instructions to the officials in charge of some workshops. Dated 1198 AH. Apparently a translation of the same, in Hindī, is added. At the end there are some supplementary instructions, dated 1199 AH. Beg.

حکم نامه، بنام داروغه‌ها و سررشته داران حال و استقبال کارخانه الخ

S 200 × 150, 165 × 110, ll 13. Europ. pap. Ind. nast. Cond. good.

1691. (حکم نامه)

(ḤUKM-NĀMA). M 56.

Instructions to the officials in charge of Ṭīpū's kitchen. Dated 1212 of the Mawlūdī era. Apparently a translation, in Hindī, is added. Beg. حکمنامه، باسم داروغهٔ حال و استقبال باورچیخانه الخ

Ff. 18, S 195 × 150, 155 × 90, ll 19. Europ. pap. (perishing). Ind. nast. Cond. bad.

1692.

The same. M 57.

Another copy of the same instructions, incomplete, apparently in the same handwriting. The same Hindī translation.

Ff. 14, S 190 × 140, 145 × 90, ll 15. Europ. pap. (also perishing). Ind. nast. Cond. rather bad.

1693.

The same. M 66.

Another copy of the same instructions, slightly differing in some places. Also apparently in the same handwriting. The same Hindī translation.

Ff. 14, S 195 × 145. Europ. pap. Ind. nast. Cond. not good.

6. *Translations from Sanskrit.*

1694. لیلاوتی

LĪLĀWATĪ. K 10.

Fayḍī's (see above, Nos. 692–696) translation of a work on arithmetic and geometry, by Bhāskara Āchārya. It was undertaken at the request of Akbar in 995/1587 (cf. f. 2v). See GIPh 353, EIO 1998–2000, Pr 1031, R 449–450. The bibliography concerning the original Sanskrit text is given in EIO 1998. The present copy was transcribed in 1213 AH. by Motilāl Kātib. Beg.

اول ز ثنای پادشاهي كويم ، و آنگه ز ستائش الهي كويم ،

S 260 × 150, 165 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

1695. ترجمهٔ مهابهارته

TARJUMA-I-MAHĀBHĀRATA. D 110.

A translation of the Mahābhārata, executed by the order of Akbar, by four translators: ‘Abdu’l-Qādir Badāūnī (cf. above, Nos. 118, 1263); Ibn ‘Abdi’l-Laṭīf Ḥusaynī, surnamed Naqīb-Khān; Muḥammad Sulṭān T’hānīsarī; Mullā Shīrī. A preface to it was written by Abū’l-Faḍl (see Nos. 122, 127). The work was commenced in 990/1582, and completed some time after 995/1587. It has also the title *Razm-nāma*. See GIPh 352, Bl I 218–220, EIO 1928–1947, EB 1306, Pr 1025–1026, R 57–58, etc. *Ind. libr.* Bh 103–105; (GC II 161). Cf. also M. Schulz, Aperçu d’un mémoire sur la traduction du Mahabharata, faite par l’ordre de l’empereur Akbar, JA, vol. 7, p. 110. The work is divided into 18 *parbs*, also called *fann*. The present copy, transcribed at Patna in 1099 AH. (or the 31st year of Aurangzīb’s reign), is divided into two vols. The *first* contains the preface and the *parbs* 1–7. The *second* contains the *parbs* 8–18 (the order: 16, 15, 14, 13, 12, 10, 11, 9, 8, 17, 18). Beg. as usual:

ای هژده هزار عالم از شوق تو مست الخ

2 vols. S 270 × 175, 220 × 115, ll 17. Or. pap. Ind. nast. Cond. good. Bad vignette.

1696.

The same. E 220.

Another copy of the same, transcribed in 1213 AH. by Muḥammad Mu‘izzu’d-Dīn Bukhārāī. It is also divided into two volumes. The *first* contains only *parbs* 1 and 2; the *second* the *parbs* 3–18. Beg. as in the preceding copy. On the fly-leaf it is called تصنيف شيخ فيضي!

2 vols. Ff. 625 (in both), S 230 × 150, 170 × 100, ll 16. Or. pap. Ind. nast. Cond. good. Occasional notes and glosses in Nagari and Gujrati characters.

1697. (ترجمهٔ مهابهارته)

(TARJUMA-I-MAHĀBHĀRATA). D 109.

A Persian translation of the second half of the XII *parb* of the *Mahābhārata*, called *Moksha-d'harm* (or, as here, موچهه دهرم). The translator is apparently Fayḍī (cf. above, Nos. 692, 1694), who is mentioned (f. 1v) rather ambiguously as follows :

... واضح باد که پیش ازین سالک مسالک طریقت شیخ فیضي فیاض مهاپران مهابهارت را از زبان سنهسکري بفارسي ترجمه کرده از آنجمله شانت (شاني ?) پرب که باب دوازدهم خلاصه و عمدهٔ آن کتاب مستطاب الخ

He then proceeds with the story which belongs to the original text and explains the circumstances of the composition of this *D'harm.* The translation is made in bombastic ornate prose, with copious poetical passages, but the *takhalluṣ* of the versifier does not appear in them. Transcribed in the 8th year of Muḥammad Shāh (1138 AH.), from a bad copy, in which there were many mistakes. An index is appended in the beginning. Beg.

موچهه دهرم کیان ساکر، بنام آنکه او نامی ندارد، بهر نامی که خوانی سر بر آرد، بعد سجده و ثنا بذاتی که جملهٔ ذات الخ

At the end there is a *qaṣīda*, incomplete at the end, with a prose introduction, without any indication of the name of the author. Beg.

این هیچمدان بقدر دریافت خوانچه سطر بطریق یادکار الخ

Ff. (151), S 220 × 115, 175 × 75, ll 15. Or. pap. Ind. shikasta-nast. Cond. tol. good. Slightly injured by repairs. Occasional glosses on the margins.

1698. راج ترنگني

RĀJATARANGINĪ. D 16.

A translation of Kalhana's famous history of Kashmir, usually called Rājataranginī, composed in 1148 AD. The name of the translator is not given, but, as H. Ethé conjectures, he must have been Mullā-Shāh Muḥammad, who translated Kalhana's work in 998/1590 by order of Akbar. The work was revised in 999/1591 by 'Abdu'l-Qādir Badāūnī (cf. Nos. 118, 1263). See EIO 508, R 296. Cf. also Asiatic Researches, v. XV, pp. 1-92 ; Elliott, Hist.

of India, vol. V, p. 478, etc. The present copy dates from the end of the XIIc. AH. It is incomplete at the end. Beg.

کلهن پندت مؤلف کتاب اصل که حسب الحکم الاشرف الخ

Ff. (88), S 260 × 190, 210 × 130, ll 18. Or. pap. Ind. shikasta-nast. Cond. rather bad. Injured by repairs.

1699. ترجمهٔ جوک باششت

TARJUMA-I-JŪGBĀSHISHT. D 107.

A translation of Yogavāçishtha, by Niẓām Pānīphat'hī, who prepared it with the assistance of two pandits, and dedicated to prince Salīm, i.e. Jahāngīr, before he has become Sulṭān (1014/1605). It is apparently the same Persian version as the one described in Bl I 223, EIO 1971, EB 1328, R 61, etc. The present copy, transcribed in 1151 AH., opens with a preface (apparently not found in the copies in the British Museum, India Office and Bodleian Library). Beg.

شکر و سپاس بیقیاس سزاوار حضرت داور الخ

The work itself begins on f. 2v, as usual:

برهمنان هند را در وحدت ذات حق الخ

Ff. (386), S 270 × 160, 205 × 110, ll 17. Or. pap. Ind. nast. Cond. good. Bad vignette.

1700. ترجمهٔ جوک باششت

TARJUMA-I-JŪGBĀSHISHT. E 46.

Another translation of the same work mentioned under the preceding No. The name of the translator and the date of the translation are not given, but the present copy is dated 1090/1679 (the 22nd year of Aurangzīb's reign), and therefore the work must have been written before that year. Beg.

بالمیک مصنف کتاب جوک باششت میفرماید الخ

Ff. (151), S 250 × 170, 195 × 85, ll 17. Or. pap. (perishing). Ind. nast. Cond. tol. good. Worm-eaten. CFW 1825.

1701. سنکهاسن بتیسی

SING'HĀSAN BATTĪSĪ. D 147.

A Persian translation of the well known collection of 32 fairy tales, which exists in different Sanskrit and Hindī versions.

Unfortunately the present copy, dated 1155 AH. (the 25th year of Muḥammad-Shāh's reign), contains no introduction and opens abruptly with the story of Mahādīw and Pārbatī. Therefore there is no indication as to the name of the translator or the date of the work. Cf. EIO 1988, Pr 1034–1035, R 763, etc. Beg.

حكايت مهاديو و پاربتي ، يک وقت سري مهاديو بر كيلاس بريت الخ

Ff. (127), S 200 × 115, 155 × 90, ll 12. Or. pap. Ind. shikasta-nast. Cond. tol. good. Notes in Canarese characters on the margins and the fly-leaves.

1702.

رسالهٔ سريري

RISĀLA-I-SARĪRĪ.

D 214.

A Persian translation of Sing'hāsan Battīsī, prepared in 1084/1673 (see f. 2v, 'هست فغ آراسته لي بمزيدي چار), in the time of Aurangzīb. The name of the translator is not given. The present copy was transcribed in 1197 AH. It contains many interlinear glosses, in red, explaining the meanings of the Arabic words used in the narrative. Beg.

ارصاع سرير قدم بجواهر زواهر حمد الخ

S 245 × 180, 180 × 120, ll 11. Europ. pap. Vulgar Ind. nast. Cond. tol. good.

1703.

لذة النساء

LIDHDHATU'N-NISĀ.

G 27.

The well known highly obscene treatise on sexual intercourse and other cognate matters, being a paraphrase or a free rendering of the Sanskrit Koka-Shastra (كوک سياستر). The name of the compiler or translator is not given, and the dates of the several extant Persian versions are not known. The present version is divided, as stated in the preface, into 13 *bābs*, but here only 9 are actually given. See Bl I 234. Copied in the XIIc. AH. Beg.

الحمد لله …… بدان …… اين كتاب را از براى ذوق و لذت يافته اند الخ

Bd. v. Ff. 1v–21, S 225 × 125, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. good.

1704.

The same.

G 28.

Another copy of the same work, dating from the XIIIc. AH. It is incomplete both at the beginning and at the end. Its beginning corresponds to f. 2 of the preceding copy, and it contains 12 *bābs* out of the original 13. At the end there is added an *afsūn* (incantation).

Bd. v. Ff. 1–21v, S 210 × 135, 170 × 90, ll 17. Europ. pap. Ind. nast. Cond. tol. good. Lacunas in the middle. CFW 1825.

1705.

The same. G 27.

Another, slightly different, version of the same work. The exact title, the name of the compiler, etc., are not given. Apparently the same version as Pr 589–590. It contains 13 *bābs*, the last one (f. 38) being only fragmentary. And after this there begins what is apparently yet another version of the same work, here regarded as a continuation of the preceding one, with the heading 'the 14th *bāb*.' Then follow *bābs* which bear Nos. 2–9, and deal with the same matters as in the preceding treatise. In numerous poetical passages there invariably appears the *takhalluṣ* Nakhshabī or Ḍiyā-i-Nakhshabī, and it seems very probable that the work belongs to the pen of that prolific writer, Ḍiyāu'd-Dīn Nakhshabī, d. 751/1350–1351, see above, Nos. 307, 335, 1200. Its peculiarity is the prominence of the magical element, not much emphasised in the other versions. Transcribed in the XIIc. AH. Beg.

الحمد لله ...... بدان ...... این علمی است رفیع و هنریست که الخ

Bd. v. Ff. 21v–54v. For measurements, etc., see No. 1703.

1706. ترجمهٔ بهاکوت

TARJUMA-I-BHĀGAWAT. D 106.

A Persian paraphrase of the tenth *skand'h* of the *Bhāgawat Purān*, narrating the legends of the life of Krishna. The name of the translator is not given, and there are no indications as to the date of compilation. The present version seems to be different from those described in Bl I 225–228, EIO 1952, Pr 1027, R 60, etc., but may be the same as the other version mentioned in EIO 1953, written in a more inflated and embellished style (although their initial phrases do not coincide). Many passages are versified. Copied in the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

سخن از سري کشن کویـم نخست ، که کردد شکست من از وی درست ،

S 245 × 110, 185 × 165, ll 12–16. Or. pap. Ind. shikasta-nast. Cond. tol. good.

1707. آب زندگی

ĀB-I-ZINDAGĪ. E 1.

A Persian translation of the Bhagavadgītā, apparently identical with the one described in EIO 1949–1950, R 59, etc. If so, it belongs to the pen of prince Dārā-Shikūh. There are however apparently no direct indications to this effect. The work is divided into 18 *ad'hyāyas*. Transcribed in 1260 AH. by Datārām Brahman. Beg.

دهرتراشتر کفت که ای سنجی در زمین کورکهیت الخ

S 130 × 270, 185 × 215 (*biyāḍ*), ll 13. Or. pap. Modern Ind. nast. Cond. tol. good.

1708. سر اکبر

SIRR-I-AKBAR. E 103.

A Persian translation of Upanishads, commenced in 1050/1640 and completed in 1067 1657, at Dihlī (as stated in the colophon), by prince Dārā-Shikūh, son of Shāhjahān (d. 1069/1659). It is sometimes also called *Sirru'l-asrār*. The work has been translated into Latin by Anquetil Duperron, 1801, and it contains two Upanishads, the original Sanskrit text of which has been lost, cf. P. Deussen, Sechzig Upanishads des Veda, Leipzig, 1905, p. 829. See GIPh 354, Bl I 216–217, EIO 1976–1982, EB 1329–1331, Pr 1022, R 54–55, etc. Cf. St. No. 22 on p. 53. Transcribed in 1210 AH. Beg.

حمد ذاتی را که نقطهٔ باء بسم الله الخ

Ff. (285), S 240 × 150, 185 × 105, ll 15. Europ. pap. Bad Ind. peculiar nast. Cond. good.

1709. مفرح القلوب

MUFARRIḤU'L-QULŪB. Oa 54.

A Persian paraphrase of the Hitopadeça, translated by Tāj(u'd-Dīn) Muftī al-Malikī. In other copies he is also called Tāju'l-Ma'ālī, or Tāju'd-Dīn b. Mu'īni'd-Dīn Malikī. The time when the translator lived is not known. The work contains a dedication to Maliku'sh-sharq wa'l-gharb Naṣīru'd-Dīn Muqaṭṭi' Bahā-i-Nadīmu'l-lah (?), probably a local landlord, who, however, also cannot be identified. See Bl I 231, EIO 1983–1986, Br 324(1), 326(1), EB 1320, Pr 1033, R 757, Aumer 47, Mehren 29, etc. Cf. also St. No. 18 on p. 181. Also S. de Sacy, Notices et Extraits, vol. X, pp. 226–264. Lith. several times in India. Transcribed by one ‘Abdu’l-Karīm in 1098 AH. (this date is very suspicious, and must probably be read 1198 AH.). Beg.

سپاس بیقیاس مرحضرت پادشاهی را که الخ

Bd. v. Ff. 40–137. For measurements, etc., see No. 1016. Scrappy notes on ff. 135–137, on religious matters, on amulets; a letter.

1710. ترجمهٔ مت اچهرا

TARJUMA-I-MITACHHARA. Pb 3.

A Persian translation of the well known Sanskrit work on Hindu law and ethics, called Mitakshara. The name of the translator does not appear, but this version must have been made before 1142/1729 (the 12th year of Muḥammad-Shāh’s reign) in which this copy was transcribed (at Shāhjahānābād, by Protāp Rāy). The work is divided into three books (1, on f. 1v; 2, on f. 49; 3, on f. 99). It begins abruptly, without any preface:

فصل اول در بیان برن یعني در تفصیل قوم الخ

Ff. (169), S 250 × 150, 200 × 100, ll 18. Or. pap. Ind. nast. Cond. good.

1711. مفتاح الفتح

MIFTĀḤU’L-FATḤ. J 8.

A Persian paraphrase of a Sanskrit work on magic probably called Devalok’hajati. It contains many cabbalistic formulas and drawings, left in the original Nagari characters, in Sanskrit. The translator calls himself Aḥmad-Khān Ābrūlūī (? آبرولوي). The date of translation is not given. The present copy is transcribed towards the end of the XIIc. AH., probably in the same 1163 AH. in which another treatise, included the same *majmū‘a*, was copied. It is incomplete at the end.

الحمد لله …… چون برات اقدام درویشان الخ

Bd. v. Ff. 29v–46v. For measurements, etc., see No. 1519.

1712. پورانارته پرکاش

PŪRĀNĀRT’H-PRAKĀSH. D 105.

A Persian version of a Sanskrit work on chronology, cosmogony and other cognate matters, compiled by Pandit Rād’hākant Tarka by order of the Governor-General Warren-Hastings (d. 1818).

This work was translated, and the translation dedicated to the same Governor, by Zūrāwar Singh, see R 63–64. Transcribed in the beg of the XIIIc. AH. by Harīrām Pandit. Beg.

پرمیشوری را از صدق اعتقاد پرنام میکنم الخ

S 230 × 155, 165 × 115, ll 7. Or. pap. Ind. nast. Cond. tol. good. On f. 1v a signature: J. H. Harrington.

1713. ترجمهٔ کاشي کهند

TARJUMA-I-KASHĪ-K'HAND. D 108.

A translation of a large work on the places of pilgrimage and the legendary topography of Benares, the description of the rites and forms of devotion practised at every particular place, etc. The translation was prepared by Ānandk'han who used the *takhallus* Khūsh (or Khwash, خوش). He dedicated it, as repeated in every volume of this copy, to مستر جوناتهن غظفر جنگ ...... دنکین صاحب (Jonathan Duncan ?). The India Office copy (see EIO 1959) apparently gives only his Christian name and title, as Jonathan Ghaẓafar-Jang. This Persian translation bears also the title *Baḥru'n-najāt*. It is divided into five vols., each containing approximately 20 *ad'hyāyas*. See EIO 1959. The present copy was transcribed in 1207 and 1208 AH., apparently by the same scribe as of the one of the India Office copy, who calls himself Bhūlā-Nat'h. Here only four vols. are found, II--V, the *first* is lost. The *second* and the *fifth* vols. are incomplete at the beginning.

Beg. of the *second* vol.:

...... ابیات، بیک دم میکند پیدا جهان را الخ

Beg. of the *third* vol.:

هزار هزار شکر و سپاس مر آن واحدی که الخ

Beg. of the *fourth* vol.:

سپاس بی قیاس و حمد بی حد مر آن واحدی که الخ

Beg. of the *fifth* vol.:

...... کون و مکان جولان دادند لیکن الخ

4 vols. S 230 × 150, 185 × 100, ll 15. Or. pap. Ind. nast. Cond. good. In the beg. of the fourth vol. there is a miniature, and in the third vol. space is reserved for it (probably other vols. also contained miniatures on the initial pages, and this may be the reason why their beginnings have disappeared).

1714.

(مجموعة)

(MAJMŪ‘A). Oa 51.

A large collection of Persian translations of different Sanskrit works. Transcribed (as stated in some colophons) in 1213 AH. (the 41st year of Shāh-‘Ālam).

1. *Tarjuma-i-Jūgbāshisht* (ff. 1v–463v). A translation of Yogavāçishtha, cf. above, Nos. 1699–1700. It is different from the versions mentioned above. The translator calls himself Abhinandan (ابهه نندن), a pandit from Kashmir. He dedicated his work to لمرسان صاحب تهوّر جنگ (Lemerson ?). Beg.

بعد استت تحيات فيضمآب الخ

2. *Tarjuma-i-Jamū Ashmīd'h Parb* (ff. 466v–682). A Persian paraphrase of the 14th *parva* (Açvamed'ha) of the *Mahābhārata* (cf. above, Nos. 1695–1697), also dedicated to the same لمرسان صاحب. The name of the translator is not mentioned. Several miniatures. Beg.

راويان هند و عالمان ارجمند چنين روايت ميكنند الخ

3. *Tarjuma-i-Gyān-mālā* (ff. 685v–699v). A Persian version of a Sanskrit work, probably called Jñāna-mālā, containing a dialogue of Krishna. It is the same as Bh 107, ff. 222–235. Beg.

اين نسخهٔ گيان مالا جواب و سوال سري كرشن الخ

4. *Tarjuma-i-Ūpank'hat-i-Narsing'h* (ff. 701v–719). A Persian paraphrase of the Narsing'h Upanishad, from the collection of Dārā-Shikūh, see above, No. 1708. The present copy is slightly incomplete at the beginning, and opens abruptly:

...... همه فرشتهها به پرجاپت كفتند كه الخ

5. *Tarjuma-i-Haribans-purān* (ff. 723v–919v). A Persian translation of the appendix to the Mahābhārata, called Harivamsapurana, cf. EIO 1951, dealing with the story of Krishna. The name of the translator does not appear. Beg.

فصل در ذكر رام اوتار الخ

Ff. (919), S 290 × 165, 220 × 110, ll 15. Or. pap. Ind. nast. Cond. good.

7. *Scrap-books.*

1715. (مجموعه)

(MAJMŪ‘A). M 12*c*.

A collection of loose leaves, apparently belonging to one and the same *biyāḍ*, but hopelessly mixed up. As there are no catch-words, their arrangement in the proper order would require special study (which it would hardly be worth while to undertake). They contain notes of the most mixed contents: on grammar, magic, the duration of the reigns of various princes, Sufic matters, etc., but especially poetical quotations in Persian and Hindustani. Transcribed in the XIIIc. AH.

S 160 × 310 (*biyāḍ*). Or. pap. Ind. modern nast. Cond. bad.

1716. (مجموعه)

(MAJMŪ‘A). M 12*b*.

A collection of scraps, dating from the XIIIc. AH. It contains a short note on the cabbalistic properties of letters (*ḥurūf-i-tahajjī*), two pages from the well known *tadhkira*, *Mir'ātu'l-khiyāl*, by Shīr-Khān Lūdī (see above, Nos. 223–224), and a series of Persian and Hindustani poetical quotations (the Hindustani *ghazals* chiefly from Mīrzā Rafī‘ Sawdā Hindī).

S 145 × 270 (*biyāḍ*). Or. coloured pap. Ind. nast. Cond. not quite good.

1717. (مجموعه)

(MAJMŪ‘A). M 14.

A curious note book, which apparently belonged to and was filled in by one Gangā-Bishan-Kūl, who mentions his name several times. It contains a long series of short notes on various matters of Hindu mythology, customs, practices, as well as on some Sufic topics, Muhammadan theology, etc., in Persian and Hindustani. The dates, which appear here, range up to 1234 and 1241 AH.

S 100 × 180 (*biyāḍ*). Europ. pap. (perishing). Ind. good nast. Cond. tol. good.

1718. (مجموعه)

(MAJMŪ‘A). M 23.

Another collection of scraps, containing a great number of fragmentary notes and poetical quotations, in Persian, Arabic and

Hindustani. The only more or less considerable item is a *firmān* of Muḥammad-Shāh, also apparently fragmentary. The poetical quotations are mostly from famous poets, such as Niẓāmī, Sa‘dī, etc., or the well known modern authors, such as Nāṣir ‘Alī and others. The Hindustani poems are chiefly from Rangīn. Transcribed in the XIIIc. AH.

Ff. (50), S 120 × 235 (*biyāḍ*). Europ. pap. Vulgar Ind. nast. and shikasta. Cond. tol. good.

1719. (مجموعة)

(MAJMŪ‘A). M 30.

Another similar note book, filled with scrappy notes of most varied contents, magical prayers, alchemical prescriptions, amulets, etc. A few poetical quotations (رباعيات در طلب باران), etc. Transcribed in the XIIIc. AH. The greater part of the booklet is left blank.

S 105 × 215 (*biyāḍ*). Europ. pap. Ind. nast. Cond. tol. good.

APPENDIX I.

Works in Arabic, Turkish, Pashtu and Hindustani.

1. *Arabic.*

1720. (مجموعة)

(MAJMŪ‘A). Ob 7.

A collection of treatises, chiefly dealing with the rules and customs to be observed in the recitation of the Coran. Copied in 1191 AH. by one ‘Abdu’l-lah (see f. 144). The works *in Arabic*, contained in this volume, are:

1. (*Mulakhkhaṣ fī ma‘rifati’n-nāsikh wa’l-mansūkh*) (ff. 34–36v). An abbreviated version, incomplete at the end, of a work on the proper arrangement and annotation of the Coran, by ‘Abdu’r-Raḥmān b. Muḥammad ad-Dimishqī (not mentioned by C. Brockelmann). Beg.

الحمد لله ... اما بعد فان العبد الفقير الحقير عبد الرحمن بن محمد الخ

2. *Al-iktifā* (ff. 80v–144). A treatise on the different schools of readers of the Coran, and cognate subjects, by Abū Ṭāhir Isma‘īl b. Khalaf an-naḥwī al-muqarri’ (aṣ-Ṣaqalī as-Saraqusṭī), d. 455/1063, see Brockelmann, Gesch. d. Arab. Lit., vol. I, p. 407. It is apparently not the original version of *Al-iktifā*, but may be the author’s own condensed edition. Beg.

قال الشيخ ابو طاهر ...... اما بعد فاني ذاكر في هذا الكتاب الخ

3. (*Risālat fī’l-qarā’at*) (ff. 145v-235). A treatise on the rules of the recitation of the Coran, chiefly concerning the places where pauses may be made. The name of the author, the exact title of the book and the date of composition are not given. The author only states (f. 146) that he based his work chiefly on the treatises of Abū Ja‘far b. (Muḥammad) Ṭayfūr as-Sajāwandī (d. 560/1165, see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 408). Beg.

الحمد لله حمداً يكافي (*sic*) نعمه و يمتري مزيده الخ

Bd. v. For measurements, etc., see above, No. 598.

1721. (مجموعة)

(MAJMŪA). Ob 11.

Short treatises and poems, *in Arabic*, complete or fragmentary, contained in this *majmū‘a*, dating from the XIIc. AH.

1. *Al-wasīlat* (ff. 27v–28v). A poem, ascribed to the authorship of the famous saint ‘Abdu’l-Qādir Jīlānī (d. 561/1166), see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 436, No. 25. There are a few lines of introduction in the beginning, and a note at the end. Beg.

بدأت بسم الله و الحمد اولاً، على نعم لم تحصى فيما تنزلاً،

2. (*Ar-risālat fī’l-uṣūl*) (ff. 53v–77). A treatise on the usual elementary rules concerning prayer, ablutions, etc. The title of the work, the name of the author, the date of composition are all not mentioned here. Beg.

الحمد لله ...... اما بعد فاعلم ايها الحريص على اقتباس العلم الخ

3. *Al-kitāb fī ‘ilmi’ḍ-ḍurūb* (ff. 77v–84). A short treatise on arithmetic, especially dealing with fractions. The name of the author is not given. A short note on the same matters, *in Persian*, in the beginning (f. 77v). Beg. of the treatise:

الحمد لله ...... اما بعد فهذه نسخة مختصرة في علم ابجد و حسابه و ضربه الخ

4. (ff. 117v–119). Several prayers.

5. *Mi‘rāju’n-Nabī* (ff. 130v–143v). A collection of *ḥadīths* concerning the *mi‘rāj* of Muḥammad. The name of the compiler is not mentioned. Beg.

بسم الله ...... و صلى الله على سيدنا على خير خلقه الخ

6. (*Tafsīru’l-Qur’ān*) (ff. 155v–333). A fragment of a detailed commentary on the Coran, in the form of questions and answers. It begins with *sūra* VIII, 2 and ends with *sūra* XVII, 73. The name of the author, etc., are not mentioned. Beg. abruptly:

...اخذ واخذ سلبى فما جاوزت الا قليلا حتى جاءني الخ

Bd. v. For measurements, etc., see No. 1180.

1722. (مجموعة)

(MAJMŪ‘A). No 2.

Arabic treatises found in this *majmū‘a*, dating from the beg. of the XIIc. AH.

1. *Biyān ‘alāmāt ākhiri’z-zamān* (ff. 31v–41). A short treatise, in Arabic, on various details concerning the day of

Resurrection and the appearance of Imām Mahdī. The name of the compiler is not given. Beg.

الحمد لله ...... و بعده الرسالة منقولة بيان علامات آخر الزمان و خروج
مولانا و سيدنا و امامنا م ه د بن الحسن العسكري الخ

2. *Ar-risālat fī asrāri's-ṣalāt* (ff. 41–45). A short treatise on prayer, ascribed to the authorship of Abū ʻAlī Ibn Sīnā (d. 428 1037), see Brockelmann, Gesch. d. Arab. Lit., vol. I, p. 454, No. 13. This copy apparently contains only the beginning of it, and it breaks off at the second *faṣl*. Beg.

هذه الرسالة للشيخ الرئيس في اسرار الصلوة، فيقول و قسمت الخ

3. (*Ar-risālat fī't-tauḥīd*) (ff. 45–46v). A fragment of a treatise on *tauḥīd* and other Sufico-theological matters. The author's name is not given. Beg.

الحمد لله الواحد ...... اما بعد فان كلمة التوحيد مما صنف فيه رسائل الخ

Bd. v. Ff. 31v–46v. For measurements, etc., see No. 561.

1723. (مجموعه).

(MAJMŪʻA). Ob 14.

A collection of short treatises and extracts of religious contents, *in Arabic*. Transcribed in the XIIc. AH.

1. *Al-aḥādith min Mishkāti'l-Muṣṭafā* (ff. 8v–41, *in margine*). An extract from a *Mishkāt*, probably *Mishkātu'l-maṣābīḥ*, see Brockelmann, Gesch. d. Ar. Lit., vol. I, p. 364. Transcribed by Maḥmūd Bahāu'd-Dīn Kalyānī. Beg.

هذه المنبهات على الاستعدادات ليوم المعاد الخ

2. *Miʻrāju'n-Nabī* (ff. 22v–32). A collection of traditions relating to the *miʻrāj* of Muḥammad. At the end a fragment of a work of religious contents. Beg.

الحمد لله الذي قرب من اختاره من عباده الخ

3. *Mawlūdī-Makkī* (ff. 32v–43). A collection of traditions of Muḥammad with *Persian* paraphrases and explanations. Beg.

انس بن مالک رضي الله عنه كفت الخ

4. *Muntakhab min Shuʻbati'l-īmān* (ff. 41–79v, *in margine*). A collection of Arabic and Persian traditions, dealing with different subjects, extracted from different works, but chiefly from the *Shuʻbatu'l-īmān* (not mentioned by Brockelmann).

5. (ff. 43v–44v). Some traditional stories, with Persian comments.

6. *Al-‘aqā’idu’s-sunniyya* (ff. 45–80v). A short treatise on Muhammadan theology and eschatology, by ‘Uthmān b. ‘Īsā aṣ-Ṣiddīqī al-Ḥanafī, called in the heading of the index, which is added here, Miyān ‘Uthmān. The work is divided into 17 *faṣls*. Some notes in Persian are added on ff. 45–46. Beg. (f. 46v):

نحمد الله على ما علمنا قواعد العقائد الدينية الخ

7. (f. 81). A letter from Shāhjahān to the ruler of Bījāpūr.

8. *Daqā’iqu’l-ḥaqā’iq* (ff. 79v–122v, *in margine*). A treatise on eschatology, rather fragmentary. There is no indication as to the name of the author, and the title is given only in the heading. It is divided into numerous unnumbered *bābs*. Beg.

الحمد لله ...... باب في تخليق نور محمد الخ

9. *Shir‘atu’l-islām* (ff. 81v–167v). A treatise on *fiqh*, according to the Hanafite school, by Ruknu’l-islām Muḥammad b. Abī Bakr Imāmzāda ash-Sharghī (d. 573/1177). See Brockelmann, Gesch. d. Arab. Lit., vol. I, p. 375. The work is divided into 59 *faṣls* (a detailed index is given on ff. 81v–84). Beg. (on f. 84v):

الحمد لله الذي دلنا على معرفة بالشواهد و الاعلام الخ

Bd. v. For measurements, etc., see No. 1008. Notes and glosses on the margins. Fol. 153, containing a divination table, does not belong to the text.

1724.

(مجموعة)

(MAJMŪ‘A). D 293.

Several legends, *in Arabic*, of religious contents, placed on the margins of the *Maṭāli‘u’l-anwār* (see No. 63). Transcribed in 1101 AH. (see f. 56). The greater part of the text contains an interlinear Persian translation.

1. *Qiṣṣat Sham‘ūn* (ff. 1v–38v). A story from the times of Muḥammad, in the style of the usual traditional narratives of the ‘most reliable’ *rāwīs* about some events of that period. Beg.

قال كعب الاخبار رضي الله عنه اني سمعت عن ابن عاصم الخ

2. (ff. 38v–46v). A story about Bilāl b. Ḥamāma, a saint of the time of Muḥammad. Beg.

روي ابن عباس رضي الله عنه انه قال الخ

3. *Ḥadīthu'ṭ-ṭuyūr arbaʻa* (ff. 46v–56). The story of King Solomon and four birds: falcon, raven, nightingale and owl. Beg.

روي ان النبي سليمان ابن داود عليه السلام الخ

4. (ff. 56v–64). A few anecdotes about Muḥammad and his contemporaries. Beg.

روي عن جعفر ابن عبد المطلب رضي الله عنه الخ

5. (ff. 64v–70). A short story about Hārūnar-Rashīd and his son. Beg.

حكى انه كان لهارون الرشيد ولد قد بلغ من العمر الخ

Bd. v. Ff. 1–70 (*in margine*). For measurements, etc., see No. 63.

1725. (مجموعه)

(MAJMŪʻA). Aa 2.

Several Arabic treatises included in this *majmūʻa*, dating from the beg. of the XIIc. AH.

1. (*Qiṣṣat Sulaymān*) (ff. 101v–120). Coranic legends, with a number of *ḥadīths*, connected with them, concerning King Solomon. The name of the compiler is not given. (At the end a short *ḥikāyat*, in Persian, is added). Beg.

الحمد لله ...... اما بعد فان داود صلوات الله عليه الخ

2. (*Qiṣṣat Bulūqiyā*) (ff. 121v–129v). The story of the fantastical adventures of Bulūqiyā, probably an extract from the *Hazār mas'ala* (cf. above, Nos. 1008–1012). Beg.

الحمد لله ...... اما بعد روي عن عبد الله بن سلام قال الخ

3. (ff. 129v–130v). Notes of religious contents.

4. *Bābu'ṣ-ṣalāt wa'z-zakāt* (ff. 131–139v). A collection of *ḥadīths* concerning prayer and alms-giving. Some passages are accompanied by an interlinear Persian translation. Beg.

باب الصلوة و الزكاة ، قال الله تعالى و اقيموا الصلوة الخ

5. *Bābu'th-thānī fī man* (sic!) *jā'a fī thawāb ghusli'l-janābat* (ff. 140–167v). On ablutions, funeral rites, etc. (At the end there is a short *Ḥikāyat-i-Iblīs*, in Persian). The title of the work, from which this extract is taken, is not given. It contains only *bābs* II–XIV. Beg.

قال الله تعالى و ان كنتم جنبا فاطهروا الخ

6. *Ḥadīth ghulāmi'r-rā'ī wa qiṣṣat islāmihi* (ff. 180v–186). A story, compiled from a number of *ḥadīths* concerning a certain 'Umar b. Zayd. Beg.

كان رجل اسمه عمر بن زيد، روي عن ضحاك ابن مزاحم الخ

7. (f. 186). The *Fātiḥa* of the Coran, with an interlinear translation and explanations in Persian.

8. *Ṣifatu'l-mi'rāj* (ff. 186v–189). Again the story of Muḥammad's *mi'rāj*. Beg.

عن عبد الله ابن عباس رضي الله عنهما الخ

9. *Risālatu'l-mi'rāj* (ff. 193v–214, *in margine*). Another version of the same legend of Muḥammad's *mi'rāj*, also without any indication as to the author and the date of compilation. It is apparently incomplete at the beginning.

10. *Ḥikāyat* (ff. 214v–216v, *in margine*). A short religious story, dealing with some Biblical legends.

11. *Ghazāt Muqātil Ibn Jurayḥ* (ff. 216v–227, *in margine*). Traditions, certainly altogether fictitious, about the exploits of Ibn Jurayḥ. Beg.

قوله تعالى ولا تقولوا لمن يقتل في سبيل الله الخ

12. *Ḥikāyat 'Antar* (ff. 227v–233v, *in margine*). A short collection of similar traditions concerning the adventures of 'Antar. Beg.

قوله تعالى ولا تقولوا في سبيل الله اموانا الخ

Bd. v. For measurements, etc., see No. 928.

1726. معرفة المذاهب

MA'RIFATU'L-MADHĀHIB. E 42.

A short treatise on the sects of Islam, giving the principal differences between them. The authorship is ascribed to the founder of the Hanafite school, Abū Ḥanīfa an-Nu'mān b. Thābit, d. 150–151/767–768. The work, however, is not mentioned by Brockelmann, and seems to be rather apocryphal. In the introductory lines it is stated that it is divided into 7 *faṣls*. The present copy, dating from the XIIc. AH., is slightly incomplete at the end. Beg.

الحمد لله ... اما بعد فقد الف امام المسلمين ابو حنيفه رضي الله عنه
كتابًا ذكر فيه سبعين و ثلث ملة ... و سماه معرفة المذاهب الخ

Bd. v. Ff. 202–206v. For measurements, etc., see No. 1233. Fol. 203 belongs to another work, and must originally have been f. 146.

1727. الغوثية

AL-GHAUTHIYYA. Oc 7.

The well known Sufic treatise, attributed to the authorship of ‘Abdu’l-Qādir Jīlānī (d. 561/1166), see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 435. It has been frequently translated into Persian and commented upon (cf. Nos. 1172–1175 and 1771 in this Catalogue). Transcribed in the XIIc. AH. Beg.

الحمد لله كاشف الغمة ...... اما بعد فقال الغوث الاعظم الخ

Bd. v. Ff. 2v–9v. For measurements, etc., see No. 1347. On ff. 1–2 scrappy notes, with medical prescriptions.

1728. مائة عامل

MI’AT ‘ĀMIL. C 29.

One of the most popular Arabic school books on Arabic grammar, also called *Al-‘awāmilu’l-mi’at* or *Al-‘awāmil fi’n-nahw.* It was composed by (Abū Bakr) ‘Abdu’l-Qāhir b. ‘Abdi’r-Raḥmān al-Jurjānī, d. 471/1078, see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 287. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله على نعمائه الشاملة و الآية الكاملة الخ

Bd. v. Ff. 79–110. For measurements, etc., see No. 1459. Worm-eaten. Notes and glosses on the margins.

1729. شرح تهذيب الكلام

SHARḤ TAHDHĪBI’L-KALĀM. Oa 63.

A fragment of an Arabic commentary on the well known treatise on logic, *Tahdhību’l-manṭiq wa’l-kalām* (cf. above, Nos. 1409-1410). The latter was composed by Sa‘du’d-Dīn Mas‘ūd b. ‘Umar at-Taftazānī, d. *ca.* 791/1389. The commentary was composed in 967/1559, by Najmu’d-Dīn ‘Abdu’l-lah b. al-Ḥusayn al-Yazdī, d. 1015/1606, see Brockelmann, Gesch. d. Ar. Lit., v. II, p. 215, and Rieu, Supplement to the Arab. Cat., No. 735. It is copied on the margins of ff. 9v–16v and 73–76v. Transcribed in the XIIc. AH. Beg. abruptly, without an introduction :

قوله الحمد لله ، افتتح بحمد الله بعد التسمية الخ

Bd. v. For measurements, etc., see No. 932.

2. *Turkish.*

1730. تزک بابري

TUZUK-I-BĀBURĪ. D 121.

The original version of the autobiography of Bābur (932–937/1526–1530), cf. above, No. 113, written in the Eastern, or so-called Jaghatāī, Turkish dialect. It contains the narrative of his life from 899/1494 to 936/1529. See EIO 214, etc. Edited by N. Ilminski, Kazan, 1857, and, in facsimile, in Gibb Mem. Series, vol. I, 1905, by A. Beveridge. Translated by Pavet de Courteille, Paris, 1871 (French), and by A. Beveridge, London (?), 1921, 2 vols. (English). For the more modern bibliography see JRAS, 1923, pp. 75–82. The work is often also called *Bābur-nāma*, or *Wāqi'āt-i-Bāburī*. The present copy dates from the end of the XIIc. AH. Beg.

رمضان آئی بتاریخ سیکیز یوز توقسان توقوز دا الخ

S 215 × 120, 155 × 70, ll 9. Or. pap. Ind. large nast. Cond. good. CFW 1825.

1731. د وان فضولي

DĪWĀN-I-FUḌŪLĪ. Na 99.

The Turkish dīwān (in the Ādharbayjānī dialect) of Muḥammad (or Maḥmūd) b. Sulaymān Baghdādī, with the *takhalluṣ* Fuḍūlī (cf. above, Nos. 667, 1251). His death is variously fixed at 963/1556 or 970–976/1562–1568 (cf. GIPh 358, R 659, etc.). The present dīwān appears to be the same as the one described in Rieu, Brit. Museum Turkish Cat., p. 207, and W. Pertsch's Berlin Turkish Cat., No. 404, etc. It was several times printed and lith. in Egypt and Constantinople. Copied in the beg. of the XIIc. AH., and included in a *majmū'a*. Between ff. 334 and 335 there is a lacuna. Beg. of the preface:

حمد بیحد اول متکلم نطق آفرینه که سفینهٔ امید الخ

Beg. of the poems:

قد انـار العشق للعشاق منهاج الهدا، سالک راه حقیقت عشقه ایلر اقتدا،

Bd. v. Ff. 334–344v. For measurements, etc., see No. 924.

3. *Pashtu.*

1732. (لغات پشتو)

(LUGHĀT-I-PASHTŪ). Oc 2.

A fragmentary list of Pashtu verbs, with their Hindustani equivalents. There is no indication as to whether this is the beginning of an independent work, or an extract from a larger treatise. Transcribed in the XIIc. AH. Beg.

راغي (اتا) ، راغلي دی (اتاهي) الخ

Bd. v. Ff. 34–35v. For measurements, etc., see No. 1226.

1733. یوسف زلیخا

YŪSUF-ZULAYKHĀ. Na 179.

A *mathnawī* poem, in Pashtu, on the very popular subject of the story of Joseph. It is apparently a translation of Jāmī's *Yūsuf-u Zulaykhā,* the same as the one described in EIO 1356. Cf. also C. Dorn, Chrestomathy of the Pushtu or Afghan language, pp. ۱۷۴–۲۸۳ (of the texts). The author, in the concluding lines, eulogises Aurangzīb (ff. 191v–192), but does not mention his own name (at least it appears neither in the introduction, nor in the *khātima*, nor at the endings of the different chapters). Transcribed by Ākhūn-zāda Mullā-Walī, in Kashmīr, in 1232 AH. Beg.

عنایت رب پها کړ (*sic*) ، د امید غنچه مي وا کړ ،

Ff. 192, S 185 × 125, 135 × 90, ll 11. Or. pap. Ind. nast. Cond. not good. Injured by repairs. Several miniature paintings, of a rather unartistic type. Bad vignette.

1734. (مجموعه)

(MAJMŪʻA). Od 2.

Short treatises and fragments in the Pashtu language, included in this *majmūʻa*, transcribed in the beg. of the XIIc. AH. (some entries are dated 1129 AH., see f. 144), by Muḥammad Saʻīd b. Mullā Ṣadīq.

1. (ff. 138v–140v). A short treatise on the punishments, deserved by those who sin against the commandments of the *Sharīʻat.* Beg.

وار دی ای یاران احوالدي د بینماز بیانیږي الخ

2. (ff. 140v–144). Another short note of religious contents, dealing with the excellences of the first 4 khalifs and other early saints. Beg.

واو زی ای یاران دا روایت دی لرسول الخ

3. (ff. 145v–150). Another short note of religious contents. Beg.

واروی ای یاران دا خبر دی لکتاب بدارنک معلومیږي الخ

At the end a few poetical quotations (also in Pashtu).

4. (ff. 150v–152). A short note of Sufico-religious contents, dealing with the subject of death. Beg.

یو ویی به درته و ایم د مرکو الخ

5. (ff. 152v–154v). A few Pashtu poems, by Najmu'd-Dīn and Khwaja Muḥammad Palwarī (پلوري). On ff. 154–154v there is a prayer, with Persian explanations.

6. (*Risāla dar madhāhib-i-ṣufiyya*) (ff. 155v–182v). A short treatise on the heretical schools of Sufis, with many attacks on Shi'ites as well. It was composed, partly in Persian, but chiefly in Pashtu, by Karīmdād (f. 158v), son of the famous Afghan divine Ākhūnd Darwīza Ningarharī, who wrote in the beg. of the XIc./XVIIc. Beg.

پنامه د حق آغاز کرم، اوس لحق سره به راز کرم،

7. *Makhzanu'l-islām* (ff. 182v–187v). A fragment of the beginning of Ākhūnd Darwīza's well known religious treatise, dealing with the Sunnite principles and observances. See EIO 2632–2638. Beg. as usual :

الحمد لله الغني الذي افتقر الحيوان باسرهم الخ

8. (ff. 188–190). Notes, in Pashtu, of religious contents.

9. (ff. 190v–194v). A fragment of a larger work, which was originally divided into *nuktas*. The present copy contains only *nuktas* 20–22. It deals with Sufico-ethical matters, and refers several times to the same Darwīza. Beg.

ای طالب هرچه څود پاک نبي د سر الخ

10. (ff. 195v–198v). A *mathnawī* of ethico-religious contents, incomplete at the end. No title, or author's name. Beg.

دا ایمان ز د کول فرض پر ادمیان،
چه ایمان نه پیشریدن هغه دی دا کافران،

Bd. v. Ff. 138v–198v. For measurements, etc., see No. 592.

4. *Hindustani (and other Indian languages).*

1735.

(مجموعه)

(MAJMŪ'A). M 21.

Hindustani and Dak'hani poetry and prose fragments, included in this *majmū'a*, transcribed *ca.* 1100 AH. (because some entries are so dated). The Persian scraps are already described under No. 936 above.

1. (ff. 10–11v). Scrappy poetical quotations.

2. *Marthiyya-i-Imām Ḥusayn* (ff. 14v–14, 15–15v). The author's name is not given.

3. (ff. 16–19v and 23–29). Several *ghazals*, from ‘Abdu’r-Raḥīm, Khwāja Ḥāfiẓ (*not* the famous Ḥāfiẓ Shīrāzī), Junayd, etc.

4. (ff. 32v–47v, 49v–57v). Several more *ghazals*, *marthiyyas*, etc., in Dak’hanī. Some of them by Sālik (f. 55v), and Niyāzī (f. 57v).

5. (ff. 61v–63). A magical prayer, *in Arabic*, with explanations in Hindustani.

6. *Qiṣṣa-i-Sakīna Bībī wa jang-nāma-i-Imām Ḥusayn* (ff. 63–65v). A *mathnawī* poem in Dak’hanī.

7. (ff. 75–70, reverse order). *Najāt-nāma*, ascribed in the colophon to Muḥammad Amīn Ayāghī (copied in 1100 AH.). Incomplete at the beginning.

8. (ff. 86v–90, 94v). More poems from Ayāghī, also from Luṭfī, Ḥasan Shauqī, etc.

Bd. v. For measurements, etc., see No. 936.

1736. (مدح کیسودراز)

(MADḤ-I-GĪSŪDIRĀZ). Oc 4.

A *mathnawī* poem in Dak’hani in praise of a saint, called Muḥammad Ḥusaynī, apparently the same famous Sufi of this name who had the surname Gīsūdirāz (see above, Nos. 1219–1233). The author does not mention his own name. Transcribed 1155 AH. (cf. f. 84v). Beg.

کہون حمد مین پاک حضرت امین ، کہ جسکی حکم مین دکہن کي زمین ،

Bd. v. Ff. 15v-17v. For measurements, etc., see No. 579.

1737. (مثنوي در تصوف)

(MATHNAWĪ DAR TAṢAWWUF). Oc 5.

A fragment of apparently a large versified work on ethico-religious and Sufic matters. The extant portion contains only the praises to God and the Prophet, a vague and bombastic chapter with the heading در جمعیت حال و مقالات احوال خویش, and a discussion of the creation of the world. Neither the name of the author, nor the title are given, nor is there any allusion as to the date of composition. Transcribed in the end of the XIIc. AH. Beg.

قلم جب کیا راز پیاني هوس ، هوا اسم الله کا لکھتی تی جس ،

Bd. v. Ff. 41–60v. For measurements, etc., see No. 66.

1738.

(رساله در تصوف)

(RISĀLA DAR TAṢAWWUF). Oc 6.

A short treatise of Sufico-magical contents, dealing with the usual principles of theosophy, mixed with cabbalistic and magical speculations. The author does not mention his name, nor the exact title of his work. Transcribed apparently in the same year 1184 AH. as another entry in this *majmū'a*, written by the same hand (f. 72). Beg.

الله محمد کی راز رموز کي باذان کسي نا محرم الخ

Bd. v. Ff. 55–70. For measurements, etc., see No. 1349.

1739.

جنگ نامهٔ علی با سہل دختر پادشاہ فضل

JANG-NĀMA-I-'ALĪ BĀ SAHL DUKHTAR-I-PĀDSHĀH FAḌL. M 33.

A versified story of the fantastic adventures of 'Alī and his fights against Sahl, the daughter of Pādshāh Faḍl. The author uses the *takhallus* Ashraf, but it is impossible to determine whether he is identical with one of the Ashrafs, mentioned in Spr 206. The title as above is given in the colophon. Transcribed in 1187 AH., by Imāmu'd-Dīn-Beg. b. Isma'īl-Beg. Beg.

خداوند اکبـر ہی صاحب کریم ، کہ جسکا محمد ہی نائب مقیم ،

Bd. v. Ff. 33v–80. For measurements, etc., see No. 1592.

1740.

(مجموعه)

(MAJMŪ'A). M 2.

Several Hindustani poems, included in a large Persian anthology (see above, No. 926). It dates from the end of the XIIc. AH.

1. (*Sāqī-nāma*) (ff. 121v–123). A short *mathnawī* poem, by an author, who does not mention his name. Sprenger (Spr 624) ascribes it to a Mukhliṣ, whom, however, he could not further identify. Beg.

الهي تيـري حمد مقـدور نہين ، اکـرچه دشمن کا هه دستور نہين ،

2. (ff. 123–124v). Poems of Mukhliṣ, or, perhaps one large poem, written in *mathnawī* verse. It is also referred to in Spr 624. Beg.

ثنـــا کی ہی لائـق وه سـاقي جـــام ،
کہ مستونکو (ز) کہتا ہی سرخوش مـدام ،

3. (ff. 124v–127v). Another similar *mathnawī* poem. The *takhallus* of the author does not appear in its proper place. It may be perhaps discovered somewhere in the middle of the poem. Beg.

الهي تيرى حمد كي فرض هى ، الخ

4. (ff. 127v–130). Again a similar *mathnawī* poem, also without the name of the author. Beg.

اكيلا اوسي ماونا پر كهٹن ، الخ

Bd. v. Ff. 121v–130. For measurements, etc., see No. 926.

1741. مذهب عشق

MADHHAB-I-ʿISHQ. Oc 1.

A Hindustani version of the popular tale of *Gul-i-Bakāwalī* (cf. above, No. 311). It was translated from Persian into Hindustani by Nihāl-Chand Lāhūrī, cf. EIO 828, in 1217 AH. (the title is a chronogram). Copied in the XIIIc. AH. Beg.

آغاز داستان كهتي تهي كه پورب كي شهر الخ

Bd. v. Ff. 173–231v. For measurements, etc., see No. 318.

1742. (مثنوي در تصوف)

(MATHNAWĪ DAR TAṢAWWUF). Oa 72.

A short *mathnawī* poem on the usual Sufic topics, probably a fragment of a larger work in verse. The author's name is not mentioned. Copied in the beg. of the XIIIc. AH. Beg.

كهتا حمد اسكون سزاوار هى ، جسى سب يو وحدتكا بستار هى ،

Bd. v. Ff. 177–180. For measurements, etc., see No. 937.

1743. (منظومه در لغات فارسي)

(MANẒŪMA DAR LUGHĀT-I-FĀRSĪ). C 23.

A short versified vocabulary of Persian words, explained in Hindustani. The exact title, the name of the author and the date of composition are not mentioned. It is usually ascribed to the authorship of Amīr Khusraw. Copied in the XIIIc. AH. Beg.

خالق باري سرجن هار ، واحد ايک بدان كرتار ،

Bd. v. Ff. 36v–42. For measurements, etc., see No. 895.

1744.

(مجموعة)

(MAJMŪ‘A). M 38.

A scrap-book of Hindustani poetry, with only a few extracts in Persian. Transcribed in the XIIIc. AH.

1. *Ghazal-i-pand-nāma* (ff. 2v–4v), *in Persian*, by ‘Ālī, apparently the well known Ni‘mat-Khān ‘Ālī, see above, Nos. 826–827. It contains admonitions as to the rules of a pious life, in Sufic strain. Beg.

لت خوردن از تمنئ دولت برای چه ،
خواري كشيدن از پی عزت برای چه ،

2. (ff. 5–10v, 19v–21). Poetical quotations, in Hindī.

3. (ff. 12–19). A *mathnawī* poem, apparently incomplete in the beginning. The name of the author is not mentioned. It begins, probably abruptly:

اکر عاشقانکي انکهيان پر چلي ، اتّهي پانونمين نازوکي سون چهلي ،

4. *Madḥ-i-Ghauthu’l-a‘ẓam* (ff. 21v–24). A *qaṣīda* in praise of ‘Abdu’l-Qādir Jīlānī. Beg.

شهنشاه دو جک محيي الدين قطب رباني ، الخ

5. (ff. 24v–28v, 36–38). Scrappy poems, mostly of religious contents.

6. (ff. 42v–44v and 29–35v). A long poem in praise of ‘Abdu’l-Qādir Jīlānī. The author’s name is not mentioned. Beg.

هی پير محيي الدين تون ، صاحب فضل ساريان منی ،

7. (ff. 38v–42). An *Arabic* poem of religious contents. Beg.

قادر القيوم لا ينام ، قم قم يا حبيبي كم تنامو (*sic*) ،

8. (ff. 45–64). Poetical quotations in Dak’hani and other dialects, from different authors. On f. 56v there is a *Kākā-nāma*, by Mīrān-jī Dā’ūd-Khān. On ff. 62v–63 there is a poem ascribed to Sa‘dī, *in Persian*. On the last folio there is an astrological table.

Ff. 66, S 105 × 190 (*biyāḍ*). Or. pap. Ind. nast., different hands. Cond. tol. good.

1745.

(مجموعة)

(MAJMŪ‘A). Oc 3.

A few works in Hindustani, contained in this *majmū‘a*, dating from the XIIIc. AH.

1. *Nāma-i-ʻaqā'id* (ff. 158–170v). A short treatise, in Hindustani *mathnawī* verse, dealing with the elementary prescriptions of the Muhammadan religion. The name of the author is most probably Niẓāmu'd-Dīn (f. 170v). Beg.

حق کي کر توحيد سون اول کلام ، الخ

2. *Sūhāgin-nāma* (ff. 171–173). A short *mathnawī* poem in Hindī, apparently by Sayyid Rājū, whose name is mentioned in the concluding lines. The beginning is slightly damaged.

3. (ff. 174v–175). Scrappy notes and quotations.

Bd. v. Ff. 158–175. For measurements, etc., see No. 1401.

1746.

(مجموعه)

(MAJMŪʻA). C 29.

Two treatises on Hindustani grammar, included in this *majmūʻa*, dating from the XIIIc. AH.

1. (ff. 71–78). A fragment of a treatise on Hindustani grammar, in Hindustani, incomplete at the end. The name of the compiler is not given, and the work begins rather abruptly:

حرف اول هر ایک کلمی کا سوای معصوم الخ

2. (*Risāla dar ṣarf-u naḥw-i-zabān-i-rīkhta*) (ff. 135–204v). A treatise on Hindustani grammar. The name of the author is not given. Beg.

يهه رساله زبان ريخته هندي کي صرف نحو مين الخ

Many scrappy notes and poetical quotations, in Persian and Hindustani, on ff. 53v–56, 68–70v, 129–130v, etc. On ff. 126–133v, there are several paragraphs of instructions to teachers, apparently belonging to a government college, with the title *Aḥkām-i-mudarrisān.*

Bd. v. For measurements, etc., see No. 1459.

1747.

(مجموعه)

(MAJMŪʻA). M 13.

A scrap-book of Hindustani and Persian poetical quotations. Copied in XIIIc. AH.

1. (ff. 1–9 and 45–48). A collection of congratulations, in Hindustani and Persian verse.

2. (ff. 9v–44v). *Ghazals*, *rubāʻīs*, etc., in Hindustani,

glorifying a prince (perhaps Ṯīpū of Mysore), to be sung to the tune called *'Abbāsī*.

Ff. 48, S 200 × 150. Europ. pap. Ind. shikasta-nast. Cond. good.

1748. (مجموعة)

(MAJMŪ'A). M 34.

A scrap-book of notes and quotations, in prose and verse, in different Hindī dialects. Transcribed in the XIIIc. AH. Only on ff. 119v–121v there are several Persian *ghazals*, some of them by 'Urfī.

Ff. 122, S 100 × 210 (*biyāḍ*). Europ. pap. Ind. nast. Cond. tol. good.

APPENDIX II.

Works in Persian which for various reasons have not been described in their proper places.

1. *History.*

1749. (رساله در تاریخ هندوستان)

(RISĀLA DAR TA'RĪKH-I-HINDŪSTĀN). D 172.

A short note on the Muhammadan invaders of India, chronologically arranged. The note was completed at Ḥusaynābād in 1180/1766 (see f. 112); the author's name is not given. Judging from its style, it may be an appendix to the *Tadhkiratu'l-aḥwāl*, i.e. the memoirs of Muḥammad ʻAlī Ḥazīn, see No. 225, after which it follows in this *majmūʻa*. It may belong to the authorship of the same writer. Transcribed towards the end of the XIIc. AH. Beg.

موافق سیر معتبره دفعاتي که لشکر ایران بسند و هند در آمده در این مقام بایجاز و اختصار تمام ...... ثبت مینماید ،

On ff. 113–113v, there is a short note of ethical contents, which, according to the initial line, is the last will of Muḥammad ʻAlī Ḥazīn :

وصیت که جناب شیخصاحب و قبله (*sic*) شیخ محمد علي حزین بنابر بعضی احباب خود نوشته بودند الخ

Bd. v. Ff. 102–113v. For measurements, etc., see No. 225.

2. *Anecdotes, Tales, etc.*

1750. رسالة العجیبة

RISĀLATU'L-ʻAJĪBA. Oa 53.

A collection of short didactic anecdotes, without any introduction. The title, the name of the compiler and the date of domposition are not mentioned. At the end (ff. 88–91v) there is an appendix containing a few more similar stories. Copied by Nihāl-Beg, towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

نقل است که حضرت یحیی پیغامبر علیه السلام الخ

Bd. v. Ff. 19v–91v. For measurements, etc., see No. 257.

3. *Poetry.*

1751. رباعيات خيام

RUBĀ‘IYYĀT-I-KHAYYĀM. Nb 160.

A small collection of about 75 quatrains of ‘Umar Khayyām, see above, Nos. 433–434. It forms part of an appendix to the dīwān of Humāyūn (see above, No. 642), transcribed in the beg. of the XIIc. AH. At the end (ff. 43v–45v) there are added a few quatrains from Rubā‘ī Mashhadī and Jāmī; also some scrappy notes and quotations. Beg.

هرکه که طلوع صبح ازرق باشد، باید که بکف مي مروق باشد،

Bd. v. Ff. 35v–45v. For measurements, etc., see No. 642.

1752.

The same. M 19.

Another collection of some 340 quatrains of ‘Umar Khayyām. Transcribed in the XIIc. AH. Beg.

قرآن که مهين کلام خوانند اورا، که گاه نه بر داوم (دوام) خوانند اورا،

Bd. v. Ff. 74–62v (reverse order of folios). For measurements, etc., see No. 551.

1753. ديوان مختاري

DĪWĀN-I-MUKHTĀRĪ. M 19.

A few poems of Mukhtārī, or ‘Uthmān, as he also calls himself in some places. His full name was Sirāju’d-Dīn ‘Uthmān b. Muḥammad Ghaznawī, d. either in 544/1149 or 554/1159, as stated by Rieu (R 543). His poems are dedicated to Arslān Shāh b. Kirmān Shāh, of the Saljūq house (494–536/1101–1141) (cf. f. 46v) and the Ghaznawī prince Bahrām Shāh (511–547/1118–1152) (cf. f. 43). For references concerning his biography see R 542–543. Other copies of his dīwān are described in RS 211 (6), 215 (7), 216. The present transcript dates from the XIIc. AH. It contains a peculiar poem, rhyming in *r*, in which the first half of every couplet repeats the expressions of the second half of the preceding one (f. 48):

عقيق و نرکس و عنبرش (*sic*) بستند از من،
يکی حيوة دوم قوت و سيوم لاغر،
ضعيف و لاغر و قاصر شود بمحنت عشق،
يکی سپهر و دوم کوکب و سيوم کوهر،

(It may perhaps be incomplete in the beginning).

Qaṣīdas (f. 47), and other poems, beg.

یکی غلامک هندو خریدم از بازار، بدان بها که از کفتار آنم آید عار،

Rubā'īs (f. 43). Beg. (as in RS 211):

ملکت ملک نفس بقا را جان شد، عدلت سبب دم زدن حیران شد،

Bd. v. Ff. 48–42v (reverse order of folios). For measurements, etc. see No. 551.

1754. انبیا نامه

ANBIYĀ-NĀMA. Na 6.

A lengthy *mathnawī* poem, an imitation of the *Shāhnāma* (cf. f. 12v), dealing with the legends about the ancient prophets and Muḥammad. The present copy is already described in Spr 364 (this information is reproduced again in GIPh 236). A few emendations may, however, be suggested. The author is called, in the colophon, Abū Isḥāq Ibrāhīm b. 'Abdi'l-lah al-Bālachanī (? البالہ چنی, not البالہ Ḥasanī) ash-Shabistarī, and his *takhallus* was 'Iyānī. The work is exceedingly verbose, but does not contain any indication as to the date of its composition. It opens with the story of the creation of the world, and ends with brief notes on the 12 Imāms, after which there are again lengthy descriptions of the Resurrection, of Paradise, etc. The only passage in which the author touches on contemporary life are the few lines in which he compares Maḥmūd of Ghazna with Maḥmūd Ghāzān, the Mongol emperor of Persia (694–703/1295–1304), who had become a Muhammadan (694/1295). It is most probable that these praises were offered to him because he was the actually ruling prince under whom the author lived (f. 13v):

بدین محمد دو محمود بود، که اسلام ازیشان به بهبود بود،
ز محمود غازان شرف دیده دین، ز محمود غازي تلف کفر و کین،

The copy was transcribed probably in the beg. of the Xc. AH. It is slightly incomplete at the beginning, and opens with f. 3 according to the old numeration. Beg. (abruptly):

...... مسیح دل از وی بدین و بداد، گرفته ره آسمان از رشاد،

Ff. (485 less 3), S 280 × 195, 190 × 125, ll 19, four columns. Old Or. pap. Good Herati nast. Cond. not quite good. The paint, which was used for the border lines, has destroyed the paper along them. At the end the MS. is much injured by worms.

1755.

عقائد جامي

‘AQĀ’ID-I-JĀMĪ. Oa 72.

Jāmī’s (see above, Nos. 612–639) versified exposition of the elementary principles and prescriptions of the Muhammadan religion. See EIO 1381–1382, R 827, etc. It is sometimes also called *I‘tiqād-nāma*. Transcribed at Melāpūr, in 1132 AH., by Muḥammad Qāsim. Beg.

بعد حمد خـدا و نعت رسول ، بشنو این نکته را بسمع قبـول ،

Bd. v. Ff 161–168v. For measurements, etc., see No. 937.

1756.

The same. Na 50.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding No.

Bd. v. Ff. 45v–59v. For measurements, etc., see No. 938.

1757.

(مختصر تیمور نامه)

(MUKHTAṢAR-I-TĪMŪR-NĀMA). Na 23*a*.

A brief condensed abstract, in prose, of Hātifī’s *Tīmūr-nāma*, see above, Nos. 649–652. The compiler states in the concluding lines that he wrote it in 1203/1789. He calls himself Mīr Ḥusayn-Dūst Ḥusaynī Sanbhālī (cf. R 372). Transcribed in the third year of (Muḥammad-) Akbar, or 1223 AH. Beg.

ستایش شایان و نیایش نمایان مالک الملکی را الخ

Ff. 30 (loose), S 230 × 155, 135 × 75, ll 10. Or. pap. Ind. nast. Cond. very bad. Badly injured by worms and repairs.

1758.

ديوان لساني

DĪWĀN-I-LISĀNĪ. Nb 48*a*.

Ghazals of Lisānī, see above, No. 662. The poem which stands first in that collection does not appear here. The arrangement is alphabetical. Copied in 967 AH. (see f. 67v). Beg.

با آنکه نیست مائل ما سرو ناز مـا ، در پیش کس قبول نیفتد نیـاز مـا ،

Bd. v. Ff. 68v–106, S 155 × 90, 120 × 70, ll 15. Or. pap. Ind. nast. Cond. good. Scrappy notes at the end.

1759. ديوان عبيدي

DĪWĀN-I-‘UBAYDĪ. Oa 14.

A fragment of the dīwān of the Shaybanide prince of Herat, ‘Ubaydu’l-lah-Khān b. Maḥmūd (940–946/1533–1539), who used the *takhallus* ‘Ubaydī. The richest collection of anecdotes connected with his poetical career is given in the *Mudhakkiru’l-aḥbāb* (see No. 219 in this Cat., ff. 5–11v); cf. also the anthology No. 923, in this Catalogue, ff. 315v–316 (only a few verses are given), and *Riyāḍu’sh-shu‘arā* (No. 230, f. 298). The present copy, dating from the early XIc. AH., calligraphically written, contains only a small portion of the original dīwān. The *ghazals*, alphabetically arranged (except for the two initial ones), break off at the letter د, and only two rhyming in ى are given at the end. Beg.

ما عندليب كلشن كوئى محمديم ، زانرو كه عاشق كل روئى محمديم ،

Quatrains (f. 117v), alphabetically arranged, break off at the letter ش. Beg.

در وادئ عشق مهرت انداخت مرا ، بيكانه ز فكر اين و آن ساخت مرا ،

At the end (ff. 121–128) there is a fragment of a long *mathnawī* poem of didactic contents, repeated in Persian and Jaghatāī Turkish, in alternate lines. It seems very probable that this is a Turkish translation, by ‘Ubaydī, of a Persian poem by some one else. It begins abruptly (f. 121):

هر ايش ايلار دا ياد ايلا خدائي ، جيقار ما غيل دمى ياد نيكدين ائي ،
بكارى كر مدد خواهي ازو خواه ، كزين به در نيابي هيچ دركاه ،

Bd. v. Ff. 111v–128. For measurements, see No. 762. Old Or. pap. Good Khorasani nast. Cond. not good. Injured by worms and dampness.

1760. ديوان حيدر

DĪWĀN-I-ḤAYDAR. Nb 48*a*.

Ghazals of Ḥaydar, alphabetically arranged, belonging to the same dīwān as described above, No. 665. Their sequence is however different, and the poem which stands first in No. 665 is found here on f. 9. Copied in 967 AH. (see f. 67v). Beg.

زمانه دردى غم ريخت در پيالهٔ ما ، نصيب كس نشود آنچه شد حوالهٔ ما ،

Bd. v. Ff. 1v–68, S 155 × 90, 120 × 70, ll 15. Or. pap. Ind. nast. Cond. good. Scrappy notes on the fly-leaves.

1761. مرثيهٔ محتشم

MARTHIYYA-I-MUḤTASHAM. Nc 2.

An elegy on the death of Imām Ḥusayn, in the form of a *tarkīb-band*, by the same Muḥtasham Kāshī, d. 996/1588, whose dīwān has already been described under No. 679 (see that No. for references to other catalogues). For separate copies of the same poem see Pr 543. *Ind. libr.* Bh 363. Transcribed in the XIIc. AH. It has a heading:

مرثيهٔ حضرت امام المعصوم الشهيد المظلوم سبط رسول الثقلين ابي عبد الله الحسين الخ

Beg. of the poem:

باز اين چه شورش است كه در خلق عالمست ،
باز اين چه نوحه و چه عزا و چه ماتم است ،

Bd. v. Ff. 35v–38v. For measurements, etc., see No. 561.

1762. ديوان رضي ارتيماني

DĪWĀN-I-RAḌĪ ARTĪMĀNĪ. Na 99.

Poems of Raḍī of Artīmān, who flourished under ʻAbbās I the Safawide (995–1037/1587–1628). See GIPh 311, EIO 1522, RS 376, etc. *Ind. libr.* Spr 538 (this particular copy referred to). Transcribed in the XIc. AH., included in a large *majmūʻa*.

1. *Ghazals* (partly alphabetically arranged) (f. 154v):

چون مهر براى بام و ايوانرا ، بكذار چو موم سنك و سندانرا ،

2. *Tarjīʻbands* (f. 160v):

اى سرو سهي كه بر كمندى ، پيشت دو جهان بكو بچندى ،

3. *Sāqī-nāma* (f. 162):

الهي بمستان ميخانه ات ، بعقل آفرينان ديوانه ات ،

4. *Qaṣīdas*, short *mathnawīs*, etc. (f. 163):

چند ز دوران چرخ چند ز هجران يار ، سينه شود شعله ريز ديده شود اشكبار ،

5. *Quatrains* (f. 166):

در ديدن حق اكر نهٔ مادر زا ، آن چشم به بند و چشم ديكر بكشا ،

6. *Qaṣīdas*, mostly in praise of the Shiʿite Imāms, *qiṭʿas*, some of them containing chronograms (1003 on f. 176, 1010 on f. 178v), a few *quatrains*, etc. Beg. (f. 168):

دلا هر شب ز سوز سینهٔ ما، کذارد خواب کردد کریه افزا،

At the end a few verses in Turkish.

Bd. v. Ff. 154v–180. For measurements, etc., see No. 924.

1763.

DĪWĀN-I-MASĪḤ.

دیوان مسیح

Nb 125*a*.

Lyrical poems of Masīḥ, who apparently does not mention any exact dates, but refers several times in his poems to Jahāngīr (ff. 118, 119v, 127v), and Shāh-Jahān (f. 102v). He may therefore be identical with Ruknu'd-Dīn Masʿūd Kāshānī, or, as he is often also called, Ḥakīm Ruknā (d. most probably in 1066/1656). See EIO 1572–1573, cf. also EB 1115, R 603, 688, etc. *Ind. libr.* Bk 320. There were apparently several dīwāns of the same poet or, at least, several versions of the same dīwān, differing in their arrangement and contents. The present copy dates from the beg. of the XIIc. AH. It contains:

1. *Ghazals*, alphabetically arranged (ff. 1v–94v; f. 87 is incorrectly bound). Beg.

عاقبت تیر تو روزي کشت نخچیر ترا، رد نباشد همچو تقدیر خدا تیر ترا،

2. *Rubāʿiyyāt*, also alphabetically arranged (ff. 87–87v and 95–111v). Beg.

شد بس که به بینی بدل هستي ما، جمعیت ما بود تهی دستي ما،

3. *Qiṭʿas* (ff. 112–119) (in the beginning there are 2 *qaṣīdas*). Beg. (f. 113):

دیوان من خزانهٔ کوهر بود و لیک، کوجوهري که فرق کند کوهر از حرف،

4. *Qaṣīdas*, *tarjīʿbands*, etc. (ff. 119–134). Beg.

همین منم که ز امید کاه و کاه از بیم، نه کل نه باغ شناسم نه سرو بن نه نسیم،

Ff. 134, 150 × 80, 120 × 55, ll 15. Or. pap. Pers. good nast. Cond. tol. good. Some folios in the middle are perished and others are in some places injured by repairs.

1764.

INTIKHĀB-I-DĪWĀN-I-ṢĀIB.

نتخاب دیوان صائب

Oa 31.

A collection of quotations from the dīwān of Ṣāib (see above, Nos. 783–787). They are mostly the initial *bayts* of different *ghazals*, arranged in alphabetical order. The *takhallus̤* of the author is not mentioned in them. The heading, as above, is given on f. 57. It is different from the selections described in EIO 1618. Copied in the end of the XIIc. AH., probably *ca*. 1186 (cf. f. 38v). Beg.

ای خار و خس بجز ثنای تو سخنها، الخ

Bd. v. 57v–133. For measurements, etc., see No. 1387.

1765. مرآة الجمال

MIR'ĀTU'L-JAMĀL. M 8.

Another copy of the same collection of Ṣāib's verses describing various points of ideal human beauty, as already mentioned above, No. 788. Transcribed in the beg. of the XIIc. AH. Beg. as in No. 788.

Ff. 85, S 205 × 110, 175 × 90. Three columns of diagonal lines. Ind. nast. Cond. tol. good. Stray quotations on the fly-leaves.

1766. قصیدهٔ لطیف

QAṢĪDA-I-LAṬĪF. Nb 114.

A *qaṣīda*, in praise of Sayf-Khān, composed in 1114/1703 (chronogram نذر مداح دعا کوی, see f. 105v), by Laṭīf, who several times mentions his *takhallus̤* in the poem, but gives no particulars as to himself. He may be identical, as far as chronology is concerned, with Laṭīf Iṣfahānī, mentioned in the *Khulāṣatu'l-afkār* (see EB 391, *col*. 370), No. 2243, who was living at Shāhjahānābād in Muḥammad-Shāh's reign. The present copy contains *two* transcripts of the same *qaṣīda*, by different hands (ff. 96v–105v, and 106v–111). The poem has an introduction, in bombastic ornate prose, beg.

این قصیدهٔ چیدهٔ بر کزیده در مدح نوبهار طراوت الخ

The poem itself begins on f. 100:

بهار سال کره باز کرده است ظهور، تمام روی زمین از ظهور آن مسرور،

Transcribed towards the end of the XIIc. AH.

Bd. v. Ff. 96v–111. For measurements, etc., see No. 898.

1767. قصائد لطیف

QAṢĀ'ID-I-LAṬĪF. Nc 14.

Three more *qaṣīdas* by Laṭīf, in the same style, with similar introductions. His name is given on ff. 3, 5, 9, 12, 18. These poems do not contain chronograms, but the identity of the author with the poet mentioned in the preceding No. can be established from an allusion (f. 14) to the *qaṣīda* described under No. 1766 (توصیف سال کره). Transcribed in the beg. of the XIIIc. AH. Beg. of the preface to the *first qaṣīda* :

این قصیدهٔ نو رسیده که در کاسهای حروفش الخ

Beg. of the poem itself (f. 2v) :

منم آن صاحب ادراک که بادرک سلیم ، عقل کل پیش من آید ز برائی تعلیم ،

Beg. of the *second qaṣīda* (preface, f. 5) :

این قصیده ایست که غزل بی بدل اولش الخ

The poem itself begins (f. 7v) :

چشمت رضا بفتنهٔ آخر زمان دهد ، تا او صلا بشور و بلا در جهان دهد ،

Beg. of the *third qaṣīda* (f. 13v), preface :

این قصیدهٔ نو رسیده که هر سطرش از زلف پرتاب الخ

The poem begins (f. 14) :

کشاده از دل من باز نو بهار گره ، نه یک گره دو گره بلکه صد هزار گره ،

Ff. 18 (loose), S 215 × 125, 170 × 80, ll 12. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

1768. (عقائد منظوم)

('AQĀ'ID-I-MANẒŪM). Oa 32.

A short versified treatise on *namāz*, *zakāt* and *ḥajj*. The exact title is not given. The author calls himself (f. 72v) Mu'īnu'd-Dīn Faqīr, and uses the *takhalluṣ* Faqrī or Pīr-i-Faqrī (ff. 66v, 71v, 72v, 76v). The person, to whom this versified *risāla* is addressed, is called Khwāja Quṭbu'd-Dīn. In the beginning (f. 62) there is a note, in red ink, apparently by the same hand as that of the bulk of the MS., ascribing the authorship to the famous Mu'īnu'd-Dīn Chishtī :

از روی ارشاد مکتوب حضرت خواجه معین الدین چشتي قدس الله سره که بحضرت خواجه قطب الدین قدس الله سره در بیان بنای مسلماني نوشته اند ،

It is impossible to state whether this is true, as there are no indications of the date of composition in the treatise itself. Besides, there is a clear tendency in such conjectural notes to attribute all works, whose author had the name Mu'īnu'd-Dīn, to the famous Chishtī saint, as in the case of various Muḥyī'd-Dīn's, to 'Abdu'l-Qādir Jīlānī (cf. above, Nos. 904 and 905). Copied in 1138 AH. Beg.

بعـد حمـد راسـلات واصـلات ، ذات را با وصف وصفی را بذات ،

Bd. v. Ff. 62v–76v. For measurements, etc., see No. 1049.

1769. (سراپا)

(SARĀPĀ). Oa 31.

A collection of verses, in alphabetical order, from different authors, containing descriptions of ideal beauty. Transcribed towards the end of the XIIc. AH., probably in 1186 AH., because another entry in the same *majmū'a* is so dated (f. 38v). It has the heading (f. 41):

اشعار منتخبه از شعرای متأخرین در تعریف سراپای معشوق ،

Beg. of the collection:

نیست سوی حق بجـز تسلیم راه بنـده را ،
جستجوی این کهـــر کم میکند جوینده را ،

Bd. v. Ff. 41-56v. For measurements, etc., see No. 1387.

4. *Theology.*

1770. (رسالۀ عبد الله بن سلام)

(RISĀLA-I-'ABDU'L-LAH B. SALĀM). d 3.

An incomplete copy of another version of the same questions and answers concerning various religious and legendary matters, as mentioned above, see Nos. 1008–1012. The present book is divided, as stated in the index, into 59 *ṣifats* The exact title, the name of the compiler, etc., do not appear, probably because the copy is incomplete both at the beginning and the end. The language seems to be rather old. Transcribed in the XIIc. AH. Beg. of the first complete question and answer (f. 1v):

سوال ، خبر ده مارا که خدائ تعالی این جهانرا بچند روز آفرید
و صفت آن چکونه است تا معلوم شود ،
جواب ، بدانکه حق تعالی این جهانرا به شش روز آفرید الخ

Bd. v. Ff. 192. For measurements, etc., see No. 1307. Scrappy notes at the beginning and end.

5. *Sufism.*

1771. نشاءة العشق

NASHĀ'ATU'L-'ISHQ. E 208.

Another detailed commentary on the *Ghauthiyya*, see above, Nos. 1172–1175 and 1727. The author calls himself (f. 2) 'Abdu'l-lah b. Ḥusayn b. 'Alī al-Makkī al-Ḥusaynī al-'Ijlānī. The date of composition is not given. The title, as above, appears on f. 2, but in the colophon it is given in the form of *Nishāṭu'l-'ishq*. Copied in 1154 AH. by Muḥammad Niẓāmu'd-Dīn Barkī. Beg.

سپاس و ستائش مر آن واجب الوجوديرا كه احديت را الخ

S 205 x 115, 155 x 80, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1772. (رساله در سلاسل صوفيه)

(RISĀLA DAR SALĀSIL-I-ṢŪFIYYA). Oa 34.

A short treatise on the spiritual pedigrees of different Sufic affiliations, compiled apparently for the guidance of beginners and the newly initiated. Only the *salsalas* which are popular in India are referred to. The name of the compiler and the exact title are not mentioned. It must be of a modern origin. Transcribed in the XIIIc. AH. Beg.

از شجره تحقيق شدة است از حضرت مرتضى علي رضي الله عنه
خليفۀ چهارم، اول امام حسن، دوم امام حسين الخ

Bd. v. Ff. 41v–56v. For measurements, etc., see No. 1173. Scrappy notes on ff. 40–41.

6. *Ethics.*

1773. (مجموعه)

(MAJMŪ'A). E 78.

Two treatises dealing with various topics of ethics, somewhat in Sufic strain. Transcribed in the XIIc. AH.

1. *Ḥusn-u 'ishq* (ff. 1–10v). A short allegorical story, on ethical matters, by Fuḍūlī Baghdādī, see above, Nos. 667, 1251 and 1731. It is apparently the same as the one described in RS 422. Beg.

حمد بيحد احدى را سزاست كه رياض بدنرا الخ

2. *Muntakhab-i-Majmū'a-i-fayḍ* (ff. 10v–29v). On the seven degrees of development of the human brain in connection with the age of the individual. An ethical treatise, written in ornate

prose intermixed with versified passages. Its authorship is ascribed in the heading to Muḥammad Fāḍil of Sūrat. Beg.

املا چه عبارتی ز خط آرائیست ، انشا چه کنایتی ز خوش کویائیست ،

Ff. 29, S 205 × 110, 160 × 70, ll 14. Or. pap. Ind. nast. Cond. good.

1774. ابواب الجنان

ABWĀBU'L-JINĀN. E 3*a*.

Another copy of the *first* volume of the same treatise, as described above, Nos. 1395–1396. Transcribed about the middle of the XIIc. AH. Beg. as in No. 1395.

S 205 × 125, 155 × 80, ll 19. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten, injured by repairs.

1775. نصائح رفيع واعظ

NAṢĀ'IḤ-I-RAFĪ' WĀ'IẒ. M 35.

A short fragment, in verse and ornate prose, of a work on ethics, called in the heading *Naṣā'iḥ*, and ascribed to the authorship of Muḥammad Rafī' Wā'iẓ (Qazwīnī), who has already been mentioned as the author of a large work on the same topics, the *Abwābu'l-jinān* (see Nos. 1395–1396 and 1774). It is difficult to determine how much is lost. The present copy, transcribed in the beg. of the XIIIc. AH., is included in a *majmū'a*. Beg.

دلا یکدم از خواب بیدار شو ، ز سر مستئ کبر هشیار شو ،

Bd. v. Ff. 3–7v. For measurements, etc., see above, No. 390.

7. *Philology.*

1776. صرف اللسان

ṢARFU'L-LISĀN. Oa 41.

The most popular book on Arabic grammar, so called after its initial words, or, sometimes also, as in EIO 1357 (21), *Ṣarf-i-manẓūm wa manthūr*. It was composed by Jāmī (see above, Nos. 612–639), and is still much used in the madrasas of Turkestan. Copied in 1182 AH., at 'Aẓīmābād, by Bashārat-'Alī. At the end there are scrappy notes. Beg. صرف اللسان نحو ثنائه الخ

Bd. v. Ff. 5v–16. For measurements, etc., see No. 1468.

1777. (رساله در صرف)

(RISĀLA DAR ṢARF). C 29.

A fragmentary collection of notes on Persian and Arabic grammar. The author gives as an introduction a lengthy description of his own journey to Calcutta in 1214/1799, as well as other autobiographical details (ff. 111–116v) which are apparently incomplete. Copied in the XIIIc. AH. Beg. of the preface:

چون از غدر پیر چرخ این طفل دبستان محنت الخ

Bd. v. Ff. 111–125v. For measurements, etc., see No. 1459.

8. *Physics.*

1778. (رسائل علي حزين)

(RASĀ'IL-I-'ALĪ ḤAZĪN). D 96.

Two short treatises, and one note, by Abū'l-Ma'ālī Muḥammad, called 'Alī Jamālu'd-Dīn b. Abī Ṭālib b. 'Abdi'l-lah. . . . al-Jīlānī, with the *takhalluṣ* Ḥazīn (d. 1180/1766), cf. above, Nos. 225–229, and 861–863. They were compiled by him apparently in the last years of his life. The second treatise is dated 1179 AH., Benares, i.e. one year before his death, and in the other he complains of the infirmities of old age. Copied apparently in the beg. of the XIIIc. AH., by one Mahkū La'l.

1. (ff. 242–249v). A short treatise on meteorology, explaining the nature of different phenomena of this kind. Beg.

سپاس و ستائش مر خدایرا جل شأنه الخ

2. (ff. 250–265v). A short treatise on the elementary principles of astronomy, completed in 1179/1765 (see f. 265v). Beg.

بعد از ستائش و سپاس ایزد پاک و درود نا معدود الخ

3. (ff. 266–276). A note on the teachers, whose lectures Ḥazīn attended, and a list of the books which he perused in his studies. It is written *in Arabic*, and in the beginning a complete pedigree of the author is given. Beg.

الحمد لله ...... فاني اردت ان اكتب بعض طرفی الی مشائخي الخ

Bd. v. Ff. 242–276. For measurements, etc., see No. 227.

9. *Magic, etc.*

1779. فالنامهٔ امام جعفر

FĀL-NĀMA-I-IMĀM JA'FAR. Oa 74.

A few notes of magical contents, transcribed in the XIIc. AH. Scraps in the same strain are found on the fly-leaves.

1. *Fāl-nāma-i-Imām Ja‘far Ṣādiq* (ff. 1–3v). A short note on divination, with several magical tables. Beg.

اگر کسی خواهد که فال غائب به بیند الخ

2. *Afsūn-i-Muḥammad-Shāh Sharafu'd-Dīn* (*b.*) *Yaḥyā Munyarī* (f. 4). An incantation, in Hindustani.

Bd. v. Ff. 1–4. For measurements, etc., see No. 1252.

10. *Varia.*

1780. (مجموعة)

(MAJMŪ‘A). M 102.

A very small collection of chronological notes. Transcribed in the beg. of the XIIIc. AH.

1. (f. 1). A note on the contents of this *majmū‘a*, being a sort of a preface.
2. (ff. 1v–4). On the chronology of the creation of the world, of ancient prophets, and of Muḥammad, in the Hijrī and Mawlūdī eras. Beg.

بروایت از ابن عباس رضي الله تعالى عنه الخ

3. (f. 4v). A short note on similar subjects.
4. (*Risāla dar sāl-i-fīl*) (ff. 5–7v). On the chronology of the 'year of the elephant,' in which Muḥammad was born.
5. (ff. 8–8v). Another similar short note.

Ff. 8, S 165 × 105, 110 × 60, ll 11. Europ. pap. Vulgar Ind. nast. Cond. tol. good.

1781. صنم کدۀ چین

ṢANAM-KADA-I-CHĪN. M 111.

A collection of riddles, in Persian, Arabic, and (chiefly) Hindustani. The compiler, Sayyid Ḥusayn Shāh, undertook his work in 1209/1793, and completed in 1213/1797 (a chronogram is given on f. 25). The present copy is an autograph, written in 1215/1800 for presentation to Nawwāb Iftikhāru'l-mulk Ḍiyāu'd-Daula (Sir Henry) Thomas Colebrooke. Beg.

هوئي هم بت كي بندي برهمن سر راه كرتى هين الخ

Ff. 26, S 225 × 150, 160 × 90, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1825.

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(**Dībācha-i-Dīwānhā-i-Jāmī**) **612** (24)
—— -i-Jamshīd Quṭb-Shāh (beg. Xc./XVIc.) .. **925** (27) (*extr.*)
—— -i-Kalīm (XIc./XVIIc.) **754-756**
—— -i-**Kamāl-i-Iṣfahānī** (beg. VIIc./XIIIc.) **488**
—— -i-Kamāl-i-Khujandī (VIIIc./XIVc.) **596-597**
—— -i-Kāmrān (Xc./XVIc.) .. **668**
—— -i-Khāliṣ (beg. XIIc./XVIIIc.) **828**
—— -i-Khāmush (beg. XIIIc./XIXc.) **887**
—— -i-**Khāqānī** (VIc./XIIc.) **456-458**, 459, **925** (46) (*extr.*), **1142** (9) (*extr.*)
(Sharḥ-i- —— —— beg. Xc./XVIc.) **459-460**
—— -i-**Khusraw** (III) (702/1303) **569-571**
—— -i-Kihtar (*or* Kihtarī) .. **898**
—— -i-Kirāmī (end XIc./XVIIc.) .. **804**
—— -i-Lāmi‘ .. .. **782** (*extr.*)

Dīwān-i-Lisānī (Xc./XVIc.) **662, 1758**
—— -i-**Maghribī** (VIIIc./XIVc.) **599-600**
—— -i-Maḥmūd **894-895**
—— -i Majdhūb (1063/1653) .. **793**
—— -i-Makhfī (beg. XIc./end XVIIc.) **824**
—— -i-Malik Qumī (beg. XIc./XVIIc.) **715**
—— -i Marwī (Xc./XVIc.) .. **682**
—— -i-Masīḥ (XIc./XVIIc.) **1763**
—— -i-Mas'ūd-i-Bak (VIIIc./XIVc.) **595**
—— -i-Mas'ūd-i-Sa'd-i-Salmān (beg. VIc./XIIc.) **435**
—— -i-**Mawlānā Rūmī**, *see* Dīwān i Shams-i Tabrīzī.
—— -i-Maylī (Xc./XVIc.) .. **686-687**
—— i Maẓhar (XIIc./XVIIIc.) **875-876**
—— -i-Māẓharī (beg. XIc./XVIIc.) **702**
—— i-Miskīn **921**
—— -i-Mufīd (end XIc./XVIIc.) .. **790**
—— -i M.-Qulī Quṭb Shāh (XIc./XVIIc.) .. **925** (27) (*extr.*)
—— -i-**Muḥtasham** (Xc./XVIc.) .. **679**
—— -i-Muḥyī **904**
—— -i-**Mu'izzī** (VIc./XIIc.) .. **437**
—— -i-Mukhtār **914**
—— -i-**Mukhtārī** (VIc./XIIc.) **1753**
—— -i-Munshī (*ca* 1124/1712) .. **830**
—— -i-Munṣif (*ca.* 1127/1715) .. **833**
—— -i-Munzawī **903**
—— -i-Mushfiqī (II) (985/1578) .. **677**
—— -i-Muṭli' (beg. XIIc./XVIIIc.) **825**
—— i-Muttaqī **891**
—— i Nādir **913**
—— i-Naṣībī (XIc./XVIIc.) .. **794**
(—— -i-**Nāṣir-'Alī**) (XIc./XVIIc.) **817** (*extr.*)
—— -i-Naṣīrā-i-Hamadānī (beg. XIc./XVIIc.) .. **924** (14) (*extr.*)
Dībācha-i- —— i-Naṣīrā **944** (f. 62)
—— -i-Nau'ī (beg. XIc./XVIIc.) **698** (3), **699** (3, 4)
—— i-Nauras (end XIc./XVIIc.) .. **799**
—— -i-Naẓīrī (beg. XIc./XVIIc.) **705-707**
—— -i-Niyāzī (XIIc./XVIIIc.) .. **869**
—— i-Nūrī (Xc./XVIc.) **688**
—— -i-Nuṣrat (beg. XIIc./XVIIIc.) **846**
—— -i-Qādirī **905**
—— -i-Qaplān-Beg (beg. XIc./XVIIc.) **734**
—— i-**Qāsim-i-Anwār** (beg. IXc./XVc.) **601**
—— -i-Qāsim Dīwāna (beg. XIIc./XVIIIc.) **845**
—— i-Qāsimī .. **924** (13) (*extr.*)
—— -i-**Qaṭrān** (Vc./XIc.) .. **430**
—— -i-Qudsī (XIc./XVIIc.) **745** (1–2), **746**
—— -i-Rāḍī **916**
—— -i-Raḍī Artīmānī (beg. XIc./XVIIc.) **1762**
(**Dīwān**-i-Raḍī-Dānish) (XIc./XVIIc.) **773**
—— -i-Rājā (*ca.* 1151/1738) **851-852**
—— -i-Rāqim (XIc./XVIIc.) .. **781**
—— 'r-rasā'il, *see* Risālatu'l-inshā.
—— -i-Rauḍa (Raḍī) .. 935 (1)
—— -i-**Razmī Rūmī** (middle XIc./XVIIc.) **741**
—— -i-Riyāḍī (IXc./XVc.) **610**, **925** (12) (*extr.*)
—— -i-Rūḥu'l-Amīn (beg XIc./XVIIc.) **736**
—— -i-Sābiq (end XIc./XVIIc.) **801-802**
—— -i-**Sa'dī** (VIIc./XIIIc.) **524-528**
—— -i-Sā'ī (1071/1661) **769**
—— -i-**Ṣāib** (XIc./XVIIc.) **783-787, 924** (10) (*extr.*)
Intikhāb-i- —— —— .. **1764**
—— -i-Sa'īd (XIc./XVIIc.) .. **771**
—— -i-Ṣāliḥ **892**
—— -i Salīm (XIc./XVIIc.) **748** (8–13), **749, 751**
—— -i-**Salmān** (VIIIc./XIVc.) **584-585**
—— -i-**Sanāī** (VIc./XIIc.) **438** (2)
—— -i-**Saqqā** (Xc./XVIc.) **669-670**
—— -i-Ṣaydī (XIc./XVIIc.) **764-767**
—— -i-Shafī'ā (1106/1695) .. **823**
—— -i Shāhī (IXc./XVc.) **603-605**, 610
—— -i-**Shams-i-Tabrīzī** (VIIc./XIIIc.) **518-521**
—— -i-Shānī (beg. XIc./XVIIc.) .. **708**
—— -i-Shāpūr (beg. XIc./XVIIc.) .. **721**
—— -i-Sharaf (**Shufurwa**) (VIc./XIIc.) **465**
—— -i-Sharaf (Xc./XVIc. **671-672**
—— -i-Sharīf, *see* Kulliyyāt-i-Sharīf.
—— -i-Shaukat (beg. XIIc./end XVIIc.) **809**
—— -i-Shifāī (beg. XIc./XVIIc.) **729** (5–9), **730, 732** (*extr.*)
—— -i-Shuhrat (beg. XIIc./XVIIIc.) **849**
—— -i-Sinjar (beg. XIc./XVIIc.) **703-704**
—— -i-**Suhaylī** (IXc./XVc.) .. **643**
—— -i-Surūrī .. **915**
—— i-**Sūzanī** (VIc./XIIc.) .. **449**
—— -i-Tajallī (XIc./XVIIc.) .. **782**
—— -i-**Ṭālib Āmulī** (beg. XIc./XVIIc.) **726-727**
—— -i-Tamkīn **910**
—— -i-**Taqī** (beg. XIc./XVIIc.) .. **733**
—— -i-Taslīm (end XIc./XVIIc.) .. **796**
—— -i-Thanāī (Xc./XVIc.) **680-681**
—— -i-'Ubaydī (beg. Xc./XVIc.) **1759**
—— -i-Ulfat (beg. XIIIc./XIXc.) .. **885**
—— -i Ummīd (XIIc./XVIIIc.) .. **854**
—— -i-'**Unṣurī** (Vc./XIc.) **427-428**
—— i-'Urfī (Xc./XVIc.) **683-684, 924** (11) (*extr.*)
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—— -i-Waḥdat (beg. XIIc./XVIIIc.) **831**
—— -i-Waḥīd (end XIc./XVIIc.) **820-821**
—— -i-Waḥshat **896**
—— -i-**Waḥshī** (end Xc./XVIc.) **939** (7) (*extr.*)
—— -i-Wā‘iẓ (end XIc. XVIIc.) .. **803**
—— -i-Walī (beg. XIc./XVIIc.) .. **697**
—— -i-Wālih (XIIc./XVIIIc.) **857** (*extr.*)
—— -i-Wāqif (XIIc./XVIIIc.) .. **877**
—— -i-Wāṣilī (end XIIc./XVIIIc.) **879**
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—— -i-ḥizbu'l-baḥr .. **1192**
—— -i-Suryānī (*in verse*) .. **1323** (5)
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(Risāla dar **falāḥat**) (*agric.*) **1613**
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—— -i-Shīrkhānī (*lex.*, end Xc. XVIc.) **1420**
—— -i-shīr-u shakar (*lex.*) **1440**
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—— -i-Tātār Khānī (*theol.*) 1024 (32) **1512** (*extr.*)
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—— ’l-‘āshiqīn (*suf.*, end XIIc./XVIIIc.) **1294** (2)
—— -i-Fakhriyya (*theol.*) .. **1054**
—— ’l-fawā’id, *see* Fawā’idu’l-fu’ād.
—— -i-Fīrūz-Shāhī (*theol.*, VIIIc./XIVc.) . .. **1069**
—— ’l-**fu’ād** (*hagiol.*, *suf.*, 707–720/1307–1320) **239**, 259
—— —— (*med.*, 1066/1656) **1558**
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—— ’n-niẓāmiyya (*theol.*, XIIc./XVIIIc.) **1144**
—— -i-**Ṣafawiyya** (*hist.*, 1211/1796–1797) **98**
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(—— -i-thamar-i-sāl (*astrol.*) **1505**
Al-mukhtaṣar fī’l-**fiqh** (by Ṭaḥāwī, IVc./Xc.) 1037 (95)
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—— -i-Fīrūz Shāhī (*theol.*, VIIIc./XIVc.) 1034
—— -i-Kaydānī (*theol.*, IXc./XVc.) 1050
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INDEX VIII.

List of MSS. containing paintings or drawings.

4 (*old Mongol style*), 127 (*mediocre*), 217 (*mediocre*), 280 (*bad*), 288 (*in European style*), 317 (*bad*), 422 (*good*), 574 (*mediocre*), 651 (*mediocre*), 654 (*mediocre*), 655 (*mediocre*), 656 (*bad*), 824 (*mediocre*), 1485 (*bad*), 1713 (*mediocre*), 1714 (*mediocre*), 1733 (*modern, mediocre*).

INDEX IX.

List of vignettes (ʿinwāns).

(*a*) *Good.*

12, 21, 33, 38, 149, 321, 421, 422, 482, 483, 558, 572, 585, 587, 603, 606, 612, 613, 643, 648, 651, 661, 690, 699, 703, 725, 726, 747, 886, 969, 1032, 1101, 1104, 1105, 1116, 1160, 1247, 1248, 1249, 1256, 1372, 1386.

(*b*) *Mediocre.*

1, 16, 41, 53, 81, 82, 89, 90, 95, 116, 128, 132, 134, 185, 193, 238, 244, 261, 276, 282, 426, 437, 438, 449, 451, 452, 473, 478 (*faded*), 489, 490, 491, 518, 519, 559, 574, 584, 589, 636, 642, 645, 653, 654, 659, 664, 683, 709, 736, 742, 764, 783, 794, 801, 809, 880, 910, 924, 959, 960, 963, 966, 968, 970, 997, 1026, 1080, 1100, 1115, 1146, 1163, 1215, 1216, 1267, 1297, 1299, 1360, 1362, 1382, 1412, 1421, 1428, 1430, 1635.

(*c*) *Bad.*

51, 73, 131, 135, 205, 210, 289, 392, 492, 494, 496, 501, 533, 553, 600, 601, 607, 614, 617, 622, 655, 668 (*very bad*), 691 (*very bad*), 706. 716 (*very bad*), 781, 786, 824, 867, 911, 962. 1072. 1098, 1206, 1255, 1418, 1433, 1487, 1695, 1699, 1733.

INDEX X.

List of calligraphically written MSS.

4, 16, 33, 72, 108, 109, 244, 253, 343, 347, 456, 482, 483, 489, 491, 563, 568, 572, 584, 585, 603, 604, 606, 612, 616, 619, 626, 636, 642, 643, 645, 648, 651, 661, 664, 678, 690, 699, 703, 709, 711, 726, 730, 734, 742, 747, 794, 801, 822, 955, 956, 959, 992, 1032, 1101, 1116, 1206, 1216, 1386, 1582, 1759.

ADDITIONS AND CORRECTIONS.

(*Note.*—Fat figures refer to the numbers in the Catalogue. Lines on a page are numbered from the top, unless marked ‘fr. b.’=from the bottom of the page.)

1 (p. 1, l. 15). Add: Gotha C. 46, Dorn C. 260–264; Cf. JASB, vol. XVII (old series), pp. 437–471.

4 (p. 2, l. 18). Add: Dorn C. 279.

6 (p. 3, l. 15). Add: Elliot, Hist. of India, III, 60–66; Wiener Jahrbücher, vol. 69, Anzeigeblatt, pp. 33–35.

8 (p. 4, l. 27). Read: آفرینش for آفرنیش .

10 (p. 5, l. 19). Add: Br 44–56; Cf. Notices et Extraits, IX, 117–274; Wiener Jahrbücher, vol. 69, Anzeigeblatt, pp. 37–49.

14 (p. 6, l. 28). Add: ff. 72v–422.

33 (p. 10, l. 24). Add: Elliot, Hist. of India, IV, 141–145, V, 116; also Elliot's Bibliographical Index, p. 106.

34 (p. 11, l. 5). Add: Elliot, Bibliographical Index, pp. 106–110, 121–127; (l. 9) read آتنا for اتنا .

41 (p. 12, l. 29). Add: Elliot, Bibliographical Index, pp. 143–162.

42 (p. 13, l. 8). Add: Elliot, Bibliographical Index, pp. 298–304; Mélanges Asiatiques, vol. V, p. 119.

43 (p. 13, l. 37). A part of the same work is described later on under No. 1500 (2).

44 (p. 14, the title). Read: *Tawārīkh* for *Tawā'rīkh.*

51 (p. 16, l. 3 fr. b.). Read: آتنا for اتنا .

53 (p. 17, l. 14). Add: R 1081; Dorn C. 298; Dorn, Das Asiatische Museum, p. 348.

58 (p. 18, l. 20). Read: تتمهٔ for تمهٔ .

59 (p. 19, l. 2). Read: طیب ولد ابی for طیب دلد ابی .

66 (p. 21, l. 10). Insert: Ff. 1v–32.

68 (p. 22, l. 4). The MS. in GC I 1 is dated 964/1556. Therefore the date of the composition of the work is most probably the beginning of the Xc./XVIc.

71 (p. 23, l. 11). Add: Elliot, Hist. of India, II, 53–154; Mélanges Asiatiques, vol. III, p. 731.

72 (p. 23, l. 28). Add: Mehren 19; (l. 30) add: Elliot, Hist. of India, III, 478.

78 (p. 25, l. 11). Read, in the first half of the quotation: فتح و ظفر .

80 (p. 26, l. 1). After the word *end* insert: *i.e.* f. 459.

89 (p. 28, l. 22). Add: S. de Sacy, JA, vol. V, p. 86.

98 (p. 31, l. 8). Read: *Fawā'id* (in the title).

99 (p. 31, l. 22). Read: *Dā'ūd* (in the title, and l. 23).

106 (p. 34, l. 10). Read, at the end of the quotation کهولة .

110 (p. 35, l. 16). Add: Gotha C. 53, Dorn C. 296.

113 (p. 36, l. 6). Read *Wāqi'āt.* Add (l 11): EIO 2989; (l. 13) Cf. JRAS, 1900, pp. 439–475; (l. 18). The Turkish original is described in this Catalogue under No. 1730.

114 (p. 36, l. 27). Read: Lodī; (ll. 31 and 40) Dā'ūd; (l. 34) *Dā'ūdī.*

115 (p. 37, l. 13). Add: Elliot, Bibliogr. Index, p. 178–180.

122 (p. 39, l. 3). Add: Mehren 20, Leyden C, III, 9; (l. 5) Cf. Notices et Extraits, X, p. 199.

131 (p. 41, l. 8). Read the second half of the line: Murādābād, by Kānjhīmal Kāyat'h (the passage, written in a bad form of shikasta, is not clearly legible).

134 (p. 41, l. 2 fr. b.). Add at the end of the quotation (after سما) the particle را .

135 (p. 42, l. 13). Add: Elliot, Bibliogr. Index, p. 310–339.

140 (p. 43, l. 11). Instead of the words ‘latter part’ read ‘whole’; (l. 12) read: Br 93; (third line fr. b.) the last word in the quotation to be read سپاهیان .

152 (p. 47, l. 5). Add: Mehren 21.

155 (p. 47, the title). Read: *Laṭā'ifu'l-akhbār.*

161 (p. 49, l. 4 fr. b.). Add: Mehren 18.

164 (p. 50, l. 12 fr. b.). Add: Mehren 22.

174 (p. 53, l. 15 fr. b.). Add: Leyden C., III, 14.

180 (p. 56, l. 5). Read: فرمان روایان instead of فرمان روایانی .

210 (p. 67, l. 14). Read: افتتاح (the first word in the quotation).

211 (p. 67, l. 9 fr. b.). Add: Tornberg 191.

225 (p. 75, l. 12). After 'R 372' add: 381, 843.

234 (p. 78, l. 4 fr. b.). Read: *Makhzanu'l-gharā'ib*; (last line on the page) read: *Ṭarā'iqu'l-ḥaqā'iq*; (p. 79, l. 14) read: *Manāzilu's-sā'irīn.*

246 (p. 90). The name of the author appears in its full form (on f. 84) as 'Abdu'l-'Azīz b. Shīr Malik b. Muḥammad Wā'iẓī.

247 (p. 91, l. 11 fr. b.). Read: Aḥmad-i-K'hatū (*i.e.* Aḥmad from the village, called K'hatū); (p. 92) the description of his journey is not rich in details, and deals chiefly with personal matters concerning the saint; they are of no special interest.

248 (p. 93, l. 3–2 fr. b.). Read: *Anzeigeblatt.*

258 (p. 96). The date of the death of 'Abdu'l-Ḥaqq Dihlawī to be read as *ca.* 1052/1642.

259 (p. 98). Read (l. 4 fr. b.) 'Ārif for 'Arif. In Nos. 111, 113 and 115 (p. 99) read: Mānikpūrī; in No. 169 (p. 100) read the date: 790/1389; in No. 242 (p. 101) read: Jīw; in No. 255 (p. 102) read: بنجهری (?); in No. 270 (p. 102) read: Ḥāmid Chāndwār Miyān; in No. 325 (p. 103) read: *al-Ghauth* for *al-Ghūth*; in No. 372 (p. 104) read: *'Umar* for *Umar*; in No. 429 (p. 105) read: *Ṣiddīqī* for *Ṣadīqī*; in No. 448 (p. 105) insert after the word *Ilahdād* an *of*; in No. 460 (p. 105) read: *Khalwatī*; in No. 466 (p. 105) read: *Abī'l-Ḥasan* for *Abīl-Ḥasan*; in No. 470 (p. 105) read: *Muḥaddith* for *Muhaddith*; in No. 517 (p. 106) read: *'Abdi'sh-Shakūr* for *'Abdi-sh-Shakūr*; (p. 107, l. 7) read: 526 instead of 576.

267 (p. 113, l. 15). Read: Ff. 25v–60v.

268 (p. 113, the title). Read: *Manāqib-i-Ghauthiyya.*

271 (p. 114, the title). Read: *Nasā'im-i-Ghauthiyya.*

281 (p. 121, l. 10). Read: *Anzeigeblatt.*

285 (p. 122, l. 10 fr. b.). Read: (*b.*) *'Alā as-Sanjarī.*

288 (p. 124, the title). Read: *Tafrīḥu'l-'imārāt.*

290 (p. 126, l. 18). Read: *J. Ouseley.*

296 (p. 128, l. 10). Read: *al-Madā'inī.*

297 (p. 128, the title). Read: *Laṭā'ifu'ṭ-ṭawā'if*; (l. 14 fr. b.) read: *Laṭā'ifu'ẓ-ẓarā'if.*

302 (p. 131, l. 21). Read (at the end of the line): Āqā.

316 (p. 136, l. 10). Insert: Ff. 114–117.

323 (p. 139). Read (the beginning of the quotation): ربنا آتنا .

327 (p. 140). A better reading of the title is (*Muntakhab-i-qiṣaṣ-i-anbiyā*) (منتخب قصص انبیا).

333 (p. 142). This is most probably an extract from one of the numerous versions of the popular work on tradition, usually ascribed to 'Abdu'l-lah b. Salām. Cf. further on Nos. 1008–1012, 1725 and 1770.

334 (p. 143, l. 10). Read: *Rasā'ilu'l-i'jāz.*

338 (p. 145, l. 7 fr. b.). Instead of 639/1242 read 715/1316; (p. 146, l. 9). Baranī refers to Māhrū very often in the last part of his book, not translated by H. Elliot; (p. 147, l. 5). Read (the first word in the line): *Dīn*; (ll. 6–7) read: و کافه رعایا و عامه برایا. . (so in the text).

339 (p. 149, l. 8). After 'Fleischer' insert: *Leipzig C.*; (l. 9) add: Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 18.

346 (p. 151, l. 13). Add: Gotha C. 116, Leyden C., I, 360.

364 (p. 159, the title). Read: *Ruq'āt-i-'Abdu'l-Laṭīf.*

365 (p. 160, l. 2). Read (the first word in the line): *Ḥulal.*

368 (p. 161, l. 14). The هنری بایلو most probably stands for Henry Boileau (Cf. Nos. 448, 673, 885, 954).

372 (p. 163, l. 11 fr. b.). Read the title: *Tāju'l-madā'iḥ.*

376 (p. 165, l. 17). Insert: Ff. 137v–154v.

378 (p. 165, last line on the page). Read: Lith. in India or Tashkand.

397 (p. 172, ll. 16 and 32). Read: *Ṣiddīq* for *Ṣadīq.*

398 (p. 172). The last word in the title to be read: *Ṣiddīq.*

403 (p. 177). In the last quotation instead of دلغرا read و لغز و. The (*sic*) may be omitted.
407 (p. 179, l. 6). Insert: Ff. 68v–end.
410 (p. 179, l. 2 fr. b.). Insert a bracket after the word *dots*.
412 (p. 180, the title). Read: *Ruq'āt-i-* for *Ruq'āt-*.
415 (p. 181, the title). Read: دار الخلد for دارلخلد.
430 (p. 192, l. 21). Read: عزيز for عزبز.
446 (p. 198, l. 17). Read at the end of the quotation: سبحانرا for سحبانرا.
448 (p. 199, l. 3). The name عاعلو صاحب (apparently for بايلو) probably stands for that of Boileau (cf. above, remarks to No. 368).
451 (p. 200, l. 14). Read, the end of the quotation: مرغزار عقبى را.
462 (p. 204, l. 3) Add: copied towards the end of the XIIIc. AH.
463 (p. 204, l. 18). Read: Ff. 306–316 instead of Ff. 330–340.
464 (p. 204). The folios are badly misplaced. Their proper order is as follows: 280–286, 244–253, 239–243, 230, 237, 231–236, 238, 222–229, 213–221, 207–212, 198–206, 190–197, 182–189, 151–158, 166–165, 159, 167–181, 287, 288 (end).
466 (p. 206, l. 9). Read *Mu'ayyad* for *Muayyad*.
467 (p. 207, l. 7 fr. b.). Instead of 1085 read: 1083.
475 (p. 209, l. 3 fr. b.). Read: *'Isā* for *'Isā*.
524 (p. 229, l. 6 fr. b.). Read: *here with* for *herewith*.
543 (p. 235, last line on the page). Insert: Ff. 30v–39v.
544 (p. 236, l. 5). Instead of ff. 231–235v read: ff. 210–213v.
545 (p. 236). Read the title: *Rasā'il i-Sa'dī*.
548 (p. 238, l. 9). Insert: Ff. 34v–44.
583 (p. 252, l. 16 fr. b.). Read: بنام آنک in the beg. of the quotation; (l. 12 fr. b.) in the first half of the quotation read: کامی for کام; (p. 253, l. 7) read: حکمتت for حکمت; (l. 14) cancel the comma after EB 803 (3); (l. 26) in the second half of the quotation read: خامهٔ for خانهٔ.
592 (p. 257, l. 18). The beginning of the line read like this;..who in this particular copy (not in the other two) is called *Aud'hī*, and may be..etc.; (l. 19) instead of 'present copy' read 'following copies'; (l. 20) after the date insert: (in the present one, probably by mistake, the date is given as 709/1309); (l. 27) instead of 785 read 775.
596 (p. 259, l. 8). After the word 'Fleischer' add: *Dresden C.*
598 (p. 260, l. 11). Instead of 33v read 30v.
605 (p. 263, l. 11). Instead of Ff. 63v–100, read: Ff. 60v–97.
612 (p. 271, l. 19). Read the end of the quotation: خامه را مدد; (p. 272, l. 19) read: *Dīwānu'r-rasā'il*.
630 (p. 277, last line on the page). Insert: Ff. 123v–169.
634 (p. 278, l. 6 fr. b.). Insert: Ff. 62v–84.
647 (p. 282, l. 12 fr. b.). Add: Mehren 41.
648 (p. 283, l. 4). Read: XVc. instead of XIVc.; (p. 284, l. 21 and p. 285, ll. 17, 20, 38) read: *Maḥbūbu'ṣ-ṣiddīqīn*.
671 (p. 298, l. 2). Instead of خفا read: جفا.
672 (p. 298, l. 24). Instead of 173v read: 149v.
676 (p. 300, l. 24). Instead of Ff. 268–278v read: Ff. 246–255v.
690 (p. 308, l. 1). Instead of فزالی at the end of the line read: فزای.
691 (p. 309, ll. 5 and 12 fr. b.). Read: *Khūshdil* for *Khushdil*.
700 (p. 314, l. 5 fr. b.). Instead of Ff. 295v–302v read: Ff. 271v–278v.
708 (p. 318, l. 20). Read the beginning of the second half of the quotation: ما بجه (*sic ?*).
713 (p. 321, l. 16). Instead of Ff. 237–269 read: Ff. 217–246.
734 (p. 332, l. 11). Instead of بربن read: برین.
736 (p. 334, l. 2). Instead of فروغ read: فروع.
757 (p. 343, the title). Read the first word: *Āsās* and آساس.
760 (p. 345, ll. 1–2). 'Ādil-Shāh Muḥammad b. Ibrāhīm reigned 1035–1070/1626–1660.
769 (p. 348, l. 6). Read: ربنا آتنا.
818 (p. 370). The folios have been numbered in the MS. after it was originally

described, and therefore references may now be given: the name of the author is given as Ghulām ‘Alī on ff. 407v, 416v, etc.; his father's name appears on f. 396. The title of the work is found on f. 3v. Several dates of composition are given on f. 530v (they vary from 1107 to 1110 A.H.); the دعاء عديله begins on f. 533v. On p. 371, l. 16, insert: Ff. 538.

828 (p. 377. l. 11 fr. b.). Instead of 127v read: 77v.

832 (p. 379, l. 20). Instead of ‘the fourth’ read: ‘the fifth.’

850 (p. 386, l. 13 fr. b.). Read: 1149/1736–1737.

859 (p. 390, l. 17). Read: f. 64 for 67; (l. 23) read: f. 84v for 86v; (last but one l.) read: Ff. 64–101v for Ff. 67–110v.

863 (p. 393, ll. 8–9 and 7 fr. b.). Instead of ‘of which the authorship is ascribed to’ read: ‘in praise of.’ Instead of ‘this commentary’ (l. 7), read: ‘the *qaṣīda* and the commentary.’

893 (p. 407, l. 12 fr. b.). Read the first word as ‘Poems.’

896 (p. 408, l. 7 fr. b.). Read the first word in the second half of the quotation as بروی instead of بروئی.

897 (p. 409). A better provisory title may be suggested as *Manẓūma-i-chihil ḥadīth*, or *Chihil ḥadīth-i-manẓūm*.

910 (p. 414, l. 10). Read the last word in the first half of the quotation as پژوهی.

912 (p. 415, l. 11). Second half of the quotation. Read: شمسه for شمه.

923 (p. 422). No. 47. Read: ‘Irāqī for Irāqī.

924 (p. 427). No. 20. The poem in question is by the well known Ḥusaynī Sādāt (see above, Nos. 556–557 and 1188–1190). For another copy of it see R 774; (p. 429): No. 43. Cancel ‘the.’

929 (p. 440). No. 8. The author may be identical, as far as chronology is concerned, with S. Muḥammad Wālih b. Mīr Muḥammad Bāqir Mūsawī, the author of a work on prosody, composed in 1140/1728, described here under No. 1482.

934 (p. 442, l. 7 fr. b.). Insert a comma after ‘Walī’; (l. 5 fr. b.) read: *Qābil* for *Qābul*.

941 (p. 447). The original library mark of the MS. has fallen out in printing. It must be M 19.

943 (p. 453, last line). Read: آزر for أرز; (p. 454, l. 8). Insert a comma after ‘Rāqim’.

944 (p. 454, l. 6 fr. b.). Read the last word of the line: *Mūsawī*.

945 (p. 455, l. 7 fr. b.). Read: *Khūshḥāl* for *Khushḥāl*.

952 (p. 460, l. 26). Read: *Āṣafī* for *Aṣafī*.

959 (p. 468, l. 1). After ‘Fleischer’ add *Leipzig C*.

989 (p. 480 l. 5). In the reference to C. Brockelmann's book read: vol. I instead of vol. II.

1008 (p. 487, last l. on the page). Read: traditions are ascribed to ‘Abdu'l-lah.

1013 (p. 489, l. 11 fr. b.). Read: *aṣ-Ṣiddīqī* for *aṣ-Ṣadīqī*.

1024 (p 495, l. 16). Insert: Bh 108.

1037 (p. 502, l. 7 fr. b.). Insert a comma after ‘ad-Dabūsī’; (p. 503, l. 11) read: *‘Abdi'l-lah*; (l. 13) cancel the comma after *Ruknu'd-Dīn* and insert one after *Abū Sa‘īd*.

1046 (p. 508, l. 2 fr. b.). Read: Ff. 1v–70.

1053 (p. 511, l. 14). Read: *Ṣiddīqī* for *Ṣadīqī*.

1071 (p. 518, l. 15 fr. b.). Read: *anecdotes* for *ancedotes*; (l. 4 fr. b.) read the beg. of the quotation: ربنا آتنا.

1072 (p. 519, l. 8). Read the quotation: ربنا آتنا.

1073 (p. 519, l. 23). Read the beg. of the quotation: ربنا آتنا.

1082 (p. 522, the title). Read: باری تعالی and *Bārī Ta‘ālā* respectively.

1093 (p. 527, the title). Read: *fī* for *fi*.

1094 (p. 527, l. 11 fr. b.). Read: ثناء for ثنای.

1096 (p. 528, l. 7). Read: XIIIc. for XIIc.

1103 (p. 531, l. 22). Add: Bh 158.

1113 (p. 535, l 20). Read: 1089 instead of 1189.

1129 (p. 542, the title). Read: *Qāṭi‘a*.

1141 (p. 547, ll. 16 and 19). Read: فضيلت for فضليت.

1145 (p. 549, the title). Read: فضيلت and *Faḍīlat* instead of فضليت and *Fāḍliyyat*.

1149 (p. 552, l. 10 fr. b.). Read the beg. of the quotation: ربنا آتنا ...

1158 (p. 555, l. 2 fr. b. and p. 556, ll. 6–8). Read everywhere: فضيلت for فضليت; (p. 556, l. 6) read at the end of the line: (f. 295) instead of (f. 297).

1182 (p. 566, l. 11). After 'Fleischer' read: *Dresden C.*

1183 (p. 566). Ḥamīdu'd-Dīn Nāgūrī, the author of the work, died in 643/1244 according to *Gulzār-i-abrār* (see No. 259, ff. 14v–15), where the present treatise is referred to. His name was Muḥammad b. 'Aṭāi'l-lah. Little is known concerning his real biography. The work is based on early Sufic literature, referred to rather abundantly. The latest historical reference seems to be to 'Alāu'd-Dīn Ḥusayn Ghūrī (d. 556/1161) (f. 119). Fakhru'd-Dīn Rāzī, the famous divine (d. 606/1209), mentioned on f. 262, was probably already dead at the time of composition (قدس الله روحه is added after his name).

1191 (p. 569, l. 12). Read: XIc. instead of XVc.

1193 (p. 569). The work is obviously spurious, because Mas'ūd-i-Bak (see above No. 595), who d. 800/1398, is referred to in it (f. 135v).

1214 (p. 578, l. 21). Add: the work itself has not been completed till after 825/1422 because this date is referred to on f. 268v, where the death of Gīsūdirāz is discussed.

1216 (p. 582, l. 13). Read: فضيلت for فضليت.

1219 (p. 583). Add: The commentary on the *Tamhīdāt* is one of the earlier works of Gīsūdirāz, and was composed in Gujrāt; so is the *Istiqāmatu'sh-sharī'at*, which was written at Kahanbayt (Cambayt), probably before the preceding one. The *Asmāru'l-asrār* is generally regarded as the most important work of Gīsūdirāz. It was composed at Gulbarga *ca.* 810/1405 (Cf. *Ta'rīkh-i-Ḥabībī*, No. 266 in this Catalogue, ff. 45–47).

1222 (p. 584). *Khātima* is chiefly based on Qushayrī's well known *Risāla*, and was originally intended as an epitome of the translation of and commentary on that work by Gīsūdirāz but has been frequently regarded as an independent composition (see the *Ta'rīkh-i-Ḥabībī*, f. 46). It was composed at a comparatively early period, but has only been finally edited not long before the author's death.

1223 (p. 585, l. 9). Add: This work is not mentioned in the *Ta'rīkh-i-Ḥabībī*. Perhaps it is referred to under a different title.

1228 (p. 586, l. 11). Add: It is also referred to in the *Ta'rīkh-i-Ḥabībī* (f. 46).

1229 (p. 586). This work is apparently referred to on f. 45 of the *Ta'rīkh-i-Ḥabībī*, and it is stated there that it had also the title خطائر القدس. It was written at Cambayt.

1237 (p. 589, l. 9). Read: *Tirrupātūr* for *Tarpātūr*.

1253 (p. 601). The work is chiefly based on the teachings of Shaykh Mīnān of Lucknow.

1255 (p. 602, l. 17). Read: 39v for 34v.

1299 (p. 624, l. 15). After 'Fleischer' add: *Dresden C.*

1303 and **1304** (p. 625). According to the *Gulzār-i-abrār*, see No. 259, f. 73, the author was living in Gujrāt in the beginning of the Xc./XVIc.

1305 (p. 625, last line on the page). Add: The latest shaykh who can be identified mentioned here is Muḥammad Pārsā (f. 142, his *Risāla-i-Qudsiyya* is here referred to). The work could therefore not have been composed before the IXc./XVc.

1346 (p. 643, l. 11 from the bottom). Read: *Bārī Ta'ālā* instead of *Bār-i-Ta'ālā*.

1370 (p. 655). This work has been analysed by W. Ivanow, see JASB, vol. XIX (new series), pp. 295–298

1374 (p. 658, l. 10). Read: Beg. as in No. 1372 (and cancel the quotation in the next line).

1388 (p. 662, l. 9 fr. b.). Read the last words in the quotation: باريتعالى.

1407 (p. 670, l. 10 fr. b.) Read: 1213 for 1203.

1419 (p. 675, l. 11 fr. b.). Read: *iṣṭilāḥāt*.

1467 (p. 690, ll. 6 and 7 fr. b.). Read: *Khāṣṣiyyatu'l-abwāb*.

1515 (p. 708, l. 13 fr. b.). Read: *Khāṣṣiyyat* for *khāṣiyyat*.

1612 (p. 746, l. 14). Cancel: (*sic*).

1615 (p. 747, l. 19). Read: *Īlkhāns* instead of *Īlkhānīs* (*i.e.* most probably a Persian Mongol ruler, not a prince of the dynasty of Ḥasan Buzurg, 736–814/1336–1411).

1635 (p. 755, l. 11 fr. b.). Add: Cf. EB 364, R 3, Gotha C. 57, Dorn C. 243–246.

See also a note by H. Blochmann in the Proceedings of the A.S.B., 1870, pp, 138–147. This work usually bears the title *Mir'ātu'l-Quds*; this MS. does not coincide in its wording with other known copies and probably contains a slightly different version.

1636 (p. 755, l. 1 fr. b.). Insert: See EB 365, Cf R 3; (p. 756, l. 2). After 1871 add: pp. 138–139.

1711 (p. 776, l. 7 fr. b.). After the word برات insert: (برآت).

1724 (p. 785, l. 7). Read: *Hārūn ar-Rashīd.*

1743 (p. 793, l. 4 fr. b.). Add: This work is very popular in India at present, and has been lithographed many times.

1764 (p. 803, the title). Read: انتخاب for نتخاب.

Printed at the Baptist Mission Press, Calcutta.

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ASIATIC SOCIETY OF BENGAL.

BY

WLADIMIR IVANOW,

late Assistant-Keeper, in charge of the Muhammadan MSS., Asiatic Museum,
Russian Academy of Sciences.

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   (From Journ. and Proc., As. Soc. Beng., N.S., Vol. XIV, 1918, No. 8.)
7. **Túsy's List of Shyʻah Books and 'Alam al-Hodá's Notes on** Shy'ah Biography [in Arabic]. Edited by Dr. A. Sprenger and Mawlawy 'Abd al-Haqq. (Bibliotheca Indica.) Calcutta.
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   [The two parts are numbered Part I, Fasc. I, and Part I, Fasc. II, but the text of the work is complete with these two fascicles. If an index is to be added, this will form Part II.]

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